Integrating Research on Acculturation into Organizational Scholarship:

Two Empirical Studies and a Construct Development Effort

by

Qin Han

A thesis submitted in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

in

Strategic Management and Organization

Faculty of Business

University of Alberta

ABSTRACT

The overarching objective of this dissertation is to offer a more comprehensive and profound understanding of how the concept of acculturation can be applied within scholarship on organizations. Through processes of acculturation, individuals experience affective, behavioural, and cognitive changes. Indeed, acculturation can influence values, ideology, and beliefs that are usually very difficult to change. Under the influence of foreign culture, entrepreneurs, managers, and employees can make different decisions and exhibit different behaviours than their peers without such influence—decisions and behaviours that may have profound effects on their organizations. Currently, however, the concept of acculturation has limited presence in the organizational literature. This is surprising because many outcome variables pertinent to organizations and their members seem to be naturally connected with the concept of acculturation, particularly in this era of global integration.

Combined, the three studies in my dissertation expand scholarship at the acculturation-management nexus in two key ways. The first is by introducing new theoretical constructs to help address important conceptual and methodological limitations evident in extant research. The second is by empirically investigating the effects of different acculturation experiences on outcome variables of interest to organizational scholars; specifically, corporate social responsibility/performance at the firm level and organizational commitment at the individual level. My work also possesses notable practical implications for human resource management, immigration policy-making, and the selection of international or exchange students.

Table of Contents

1. CHAPTER ONE: OVERVIEW

1.1. BACKGROUND OF THE DISSERTATION

In recent years, there has been growing interest in the topic of acculturation, which is defined as "a process of cultural and psychological change that results from the continuing contact between people of different cultural backgrounds" (Berry, 2006: 27). The increased interest can be primarily attributed to two factors: the surge in global migration; and, the importance of understanding relationships between culture and human behaviour (Sam & Berry, 2006). According to United Nations data, the number of international migrants reached 244 million in 2015. Because of political turmoil, wars, natural disasters, and environmental pollution, the number of global migrants will continue growing. As for the second factor, it has been widely acknowledged that one's cultural background makes a difference in one's cognition and behaviour (Gupta & House, 2004; Hofstede, 1980; Leung & Morris, 2015; Schwartz, 1994). As a result, the topic of acculturation has attracted research interest from various fields such as anthropology, sociology, and psychology.

Originally introduced as an aggregate concept, acculturation is often treated as a synonym of assimilation at the society level (Rudmin, 2010; Sam & Berry, 2006). The concept of psychological acculturation has thus been invoked to distinguish individual-level acculturation from its group-level counterpart. In this research, the terms of "psychological acculturation" and "acculturation" are used interchangeably. The focus, however, is on psychological acculturation; that is, the process by which an individual internalizes aspects of a foreign culture (e.g., values, norms, and beliefs) and the consequent affective, behavioural, and cognitive changes he or she experiences as a result of contact with the other culture (Sam, 2006). Since the 1980s, the

number of publications on the topic of psychological acculturation has grown dramatically (Rudmin, 2010; Sam, 2006; Sam & Berry, 2006), increasing by a factor of 18 (Sam & Berry, 2006). Moreover, the nearly 10,000 articles published in the early 2010s have appeared not only in psychology but also in cross-cultural and cross-disciplinary journals (Sam & Berry, 2010; Rudmin, 2010). While acculturation research has clearly been prolific, it also contains some notable weaknesses.

The first key weakness of extant acculturation research is its narrow scope, which is manifest in two aspects: the geographical contexts of most empirical work; and, the subject matters studied. With respect to the geographical settings, the most studied host societies have been developed economies in North America, Europe, and Oceania (van Oudenhoven, 2006; Sam & Berry, 2006). Much acculturation at present, however, is arguably taking place in Asia, South America, and Africa, yet little research has been done in these settings (Sam & Berry, 2006; 2010). As a result of the field's traditional geographic focus, the most studied acculturating groups to date are aboriginal or colonized peoples, as well as immigrants, international students, and refugees from emerging or developing markets (Rudmin, 2009; 2010). The field of psychological acculturation needs to expand its horizon to accommodate the explosion of cross-cultural interactions currently occurring in countries other than developed economies.

With respect to the subject matters studied, the negative stereotypes of acculturating groups as being from a less civilized, educated, or developed background than the majority group have led to an overwhelming amount of research on immigrants and their physical and mental health (Rudmin, 2009; 2010; Sam & Berry, 2010). The current outcome variables studied in the literature on acculturation cannot reflect the complexity and novelty of the phenomenon. We need more diversity in terms of the kind of research questions we ask and the acculturating

groups we study. I am especially surprised by the relative lack of research at the intersection of acculturation and management because individuals with acculturation experiences are widely present in the workforce worldwide as entrepreneurs, managers, or employees. For example, a keyword search of the word "acculturation" in any field of the Business Source Complete (EBSCO) database yielded 5950 articles published between 2006 and October, 2016. Of these, however, only 85 articles were published in business and management journals[1]. Nearly 73 percent of these 85 articles are about immigrants, expatriates, marketing, or mergers and acquisitions[2].

A paucity of research at the nexus of acculturation and management has associated acculturation with subject matters beyond immigrants and expatriates, or investigated the phenomenon in nontraditional locations. Caprar (2011) studied host country nationals (HCNs)— local employees of the subsidiaries of multinational corporations (MNCs)—in Romania. His results show that these HCNs internalized two national cultural frameworks: those of Romania and those of the home country of the MNC. Drawing on the concept of organizational acculturation, which refers to HCNs acculturating to the culture of the parent organization, Smale and colleagues' (2015) showed that HCNs' cross-unit social interaction has a positive effect on their identification with both the local subsidiary and the whole corporation. These studies suggest that it is timely and crucial to conduct more research at the intersection of the fields of acculturation and management—particularly from the perspective of assessing the acculturation experiences of individuals within their home countries.

---

[1] The selection criteria and articles included are available upon request.
[2] Among the 85 articles included the search results, 20 are in the field of marketing, examining the impact of acculturation on consumer behaviours; 16 focus on the adaptation of expatriates, inpatriates, or repatriates; 12 focus on acculturation at the organizational level following a merger or acquisition (M&A); 11 focus on the psychological and physical adaption of immigrants and their descendants. Others are about multiculturalism as a strategy for national competitiveness, researchers in search of their identity, and language influence in responses to questionnaires by bilingual respondents.

The second key weakness of existing work on acculturation has to do with the narrow conceptualization of the construct. Berry's (2006) definition introduced on the first page of this dissertation, as well as many other popular definitions, derived from the classic and arguably most popular definition of acculturation provided by Redfield, Linton, and Herskovits: "those phenomena which result when groups of individuals having different cultures come into continuous *first-hand* contact, with subsequent changes in the original culture patterns of either or both groups" (1936:149; emphasis added). This definition suggests that there are three critical building blocks—contact, reciprocal influence, and change—in the acculturation process (Sam, 2006). While there is great consensus on the third block about the consequent changes of acculturation processes, the conceptualization of the first and second blocks in the existing literature is problematic.

To begin with, despite the fact that acculturation has been defined as a process of *reciprocal* influence, extant knowledge is primarily applicable to the acculturation of minority group members, because the historic focus has almost always been on minority group members adapting to the majority group's culture in their host country. Two rare exceptions are the studies by Caprar (2011) and Smale et al. (2015), which touched upon the phenomenon of majority group members internalizing the culture of minority group members. Both studies, however, focused on HNCs at local subsidiaries of an MNC internalizing and identifying the culture of the parent MNC. I contend that the phenomenon of majority group member acculturation is more generalizable than the context of MNCs and is more complex than what has been studied, especially in unconventional host countries. Furthermore, in the existing literature, first-hand contact is a necessary condition for acculturation to occur (Sam, 2006). I argue that this

conceptualization can only partially capture the means through which acculturation currently occurs in today's society.

The third key weakness of existing acculturation research stems from findings showing the importance of acculturating group members' contact with and participation in the culture of their host country, which not only benefits the acculturating group members but also the host society. It is therefore a pity that a more holistic construct does not yet exist for understanding and estimating the likelihood that an individual is willing to contact with and participate in other cultures. The conceptualization and operationalization of such a construct of the likelihood of participating in foreign cultures will not only extend the current literature on acculturation and management but will also have practical and regulatory implications.

1.2. PREVIEW OF THE THREE SUBSTANTIVE STUDIES

I address one or more of the aforementioned limitations in each of the following three studies in my dissertation. In study one, I draw upon the literature on acculturation to study some important outcome variables in the fields of management, such as corporate social responsibility (CSR) and corporate social performance (CSP). While the existing literature focuses on the impact of acculturating group members in the host country, individuals with acculturation experience are mobile. Particularly in the past couple of decades, there has been a trend of individuals originally from emerging, newly industrialized, or developing markets (hereafter emerging markets) to return to their home country to found and manage their own business after studying in developed economies. These individuals are known as 'returnee entrepreneurs'. More specifically, I examine how the CSR-related decisions of these individuals and the CSP of their firms can be influenced by their acculturation experience in a foreign country. I use national

survey data collected from China and sophisticated econometric methods to test my hypotheses. This study simultaneously addresses two problems—the subject matter and context under study—pertaining to the narrow scope of the extant literature on acculturation.

In study two, I apply the concept of acculturation to another important field of management studies: the organizational behaviour literature. I introduce and develop the construct of *majority group member acculturation* as a supplement to the conventional model about minority group member acculturation. I define this construct as the process by which majority group members contact with and are influenced by the cultures of minority groups with whom they interact in their homeland. I also propose the construct of an individual's *cultural value distance*, which refers to the difference between one's cultural values and those of one's peers. I investigate how majority group members' acculturation experience influence their cultural value distance. Drawing upon self-categorization and person-organization fit perspectives, I study how employees' cultural value distance impacts their affective organizational commitment, or their emotional attachment to the organization, which is an antecedent to many important organizational behaviours and outcomes (Meyer & Allen, 1997; Meyer, Stanley, Herscovitch, & Topolnytsky, 2002). I use primary survey data collected from both China and the United States in 2013 to test my hypotheses. This study thus addresses all three limitations in the existing literature on acculturation.

In study three, I conceptualize and operationalize another new construct, the *other culture contact and participation index* (OCCPI), which I propose as a concept for understanding the likelihood of an individual's contact with and participation in other cultures based on his or her previous acculturation experiences. Specifically, I propose more channels through which individuals can internalize other cultures as supplements to the conventional model and the

majority group member acculturation model discussed above. To operationalize the construct of OCCPI, I focus on an individual's previous behaviours regarding foreign culture contact and participation. It is important to focus on this because an individual's past activity will, to a certain extent, affect his or her present and future behaviour (Sydow, Schreyögg, & Koch, 2009). I assign different weights to different acculturation channels based on the magnitude of each channel's theorized influence. I also discuss the relationship between the construct of OCCPI and related concepts in the existing literature, as well as propose empirical applications of the construct of OCCPI and its measurement. This study mainly addresses the narrow scope of existing conceptualizations of acculturation.

In sum, the research in my dissertation was inspired largely by my own experiences as: a) an individual who had extensive contact with other cultures in my capacity as a civil servant in the field of foreign trade and investment administration as well as an experienced translator and interpreter before my first international trip; b) a sojourner who has traveled to nearly 20 countries on four continents; c) an international student who has studied in two foreign countries on two continents; and, d) an immigrant from China who became a citizen of Canada. The current research is also enlightened by my observations of other minority and majority group members' acculturation experiences as well as how individuals from western societies acculturate to eastern cultures. As such, my work is attentive to the suggestion that scholars reflect upon their own acculturation experiences when conducting research on the topic (e.g., Rudmin, 2010).

2. CHAPTER TWO: STUDY ONE

GOING HOME AND GIVING BACK: RETURNEE ENTREPRENEURS AS DIFFUSERS OF CSR IN EMERGING MARKETS

2.1. INTRODUCTION

In the past decade, the role of returnees in their home countries has attracted increasing scholarly attention (e.g., Filatotchev, Liu, Buck, & Wright, 2009; Lin, Lu, Liu, & Zhang, 2016; Liu, Lu, Filatotchev, Buck, & Wright, 2010; Vanhonacker, Zweig, & Chung, 2005; Wang, 2015; Wright, Liu, Buck, & Filatotchev, 2008). While sharing some similarities with the term 'repatriate', the term 'returnee' refers more specifically to people returning to emerging, developing, or newly industrialized markets after studying in a developed economy (Filatotchev et al., 2009; Vanhonacker, Zweig, & Chung, 2005). As portrayed in the existing literature, returnees can be immigrants, international students, and/or expatriates sent by employees for educational or professional development purposes. In recent years there have been increasing number of returnees who are making significant impact in many countries or regions such as China, India, South Korea, Singapore, and Taiwan.

According to UNESCO, there were more than 4.1 million mobile students in 2013, more than double that in 2000 and representing 2 in every 100 students worldwide[3]. North America and Western Europe topped the most popular destinations, hosting 57% of all mobile students in 2012. As for the supply side, China and India, two of the world's current powerhouses, topped the list of the "Top 10 countries of origin of mobile students". For example, with 712,157 students studying abroad in 2012, China alone contributed 17.4 percent of the world's mobile students. Among these international students, some return to their home countries upon

---

[3] http://www.uis.unesco.org/Education/Pages/international-student-flow-viz.aspx accessed on March 21, 2016.

completion of their education abroad. The number of returnees in China and India has been rising rapidly especially in recent years thanks to their vibrant economies. According to the Ministry of Education of China, almost one-third of the 1.39 million Chinese who have studied overseas, mostly in developed economies, have returned in the past three decades. The number totaled approximately 400,000 between 1978 and 2008; however, in 2010 alone, that number increased by approximately 150,000. India has also welcomed tens of thousands returnees each year since 2009 (Wadhwa, Jain, Sexenian, Gereffi, & Wang, 2011).

Prior literature has associated returnees with academic contributions, technological spillovers and innovations, export orientation and export performance, and financial performance in their home countries (e.g., Filatotchev et al., 2009; Kenney, Breznitz & Murphree, 2013; Liu, Han, Liu, & Lu, working paper; Liu, Lu, Filatotchev, Buck, & Wright, 2010; Robertson, 2013; Vanhonacker, Zweig, & Chung, 2005; Wright et al., 2008). Scholarly investigation of returnees' roles in dimensions other than economic and technological, however, has almost been completely missing from the existing literature. This lacuna is surprising because anecdotal evidence suggests that returnees also make a social impact in their home countries (Zhang, Wang, & Alon, 2011). But if we look at the history of returnees, there seems to be an explanation for such a gap.

The term *returnee* has its root in the Chinese language, *"海归 (haigui)"*, which originally referred to the phenomenon whereby individuals return to China after studying abroad, mostly the western countries represented by the United States (US). The phenomenon of Chinese returnees can be traced back to the mid-19th century when Yung Wing, the first-known Chinese student who graduated from a US university, returned to Qing Dynasty China after studying at

Yale College in 1854[4]. Believing that western education could enlighten and empower China, Yung Wing persuaded the Qing Dynasty government to send young Chinese to the US to study Western science and engineering through what was known as the Chinese Educational Mission from 1872 to 1881.

After the People's Republic of China (hereafter China) opened up to the world in 1979, the Chinese government resumed the strategy and sent scholars, scientists, and managers of state-owned enterprises to receive western education. Starting from the 1990s, more and more Chinese self-selected to get their education overseas; but, the belief that western education is a means to help empower China has become a tradition, especially when China is thirsty of advanced scientific, technological, and managerial expertise from the western sphere of the world. Chinese returnees are mostly known as scientists, scholars, professionals, and students who meant to learn advanced science and technology in developed economies. Although scholarly interest has been extended to returnees in other countries, the spotlight to date has been on the human capital of Chinese returnees—especially the scientific, technological, engineering, and managerial knowledge and skills accrued from their overseas experiences.

Returnees, however, are not only likely to have accumulated such knowledge and skills but also to have engaged in a series of cultural and psychological changes as a result of acculturation (Sam & Berry, 2010). Acculturation is a process of learning about a second culture in which individuals internalize foreign values, norms, and beliefs, making them an important part of the kind of person they are (Sam & Berry, 2010; Hoffman, 1983). Through acculturation, an individual can experience changes in affect, behaviour, and cognition—the ABCs of acculturation (Sam, 2006; citing Ward, 2001). Individuals' cultural values, norms, and ideology are also subject to foreign influences although the changes in these aspects are much slower and

_____

[4] Yung Wing, My Life in China and America, p.83, Henry Holt Co., New York, 1909; 2008

subtler than those in the affective and behavioural aspects (Sam & Berry, 2006; Box 10.3 in Arends-Toth & van de Vijver, 2006). When aggregated, micro-level changes can further influence the social dimensions of the society in which individuals are inhabited. The literature on returnees is thus incomplete without taking into consideration returnees' psychological and behavioural changes attributed to acculturation as well as social impact that they subsequently have upon their home countries.

One important social change that returnees are likely to contribute to in their home country is the promotion of corporate social responsibility (CSR), which has garnered tremendous attention from scholars, policy-makers, and practitioners over the past three decades. A McKinsey survey shows that 95% of executives believe that society has high expectations that businesses will practice CSR (Franklin, 2008; Ho, Wang, & Vitell, 2012). Despite the high awareness, evidence of a lack of CSR is often observed in the headlines of numerous media. CSR deserves closer and more systematic attention because it is not just a topic in the news but a serious concern for health, safety, and happiness of many people in the world.

Particularly in emerging and developing markets, companies usually underperform with respect to corporate social performance (CSP)—i.e., the principles, processes, and outcomes of CSR activities—than those in developed economies (Hill, Ainscough, Shank, & Manullang, 2007; Maignan & Ferrell 2003; Thanetsunthorn, 2015). For example, Ho, Wang, and Vitell (2012) examined a large number of companies from 49 countries and confirmed that companies from developed Europe have much higher average CSP scores than those from North America, developed Asia, and emerging and developing markets in general, in that order. Moreover, the impact of the CSR issues does not just stay within national borders. Almost everyone in the world can be influenced by poor CSR in emerging markets due to their 'world's factory' status.

Drawing on the literatures on acculturation, international business, and CSR, the current research aims to investigate the following two research questions: 1) what role do returnee entrepreneurs play in the CSP of firm in emerging economies? And 2) what situational factors moderate the relationship between returnee entrepreneurs and the CSP of firm in such economies? In this study, I investigate returnee entrepreneurs in particular—i.e., returnees who become business owner-managers in their home countries—because owner-managers are the primary decision-makers for their firms. Plenty of research has documented how owner-managers or founders have a great impact on their businesses (Fauchart & Gruber, 2011; Navis & Glynn, 2011; Fassin, Van Rossem, & Buelens, 2011). For example, owner-managers' identities, which are "the constellation of claims… as to 'who we are' and 'what we do'" (Navis & Glynn, 2011: 479), play a critical role in the creation of new ventures (Fauchart & Gruber, 2011). In this way, owner-managers' idiosyncratic self-concepts have an imprint on their start-ups (Fauchart & Gruber, 2011) and "shape the corporate culture and to enact values other than profit" (Fassin, Van Rossem, & Buelens, 2011: 425).

Individuals internalize foreign cultural values, beliefs, and norms in the process of acculturation. Previous studies, however, have almost all focused on the relationship between cultural values and behaviours. For this research, I draw on Leung and Morris' (2015) situated dynamics framework of the culture-behavior nexus, which provides a useful tool to take into consideration the impact of different cultural aspects (e.g., values, schemas, and norms) on behaviours in different situations. Using sophisticated econometric methods, I test my hypotheses with rich and unique nation-wide survey data of 6270 Chinese privately-owned firms. Although the surveys were conducted nine times between 1993 and 2010, the questions about an entrepreneur's previous overseas experience appears only in the 2002 and 2004 surveys.

The baseline results of this study are based upon the pooled data for 2002 and 2004, with robustness checks conducted on each year of data separately. The data provide rich information on the owners' characteristics as well as the social and financial operations of the firms drawn from 15 industries[5] and the 31 provincial-level administrative divisions (hereafter provinces) in mainland China (hereafter China)[6].

This study contributes to the literatures on returnees, CSR, and cross-cultural studies. First, my work adds a social dimension to the scholarly investigation of returnees' roles in their home countries. More specifically, prior literature portrays returnees as a channel of technological spillovers and a great force for economic growth. This study provides theoretical grounding and empirical evidence to support the argument that returnees are also powerful social players in their home countries, at least in part through their influence on how their firms engage in the CSR-related activities and perform socially. In parallel to returnees' more established role as diffusers of science and technology, they are also diffusers of CSR in their home countries. Second, my findings provide evidence that CSR research benefits from taking into account factors at multiple levels and from examining the mechanisms underlying CSR activities and performance. Third, my findings illustrate the merits of investigating intra-cultural variations at the individual-level. Fourth, to the best of my knowledge, this study is the first to empirically examine Leung and Morris' (2015) situated dynamics framework of the culture-behavior nexus.

---

[5] The 15 industries include agriculture, forestry, animal husbandry and fishing, mining, manufacturing, electricity and gas supply, architecture, geological consulting and water supply, transportation, commercial catering, real estate, social services, finance and insurance, as well as education and scientific research.

[6] The surveys were conducted only in the mainland China provinces excluding the special administrative regions (e.g., Hong Kong and Macao).

2.2. THEORETICAL FRAMEWORK

2.2.1. Literature Review

2.2.1.1. Returnees and returnee entrepreneurs. Emerging economies used to lose human capital to member countries of the Organisation for Economic Co-operation and Development (OECD), a phenomenon commonly referred to as the "brain drain". More recently, however, the new trend is a two-way flow of human capital between developed and developing markets, especially with a large number of people returning to emerging markets after studying in OECD countries (Liu, et al., 2010). Such individuals are referred to as "returnees". In a sense, these returnees are similar to repatriates because both groups return to their home countries after having had international experiences. However, the term returnee refers more specifically to scientists, engineers, professionals, and students from emerging, developing, or newly industrialized economies who have received education in the US or other OECD member countries (Filatotchev et al., 2009).

Returnees have accumulated "transnational capital"—the value added to one's human capital that accrues from time spent, networks established, and knowledge acquired overseas (Vanhonacker, Zweig, & Chung, 2005; Liu et al., 2010). Compared to peers without overseas educational experience, returnees are equipped with more advanced scientific and technological knowledge, management skills, foreign language skills, cultural competence, global social connections, and knowledge of foreign markets (Liu et al., 2010; Liu, Gao, Lu, & Wei, 2015; Vanhonacker, Zweig, & Chung, 2005). As such, prior literature has focused on the role of returnees in scientific, technological, and economic development and has associated them with academic contributions, the growth of the information industry, as well as technological

spillovers and innovations in India, China, Singapore, and South Korea (e.g., Filatotchev et al., 2009; Kenney, Breznitz, & Murphree, 2013; Liu et al., 2010; Robertson, 2013; Wang, 2015).

More recently, more and more returnees have engaged in entrepreneurial activities upon returning to their home countries. They see the opportunities to capitalize their transnational capital because the majority of the entrepreneurs in emerging and developing markets have little experience with the market mechanisms in developed economies and little knowledge about foreign markets (Filatotchev et al., 2009). Furthermore, many governments in emerging and developing markets have provided incentives to encourage returnee entrepreneurship. For example, as early as 1990, the central government of China provided financial support to returnees through the "Seed Fund for Returned Overseas Scholars" (Cao, 2004; Zweig, 2006). Local governments of China have established a large number of programs to attract, fund, and support returnee entrepreneurship. The incentive packages usually include a tax holiday for new firms, subsidized housing, and a job for the entrepreneur's spouse (Zweig, 2006).

Accordingly, the literature on returnee entrepreneurship has been growing and the advantages and disadvantages of returnees as owner-managers have been examined through different perspectives. Empirical evidence shows that returnee-led firms have stronger export orientations, better export outcomes, and a higher level of internationalization than those run by local entrepreneurs without overseas educational experience (Filatotchev et al., 2009; Liu, Han, Liu, & Lu, working paper). Furthermore, using nation-wide survey data comprised of a large number of Chines private companies, Liu, Han, Liu, and Lu's results show that returnee entrepreneur status positively influences the financial performance of their firms (working paper). Lin, Lu, Liu, and Zhang (2016) examined primary survey data and found that the positive

15

relationship between returnees' international knowledge transfer and entrepreneurship is attenuated by the reversed cultural shock in their home country.

Although anecdotal evidence points to returnees' significant contribution to the social development in emerging markets (Zhang, Wang, & Alon, 2011), scholarly work examining the social impact of returnees in their home countries is surprisingly lacking. The lack of research on returnees' role in the social dimensions of their home countries thus constitutes a gap in the existing literature. The current research will fill this important gap by investigating the relationships between returnee entrepreneurs and the CSP of firms in emerging economies.

2.2.1.2. CSR and CSP. CSR has attracted tremendous scholarly attention, which is partially reflected in its disparate definitions (e.g., Campbell, 2007; Basu & Palazzo, 2008; Duarte, 2010). Despite the diversity, there is also coherence in the field, as evidenced by the fact that five common components—economic, social, environmental, voluntary dimensions, and stakeholder—have emerged from the 37 most common definitions of CSR (Dahlsrud, 2008; Moon & Shen, 2010). The definition adopted in this research is based on "actions that appear to further social good, beyond the interests of the corporations and that which is required by law", which is one of the best-known definitions of CSR (McWilliams & Siegel, 2001: 117). Modifications are made in this research to recognize that CSR activities will benefit both human and non-human constituents and that CSR and the economic interests of firms do not necessarily conflict (Margolis & Walsh, 2003; Orlitzky, Schmidt, & Rynes, 2003). Closely related to the concept of CSR is CSP, a multidimensional concept that incorporates "principles of corporate social responsibility, processes of corporate social responsiveness, and outcomes of corporate behavior" (Wong, Ormiston, & Tetlock, 2011: 1208; Wood, 1991; Loannou & Serafeim, 2012).

Previous studies have operationalized some components of CSP such as philanthropy, pollution control, poverty relief, and gender equality (Basu & Palazzo, 2008; Ho, Wang, & Vitell, 2012).

A large number of previous studies have focused on documenting CSR activities employing a content-based model (Basu & Palazzo, 2008). Another most-studied question in the extant literature is why firms engage in CSR. Researchers have largely followed three lines of examination—performance-, stakeholder-, and motivation-driven—to examine this question (Basu & Palazzo, 2008; Orlitzky, Schmidt, & Rynes, 2003; Snider, Hill, & Martin, 2003). Recently, scholars have devoted great effort to identifying determinants that influence CSR and this trend has documented multiple internal determinants that have guided the adoption and enforcement of CSR policies and external institutional factors that have shaped CSR activities (Basu & Palazzo, 2008).

At the macro-level, for example, a variety of social and institutional factors such as national political, legal, social, and cultural systems have been found to have a profound impact on firms' CSR-related activities (Campbell, 2007; Loannou & Serafeim, 2012; Matten & Moon, 2008). More specifically, the identified macro-level determinants include, but are not limited to, a country's political system, laws and regulations (e.g., property rights and tax law), institutionalized norms regarding appropriate corporate behavior, and national culture (Campbell, 2007; Campbell, Eden, & Miller, 2012; Loannou & Serafeim, 2012; Chan & Leung, 2012; Matten & Moon, 2008; Waldman et al., 2006).

Previous studies (e.g, Hill, Ainscough, Shank, & Manullang, 2007; Maignan & Ferrell 2003; Thanetsunthorn, 2015) found that when it comes to CSP, companies from developed Europe outperform those from other regions. For example, Ho et al. (2012) examined a large number of companies from 49 countries and confirmed that companies from developed Europe

have much higher average CSP scores than those from North America, developed Asia, and developing countries in general, in that order. Identifying the macro-level determinants can help us understand, at least in part, the variations of CSR-related activities across countries.

The macro-level factors affect CSR and CSP in many ways. To begin with, the role of the state varies in different countries (Whitley, 1999). How states set rules and boundaries for economic actors directly or indirectly impacts the CSP of organizations (Loannou & Serafeim, 2012). Campbell (2007) argues that countries with well-developed and well-implemented laws and regulations that guarantee CSR (e.g., tax exemption on charitable giving) will have stronger CSP. Using data collected from China, Wang, Gao, Hodgkinson, Rousseau, and Flood's (2015) results support Campbell's argument and show that state pressure imposes a strong influence on such decisions. In contrast, countries that adopt strong regulations to protect shareholders' economic interests and encourage competition have seen a negative impact on CSP (Loannou & Serafeim, 2012). Aguilera, Ganapathi, Rupp, and Williams (2007) compared and contrasted the business models of firms located in Anglo-America and Continental Europe. They found that the former puts emphasis on shareholders, who embrace CSR when such activities generate short-term benefit; while the latter attaches great importance to "long-term strategies that generate benefits for a broader range of stakeholders" (Aguilera et al., 2007: 836).

The government's bureaucracy and efficiency and the overarching ideology and values of civil servants also affect CSP (Loannou & Serafeim, 2012). Countries arguably have a better CSP if there are normative calls for CSR in the society at large and if such calls have been institutionalized in various educational materials which managers can access and in venues where managers usually frequent (Campbell, 2007). Countries where values and beliefs dictate lower levels of corruption have achieved higher levels of CSP, and vice versa (Loannou &

Serafeim, 2012). Furthermore, countries that have institutionalized infrastructure such as non-governmental organizations, social movement organizations, and a press that supports CSR in the environment arguably have better CSP (Campbell, 2007). Firms with more powerful unions have better CSP than those with less powerful or no unions (Loannou & Serafeim, 2012).

National cultures, which define nations' value systems that shape individuals' perceptions, are arguably a crucial determinant of ethics of a nation and the condition that influences CSR engagement (Duarte, 2010; Hofstede, 1980; Ho, Wang, & Vitell, 2012; Waldman et al., 2006; Yin & Zhang, 2012; Zheng, El Ghoul, Guedhami, & Kwok, 2013; Tan & Chow, 2009; Scholtens & Dam, 2007; Alas, 2006). Two of Hofstede's (1980) cultural dimensions—individualism and power distance—have been relatively widely adopted in cross-cultural CSR studies (e.g., Campbell, Eden, & Miller, 2012; Ho, Wang, & Vitell, 2012; Waldman et al., 2006; Zheng et al., 2013). Individualism implies the situation where people are supposed to take care only of themselves and their immediate families (Hofstede, 1980). Societies with high individualism scores adopt a Universalist approach, which can be described as "[w]hat is good and right can be defined and always applies" (Trompenaars, 1993: 8; Hofstede, 2001: 238). By contrast, collectivist societies adopt a Particularist approach, which pays attention more to particular circumstances and relationships than to abstract societal codes (Trompenaars, 1993). Arguably, individualism encourages CSR-related activities because economic actors (e.g., managers) are given broader discretion to make decisions that do not necessarily serve shareholders' economic interests (Loannou & Serafeim, 2012).

Empirical results generally support the positive relationship between individualism and CSP. For example, using a sample of 1189 firms from 29 different countries around the world, Peng, Dashdeleg, and Chih's (2014) findings show that individualism is positively associated

with CSP. Loannou and Serafeim (2012) analyzed a large number of firms from 42 countries and found that firms in countries with high individualism scores have higher CSP scores. Zheng et al. (2013) used a sample covering 3835 firms in 38 countries and found that firms from collectivist countries perceived a higher level of lending corruption than firms from individualist countries. A handful of exceptions, however, show that individualism has either a negative (Ho, Wang, & Vitell, 2012; Waldman et al., 2006) or no impact (Ringov & Zollo, 2007) on CSP.

Another widely-examined Hofstede (1980) dimension is power distance, which describes the extent to which a society embraces the unequal distribution of power and authority (Hofstede, 1980). Because people from countries with a high power distance score "are more likely to accept questionable business practices" (Cohen et al. 1996), prior literature tends to propose a negative relationship between power distance and CSP. In general, the existing empirical results support this argument. For example, Ringov and Zollo's (2007) as well as Peng, Dashdeleg, and Chih (2014) results show that power distance has a negative influence on firms' social and environmental performance. Waldman et al. (2006) also found that power distance negatively impacts CSP. However, Ho et al. (2012) found that power distance is positively related to environmental performance but negatively related to human capital. They argue that it could be that "in countries with high power distance and masculinity cultures, there are possibly more environmental regulations and strict enforcement" (Ho, Wang, & Vitell, 2012: 429).

A country's economic development stage *per se* cannot explain cross-country CSP variations but its financial system does affect CSP: countries with a market-based financial system are likely to have a better CSP because CSR-related activities are used as "a substitute for institutional forms of stakeholder participation" in these markets (Chapple & Moon, 2005; Jackson & Apstolakou, 2010; Loannou & Serafeim, 2012: 842). Empirically, firms located in the

Anglo-Saxon countries with a more liberal market economy perform better in terms of CSP (Jackson & Apstolakou, 2010). In all, a country's political, social, and cultural systems have a more significant impact than its financial system on a firms' CSP (Loannou & Serafeim, 2012). Societal-level determinants help explain differences in CSP across different nations; however, previous studies using macro-level variables such as Hofstede's cultural dimensions have generated mixed results. This may suggest that more nuanced variables of cultural values, other than national averages, should be included in empirical studies.

At the meso-level, growing evidence shows that the economic bottom line of a firm is positively correlated with its CSP. Not only is strong CSP likely to boost financial performance, but the reverse causality also holds such that profitable corporations are more likely to engage in CSR and have strong CSP (Campbell, 2007; Ho, Wang, & Vitell, 2012; Laplume, Sonpar, & Litz, 2008; Loannou & Serafeim, 2012; Matten & Moon, 2008). On the contrary, firms with limited profits are constrained from investing in CSR (Loannou & Serafeim, 2012). Margolis and Walsh's (2003) meta-analysis of 127 studies confirmed the positive correlation between profitability and CSP. Orlitzky, Schmidt, & Rynes (2003) reviewed 52 empirical studies and concluded that the positive association between CSP and financial performance held across industries and empirical contexts. Besides profitability, prior literature has also identified organizational size and age, industry, and industrial associations as the meso-level determinants of CSP (Campbell, 2007; Wang et al., 2015).

At the micro-level, individuals are the carriers and implementers of cultural values, norms, and schemas (i.e., social scripts), as well as the implementers of laws and policies. Ralston and colleagues (in press) found that individual-level cultural values better predict ethical behaviours than do societal-level values using a sample collected from 48 societies. A handful of

studies focus on how leadership styles, such as ethical leadership and transformational leadership, influence CSP (e.g., Angus-Leppan, Metcalf, & Benn, 2010; Mayer, Aquino, & Greenbaum, 2012; Yin & Zhang, 2012). Mayer, Aquino, and Greenbaum (2012) examined the antecedents and consequences of ethical leadership and found that it is positively related to a leader's "moral identity symbolization" and "moral identity internalization" and negatively related to unit unethical behavior and relationship conflict (2012: 151). Based on case studies of 16 firms, Yin and Zhang's study identified "ethical leadership, governmental dependency, and cultural traditions" as playing a dominant role in CSR in China (2012: 301).

Some scholars identified the cognitive frameworks and personal values of decision-makers as potential internal determinants of CSP (Angus-Leppan, Metcalf, & Benn, 2010; Basu & Palazzo, 2008; Duarte, 2010; Trevino, Hartman, & Brown, 2000). However, the empirical study of managerial tendencies of using CSR-related values in decision-making has been scant, with only a few exceptions (Wood, 1991). For example, based on an exploratory study, Duarte found that managers' personal values shape and sustain "CSR cultures", which are defined as "organizational cultures focused on ensuring environmental and social sustainability", in their organizations (2010: 355). Wang et al. (2015) found that a manager's self-enhancement, a cultural value that emphasizes personal success as well as gaining prestige and social status is negatively related to his or her firm's charitable donations (Sagiv & Schwartz, 1995).

To sum up, although a handful of studies have shown that a decision-maker's cognitive framework and personal values are potential internal determinants of CSP (e.g., Angus-Leppan, Metcalf, & Benn, 2010; Basu & Palazzo, 2008; Duarte, 2010; Trevino, Hartman, & Brown, 2000), micro-level CSR studies have not yet garnered systematic attention. We need more such research to improve our understanding of CSR activities and CSP because decision makers'

22

personal value systems are critical for CSR-related decisions and practices (Duart, 2010; Waldman et al., 2006).

The literature of CSR will also benefit from more research examining the link between culture and behaviours. CSR research had rarely adopted a cross-cultural perspective (Duarte, 2010). Even if there are cross-cultural studies on CSR, they generally do not take into account intra-cultural differences, which are sometimes greater than inter-cultural differences (Chen, Leung, & Chen, 2009; Leung, Bhagat, Buchan, Erez, & Gibson, 2005; Steel & Taras, 2010). The development of technology and global mobility of persons, products, and services allow more individuals to encounter other cultures and to internalize foreign cultural elements in their mental models, which will further influence their decisions and behaviours. Changes in national cultures and CSR are both global issues that are current and influential. It is misleading to assume homogeneity in CSR activities within national borders because decision-makers living in the same country do not necessarily have the same cultural values, norms, and schemas that shape and guide their ethics and decisions. The current research presents a micro-level empirical study that will help us understand the relationships between individuals with alien cultural characteristics and their CSR-related decisions and activities.

Furthermore, the field of international business has long been dominated by research using value constructs, such as Hofstede's (1980) cultural dimensions, to explain the impact of national culture. Leung and Morris (2015) proposed a dynamic framework of culture-behaviour nexus that takes into account the influence of other societal cultural constructs such as norms and schemas in different situations. More specifically, they proposed that norms play a more important role in accounting for cultural variations when social evaluation is salient; schemas are more important when situational cues are accessible and relevant; and values work better in weak

situations. Drawing on this framework, I will examine two conditions under which social norms and schemas are theorized to have more impact on CSR-related activities and performance than values. Specifically, I will investigate how entrepreneurs' overseas experience and contextual factors influence firm CSP. Figure 2-1 previews my hypotheses.

------------Insert Figure 2-1 about here-----------

2.2.2. Hypotheses

2.2.2.1. International experiences. Prior literature shows that the more developed legal, social, and financial systems of developed European and North American countries contribute to the higher average CSP score of firms located in these countries (e.g., Ho, Wang, & Vitell, 2012; Loannou & Serafeim, 2012). Furthermore, the majority of studies using Hofstede's (1980) national cultural dimensions support the argument that high individualism and low power distance are associated with high CSP (e.g., Loannou & Serafeim, 2012; Peng, Dashdeleg, & Chih, 2014; Zheng et al., 2013).

The developed economies that host the largest number of international students have on average a higher individualism score and a lower power distance score than emerging markets. For example, the average score of individualism for the top five host countries for international students (i.e., the US, United Kingdom, Australia, France, and Germany)[7] is 81.6 and that of power distance for these five countries is 42.8. The average individualism score is 26.71 and the average power distance score is 72.86 for the emerging, developing, and newly industrialized economies among the top 10 source countries of international students (i.e., China, India, South Korea, Saudi Arabia, Malaysia, Vietnam, and Nigeria).[8]

---

[7] http://www.uis.unesco.org/Education/Pages/international-student-flow-viz.aspx retrieved on March 31, 2016.

[8] http://geert-hofstede.com/countries.html retrieved on Sept. 25, 2015

Cultural characteristics influence CSR-related decisions. Individuals within a nation can engage in CSR-related activities differently because they have diversified cultural characteristics. Acculturation is a process through which individuals internalize foreign sociocultural elements such as values and beliefs. In sociology and other social sciences, the process of internalization includes identifying the cultural elements (e.g., values, norms, and schemas), making sense of them, and accepting them as part of an individual's personality to guide his or her ethics and behaviours (Berger & Luckman, 1966; Hoffman, 1983). International experience is a direct and effective means of acculturation. Extant research has documented all kinds of acculturation through international experiences, ranging from tourists who have had brief intercultural contact for 24 or more hours to veteran immigrants who blend well into their host environments (Sam, 2006). Returnee entrepreneurs usually receive their international experiences from countries/regions where the average CSP score of firms is higher than that of their home countries/regions. Through acculturation, returnee entrepreneurs internalize the CSR-related cultural elements in their host countries. Returnee entrepreneurs are likely to become channels of CSR diffusion in their home countries because their different cultural values, beliefs, norms, and schemas will guide them to make different decisions and to engage in different activities than their non-returnee peers.

One's sociocultural adaptation to host country is, however, influenced by one's actual cultural contact, which is further influenced by the duration of one's overseas residence (Masgoret et al., 2000; Ward & Kennedy, 1992, 1994). For example, the acculturation experienced by tourists with a short time span in a foreign country is much shallower than that by international students or immigrants with a significant length of residence in their visited country (Bochner, 2006). Ward and colleagues (e.g., Ward & Kennedy, 1996; Ward, Okura,

Kennedy & Kojima, 1998) studied the first-year acculturation experiences of Asian international students in an Anglo-Saxon country. They found that acculturating groups adapt to their host societal culture to a much less extent in the first three months as compared to the following three months.

Returnees vary in terms of the length and the depth of their international experiences. Some returnee entrepreneurs may have only gone overseas for short-term training or exchange programs while others may have spent years and received at least a post-secondary degree from their host country before returning to their country of origin. The former and the latter should have different levels of exposure to and participation in the societal culture in their host countries. Other things being equal, returnees with longer overseas experiences are more likely to contact and interact with host society in a more frequent and in-depth manner and learn some aspects of host culture.

Furthermore, one's personal value commitments are strong determinants of one's ethical decisions such as CSR-related issues (Leung & Morris, 2015). Different aspects of acculturation modify at different rates such that changes in values, world-views, and ideologies do not occur as easily as those in knowledge and behaviors (Arends-Toth & van de Vijver, 2006). The longer a returnee has stayed in a host country, therefore, the more likely that he or she has been exposed to and influenced by the CSR-related cultural characteristics, made sense of them, and accepted them as part of his or her personality to guide his or her ethics and behaviours. In other words, the longer a returnee's overseas experiences, the more likely he or she will have a mental model similar to that of his or her counterpart in the host environment. Therefore, returnee entrepreneurs' length of overseas residence should be positively associated with the likelihood that they internalize host cultural values, norms, and schemas. In this way, returnees with longer

overseas experience are the most likely to contribute to a better engagement in CSR and a better

CSP in their home countries. I thus anticipate that the length of entrepreneurs' overseas

educational and professional experience will predict the level of CSP of their firms as follows:

H1: In emerging economies, the longer an entrepreneur's overseas experience,

the higher the CSP of his or her firm.

2.2.2.2. Internationalization*.* In additional to cultural values and beliefs, returnees are

also likely to have been exposed to and have internalized other CSR-related cultural elements

such as schemas and social norms in their host country. Leung and Morris' (2015) situated

dynamics framework of the culture-behavior nexus directs attention to mechanisms in addition to

the internalization of cultural values. Leung and Morris (2015) argue that values, schemas, and

norms are all mediators between culture and individual behavior under different situations.

According to these scholars, values are more important in accounting for cultural differences in

situations where signals of social adaptation are weak. Both norms and schemas, however, need

some strong situations to be salient. Drawing on this framework, I propose two situations under

which more constraints will be perceived.

First, previous literature shows that firms led by returnee entrepreneurs are more export-

oriented and have a higher degree of internationalization—i.e., a higher ratio of international

sales over total sales—than those led by local entrepreneurs (e.g., Filatotchev et al., 2009; Liu et

al., 2010; Liu et al., working paper; Vanhonacker, Zweig, & Chung, 2005). High

internationalization means high dependence on foreign markets. Normative isomorphism occurs

under such situation where the conformity is created by social pressures of taken-for-granted

standards and norms (Meyer & Rowan, 1977; DiMaggio & Powell, 1983). High

internationalization further suggests that firms led by returnee entrepreneurs are likely to be

subject to high expectations and standards of CSP from stakeholders in those foreign markets, which usually have a higher institutional development level and a better CSP than returnees' home countries. Leung and Morris propose that "the higher the social evaluative pressure, the more salient are norms, and the more they influence individual behavior" (2015: 1039). Internationalization can thus provide a situation under which foreign norms underlying CSR become more salient. I anticipate that internationalization will positively moderate the positive relationship between the length of returnees' overseas experience and the CSP of their firms as follows:

> *H2: In emerging economies, a firm's level of internationalization will amplify*
>
> *the positive relationship between the length of an entrepreneur's overseas*
>
> *experience and the CSP of his or her firm.*

2.2.2.3. Regional institutional development level. Second, regional institutional development level is another contextual characteristic that can fit into Leung and Morris's (2015) framework as a moderator of the focal culture-behaviour relationship. A country's quality of institutions is critically important for its social and economic development. The competition among countries is in a sense the competition of the quality of institutions. This is particularly true for emerging and developing markets, which usually have under-developed institutions. Matten and Moon distinguish *explicit CSR*, defined as "corporate policies that assume and articulate responsibility for some societal interests", and *implicit CSR*, defined as "corporations' role within the wider formal and informal institutions for society's interests and concerns" (2008: 409). CSR in the US, and more recently in developed Europe as well, is explicit as it is embedded in "individualism, democratic pluralism, moralism, and utilitarianism" (Matten & Moon, 2008: 409). In government-dominated countries (e.g., China and Russia), CSR is implicit

as it is embedded in rules, norms, and values (Matten & Moon, 2008). In countries where *implicit CSR* is dominant, the obligations of firms are defined in a collective manner and the responsibilities of firms are mandated by regulations (Miller, 2005; Matten & Moon, 2008). Therefore, well-developed and well-implemented legal and normative institutions are vitally important for good CSP in countries where implicit CSR is dominant.

Within the same country, however, some sub-regions are more developed in terms of economic, regulative, and normative institutions than other sub-regions. Sub-regions with higher institutional development levels not only have laws and regulations in place to encourage and protect economic activities but also enforce national and regional laws and regulations more effectively. Furthermore, sub-regions with higher institutional development levels in emerging economies usually attract more foreign investment, mostly from developed economies, than sub-regions with lower institutional development levels. Consequently, local people in institutionally more developed sub-regions are more likely to be exposed to and influenced by foreign values and norms. In contrast, in institutionally less developed sub-regions, formal institutions (e.g., laws and regulations) are usually poorly enforced while informal institutions (e.g., values and norms embraced in the local society) play an important role (Peng & Heath, 1996). For example, the role of *Guanxi,* a social relationship emphasizing reciprocal, instrumental, and self-interested favor offered to members of the same social network, is more likely to be rampant in institutionally less developed than more developed sub-regions. Lacking international and formal institutional influences in their environments, entrepreneurs in institutionally less developed sub-regions will rely on personal ethics and values to a greater extent to make CSR decisions.

In all, some sub-regions of an emerging market have a more developed institutional environment that resembles a returnee's host environment. As suggested by Leung and Morris'

(2015) dynamic situated cultural-behavioural nexus framework, such a social context is likely to make social evaluation more salient, therefore bringing norms to centre stage. In addition, an institutionally more developed environment provides cultural cues and accessibility of CSR-related schemas, which "exert an influence on behavior only at moments when they are *activated*" (Leung & Morris, 2015: 1031). Under these two strong situations, cultural constructs beyond a returnee's personal values will influence a firm's CSR engagement and CSP. I therefore anticipate that regional institutional development level will positively moderate the relationship between the duration of returnees' overseas residence and the CSP of their firms as follows:

> *H3: In emerging economies, regional institutional development level will*
>
> *amplify the positive relationship between the length of an entrepreneur's*
>
> *overseas experience and the CSP of his or her firm.*

2.3. METHODOLOGY

2.3.1. Data and Empirical Setting

The preceding hypotheses were tested using nation-wide survey data of Chinese privately-owned firms conducted in 2002 and 2004. The 2002 and 2004 surveys were conducted by the All China Industry and Commerce Federation, the China Society of Private Economy at the Chinese Academy of Social Sciences, and the United Front Work Department of the Central Committee of the CPC. For the 2004 survey, the State Administration for Industry and Commerce joined the aforementioned three organizations. The response rate for the 2002 survey was 89.6% with a total of 3,258 questionnaires retrieved. For the 2004 survey, the All China Industry and Commerce Federation retrieved 1,613 questionnaires, achieving a 69.6% response

rate. The response rate for the 1,399 questionnaires retrieved by the State Administration for Industry and Commerce cannot be computed because the total number of questionnaires distributed is missing. However, the estimated rate is high because the State Administration for Industry and Commerce is one of the key governmental agencies that directly supervise businesses in China. The dataset has a wide scope, covering almost all of the major industries and all the 31 of Chinese provinces.

Choosing China as the empirical setting is particularly meaningful for the following three reasons. First, China is the biggest emerging market that hosts the largest number of returnees (UNESCO; The Ministry of Education of China). Second, China is known for its notorious CSR records of all kinds of CSR crises, which affect not only Chinese people but also the entire world. Since its reform in the late 1970s, China has been experiencing a lot of CSR crises due, at least in part, to its sudden economic flourishing and large population. In addition, its relatively underdeveloped regulative, legal, and social institutions are not well-equipped to safeguard a healthy trajectory for its rapid growth. To build China's reputation as a responsible and respectful tenant of the global village, all levels of government, some non-government organizations, and the private sector itself have been working on improving the CSR engagement of its business sector, especially immediately before and after the country's access to the WTO in 2001. At the time the surveys were conducted, China was supposed to have experienced some rapid institutional development that was particularly focused on promoting CSR. Unfortunately, however, the results were far from satisfactory—as demonstrated by numerous CSR crises in ensuring. Finally, the institutional development levels of the 31 provinces in China are very unbalanced, further contributing to the complexity of the CSR issue. It is timely and warranted to uncover factors that can help improve China's CSR.

2.3.2. Measures

    2.3.2.1. Dependent variable. The dependent variable of the study is a firm's CSP, which

has been measured in different ways in prior literature. Following previous studies that have

operationalized CSP as poverty relief, pollution control, and philanthropy (e.g., Basu & Palazzo,

2008; Ho, Wang, & Vitell, 2012), CSP will be measured in two ways in the current study: first,

by an index consisting of the CSP components of poverty relief and environmental protection;

and, second, by the charitable donations of firms.

    Regarding the first measure, my data contain information about entrepreneurs'

participation in the *Guangcai* Program[9], which is a nation-wide initiative jointly supported by

two governmental or semi-governmental agencies[10] and the private sector of China. The program

covers some CSR-related activities such as poverty relief through conducting entrepreneurial

activities in poor areas and environmental protection through forestation (e.g., McWilhams &

Siegel, 2000). My first measure is thus a CSP index based on the firm's participation in these

CSR-related dimensions in the *Guangcai* program. The *Guangcai index*[11] ranges from 0-2 and is

constructed so that the higher the score, the better the CSP. To compute the *Guangcai index*, I

first assigned a value of "1" to each of the two CSP dimensions in which a given firm has

---

[9] http://www.cspgp.org.cn/publicfiles/business/htmlfiles/cspgp/zzgk/index.html retrieved on Oct. 5, 2015.
[10] The China United Front Work Department of the Central Committee of the CPC and the All China Industry and Commerce Federation.
[11] There are seven specific activities in the *Guangcai* program (hereafter the program). Two of the other five activities in the program are not directly related to firm CSP. More specifically, in-depth processing of agricultural produces and market place development are activities that are more related to the business scope and economic perspective of the firms. The other three specific activities are all related to charitable donation—either to the program *per se* or to the specific educational and public welfare activities administered by the program. However, *Guangcai*-related donation is not a good measure of a firm's actual charitable donation for two reasons. First, *Guangcai*-related donation represents only one of many channels of a firm's charitable giving. For example, a firm can donate to other domestic charitable initiatives and/or international non-governmental organizations (e.g., Red Cross and World Wildlife Fund), but not to the program. Second, the survey questions regarding the program only asked whether or not a firm had donated to the program. There is no information about the actual amount of *Guangcai*-related donation. Therefore, *Guangcai*-related donation only provides very limited, if not misleading, information on a firm's actual charitable giving. On the contrary, there are separate measures of the overall annual and aggregate amount of charitable donation by a firm through all kinds of channels. Therefore, *Guangcai*-related donation was not counted in the *Guangcai index*.

engaged and added up all the CSP dimensions that have been assigned "1". I expect that using a composite CSP measure will help capture the multi-dimensional nature of CSP and offer a more comprehensive evaluation of a firm's CSP.

Following prior studies (e.g., Brammer & Millington, 2008; Wang et al., 2015), I also used a unidimensional measure—firms' charitable donations—as a proxy of CSP. Charitable donation refers to "the contribution of valuable resources to support the public good" (Wang et al., 2015: 666). As an important aspect of CSR, firms' charitable donations have been on the rise in recent years not only in developed economies but also in economies that have a close business tie with developed economies, such as China and India (Gao, 2011). Firms' charitable giving is a discretionary activity, which is driven by many reasons such as profit maximization (e.g., tax benefits), altruism, as well as political and institutional factors (Sánchez, 2000; Brammer & Millington, 2004; Waddock & Graves, 1997).

Prior research has shown that Chinese private firms are more likely to make donations than state-owned enterprises (Zhang, Rezaee, & Zhu, 2009). However, only around 3% of Chinese firms that made donations got a tax exemption, suggesting that gaining direct economic benefit through the philanthropic action is not the main motivation for Chinese firms (Su & He 2010). Indeed, Yin and Zhang (2012) suggest that ethical leadership, cultural values, and government dependency must be taken into consideration in order to understand Chinese CSR. Su and He's (2010) study showed that Chinese private firms are motivated to make charitable giving for political and institutional reasons such as achieving stronger political connections and better property rights. Therefore, using firm charitable donation as a proxy of CSP is particularly appropriate for this study because it is a measure that can largely be influenced by the discretion and values of the decision makers and the institutional environments in which firms are

embedded. The variable *donation01/03* is a continuous variable that measures the pecuniary value of philanthropic donations of a given firm in year 2001 or 2003 depending on which year the firm was surveyed.

   2.3.2.2. Independent variable. The independent variable in this study is *months overseas,* which is a continuous variable created based on the survey question "[If you have had overseas educational experience,] how many months have you studied overseas?"[12] For those who have answered that they did not have any overseas educational experience, the value for this variable is coded as "0".

   2.3.2.3. Moderators. There are two moderators in this study. The first one, *internationalization,* is a dummy variable that takes "1" when a firm has exported, invested overseas, used foreign investment, or purchased foreign technology, "0" if not. The second moderator is *provincial institutional development level,* which is operationalized by a province-specific index developed by Fan, Wang, and Zhu (2011). The index is a continuous variable that is computed based on 23 basic aspects within five bigger categories that measure the development level of legal system and private sector, the openness of the product market and that of the input market, as well as the government-market relationship in a province (Fan, Wang, & Zhu, 2011). Some examples of the 23 basic institutional aspects are legal right protection, IP rights protection, the extent to which government interferes with market operations, and the extent to which the financial sector is market-based. This composite variable or its components have been used by Wang, Hong, Kafouros, & Wright (2012) to study government involvement in outward foreign direct investment and by Liu et al. (working paper) to study returnee entrepreneurship and firm financial performance.

---

[12] The survey did not include a question about from which specific foreign countries the survey participants obtained their overseas experiences. But assumably the absolute majority of Chinese returnees come back from North American, developed European, and Oceanian countries.

2.3.2.4. Control variables. A vector of control variables at various levels is included in the analyses. At the individual level, entrepreneurs' age, sex, education, and membership in the Communist Party of China (CPC)[13] have been controlled. *Entrepreneur age* is a continuous variable that reflects the biological age of an entrepreneur. *Male* takes "1" when an entrepreneur is male and "0" when an entrepreneur is female. *University degree* is a dummy variable that shows whether an entrepreneur had a bachelor's degree or above before the survey was conducted. If so, the variable takes the value "1"; otherwise, the variable is coded "0". *CPC membership* is coded "1" when an entrepreneur is a member of CPC; otherwise, it is coded "0". Several control variables at the organizational level and above are also included. *Firm age* is a continuous variable that records the age of a firm. Firm size is operationalized as *the number of employees*. Profitability is operationalized as *ROE,* which is the ratio of net profit and owner's equity. *Industry* are dummy variables that show the industry at the provincial level of the firms in the sample. *Province* are dummy variables that show firms' geological location at the provincial level. *Year2004* is a dummy variable that is coded "1" when the firms were surveyed in 2004 and "0" when the firms were surveyed in 2002[14]. The amount of *previous donation* is also used as a control variable when the dependent variable is operationalized as charitable giving.

2.3.2.5. Diagnostic Checks and Analytic Techniques. I checked the normality of the continuous variables by examining their skewness and kurtosis. I generally followed Tabachnick and Fidell's (2007) method to transform variables that depart substantially from normality except that I used the ln command instead of the log command to transform data. More specifically, I

---

[13] An individual's political affiliation may be a sensitive topic. However, the data that will be used in the study contains such information because the survey was administered by governmental agencies and therefore, the survey questions are mandatory to the participants.

[14] I tried to include provincial GDP or GDP per capita into the models as macro-level control variable; however, I dropped this control because it has a very high correlation with the provincial IDL variable (0.72), raising concerns about multicollinearity.

transformed variables with positive skewness and kurtosis with zero values by the ln (X+C) formula while C equals to 1, and those with negative skewness and kurtosis by ln (K-X) formula while K equals to the maximum absolute value of X plus 1. In order to deal with the potential multicollinearity issue, I mean centered the non-categorical independent variables/moderator. I then used the demeaned values to create the interactive terms.

Poisson models were used to test the hypotheses when the dependent variable is operationalized as *Guangcai Index*, which is a count variable. Two-part regression models were used to test the hypotheses when the dependent variable is operationalized as charitable donations in 2001 or 2003. Two-part models are usually used to analyze continuous data with a large amount of zero observations. I used probit models in the first part to predict the likelihood of charitable donation and linear regression models in the second part to predict the distribution of donations given the value of the dependent variable is a positive number. In robustness checks, I also used probit models to test the hypotheses when the dependent variable is operationalized as binary variables.

2.4. RESULTS

2.4.1. Summary Statistics

The summary statistics were reported in Table 2-1. The total sample consisted of 6270 observations from 2002 and 2004 surveys. The owner-managers included were, on average, 44 years old: 88% of whom were male, 45% had had bachelor's degree or above, and 32% held a CPC membership. Among all the entrepreneurs included in the data, 403 had lived abroad with a minimum of half a month and a maximum of 264 months before the data were collected. These

403 returnees were, on average, 43 years old: 89% of which were male, 72% had had at least a bachelor's degree, and 33% held a CPC membership.

On average the firms included were 6.59 years old, employed 159 people, and had an ROE of 0.45. The returnee-led firms, on average, were 7.1 years old, employed 223 people, and had an ROE of 1.17. Please note that the firms included in the dataset are not traditional western entrepreneurial firms. These Chinese private firms include some flagships in their industry as well as former state-owned enterprises that were privatized before the surveys were conducted. Considering the transitional status of China, these context-specific characteristics of Chinese private firms should be taken into account.

------------Insert Table 2-1 about here-----------

The observations for the year 2004 survey account for 48 percent of the total. Table 2-2 presents correlations, which show that none was above 0.50, suggesting that the potential biases due to multicollinearity would not be a concern.

------------Insert Table 2-2 about here-----------

2.4.2. Determinants of CSP

Poisson tests were used to test hypotheses when the dependent variable is operationalized as *Guangcai index*. The results of the Poisson tests are reported in Table 2-3. In Model 2, the coefficient for months that returnees spent overseas is positive and statistically significant, strongly supporting the expectation that the longer an entrepreneur's overseas experience, the higher the level of CSP of their firms (H1). Two-part regression models were used to test the hypotheses when the dependent variable is operationalized as charitable donations. The results of the Two-part model analyses are also reported in Table 2-3. Model 5 of Table 2-3 shows the results of a probit analysis, the first step of the Two-part model. The coefficient for the indicator

of month overseas is positive and statistically significant, lending support for the expectation that the longer a returnee entrepreneur's overseas experiences, the more likely his or her firm to make charitable donations. The results of OLS analysis, the second step of the Two-part model, are shown in Model 6 of Table 2-3. The coefficient is again positive and statistically significant. It shows that among those who engaged in charitable giving, those with longer overseas experiences donated a larger. The results of both steps of the Two-part analysis resonate with those of the probit model, lending strong support to hypothesis 1.

------------Insert Table 2-3 about here------------

Table 2-4 presents the results for H2, which proposed a moderating effect of the degree of internationalization on the relationship between the duration of returnees' overseas residence and firm CSP. When *Guangcai Index* was used as the dependent variable, the results of Poisson analysis do not support the proposed moderating effects of the level of internationalization. The Two-part analyses of the amount of charitable giving generated mixed and interesting results. The results of probit model show that the degree of internationalization actually has a negative and significant impact on the relationship between duration of a returnee's overseas residence and the propensity of his or her firm to donate. The results of the OLS model, however, show a negative yet insignificant coefficient. The main effect of duration of overseas residence is positive and significant in all the analyses for H2. That being said, I found no evidence for the proposed amplifying effect of internationalization; as such, H2 is not supported.

------------Insert Table 2-4 about here------------

Table 2-5 presents the results for H3, which proposed a moderating effect of provincial institutional development level on the relationship between the duration of returnees' overseas

residence and firm CSP. Similar to the results for H2, neither the Probit nor the Two-part models generated evidence to support the proposed moderation. As such, hypothesis 3 is also rejected.

------------Insert Table 2-5 about here------------

2.4.3. ATET Test for Endogeneity

Endogeneity happens "when an independent variable is correlated with the error term" (Semadeni, Withers, & Certo, 2014: 1070). It most typically occurs in ordinary least squares (OLS) models where the independent variable does not satisfy the conditional independent assumption (Semadeni, Withers, & Certo, 2014). A few issues, such as measurement error of variables, self-selected sample, and simultaneous causality, can cause OLS models to mistakenly include the correlation between the independent variable and the error term in the estimation of the "true" relationship between the independent variable and the dependent variable (Kennedy, 2008). In the current study, while the main interest is in the effects of returnees' overseas experience on firm CSP, it could be that returnee entrepreneurs who already had more CSR-related cultural characteristics than local entrepreneurs were more likely to go abroad. As such, they would not need the overseas experience to boost the CSP of their firms. To deal with the potential risk that the effects of overseas experience on firm CSP are biased by a self-selected sample, I adopted the non-parametric treatment effect method (Angrist & Pischke, 2008) to calculate the average treatment effect on the treated (ATET).

The ATET estimate in the context is:

$$ATET = E\big(CSP_{1f} - CSP_{0f}\big|returnee_i = 1\big) \tag{1}$$

where CSP_{1f} is the social performance of firm i led by an entrepreneur with overseas experience and CSP_{0f} is a counterfactual value representing firm i's performance had entrepreneur i not had experience abroad.

Because CSP_{0f} is unobservable for firms set up by entrepreneurs with overseas experience, I used the propensity score matching (PSM) method (Rosenbaum & Rubin, 1983) to estimate the following ATET effect:

$$ATET = E\big(CSP_{1f} - CSP_{0f}\,\big|P(Z_i)\big) \tag{2}$$

where $P(Z_i) = prob\,(returnee_i = 1|Z_i)$ is the probability that an entrepreneur had overseas experience. The ATET estimate is thus calculated as the difference in performance outcomes between firms led by returnees (i.e., the treated group) and matched firms led by entrepreneurs with a similar probability of having had overseas experience but actually have not (i.e., the control group).

I calculated the ATET in two steps. First, I used the probit model to predict the probability of overseas experience for each entrepreneur by using the micro-, meso-, and macro-level characteristics (e.g., entrepreneurs' age, sex, education, and CPC membership; firm age, size, and net profit; and industry, province, previous donation, and year dummies). Second, I used the nearest neighbor matching method to find the entrepreneurs in the control group who had the highest probability of going abroad but did not.[15]

Table 2-6 presents the non-parametric estimation results of the ATET effects. The results show that firms led by returnee entrepreneurs have significantly higher CSP compared to firms led by entrepreneurs who were most likely to possess overseas experience but did not spend any time overseas. For example, based on the estimation results of models 1 through 4 in Table 2-6 where one, three, five, or ten entrepreneurs with the nearest distance from the control group were selected, respectively, firms led by returnees had a 4%, 6%, 7%, or 8% higher CSP than those led

---

[15]Due to space limits, the probit and nearest neighbour matching results are omitted but are available upon request.

by local entrepreneurs. The ATET estimation results confirm my baseline results that an entrepreneur's overseas experience positively and significantly affects the CSP of his or her firm.

------------Insert Table 2-6 about here------------

2.4.4. Robustness Checks

2.4.4.1. Alternative dependent variables. I tested the two dimensions covered in the *CSP index* separately for robustness checks. The first dimension tested is poverty relief, which is operationalized as *entrepreneurial activities in poor areas*, a dummy variable that takes "1" if a firm claimed to have engaged in setting up entrepreneurial enterprises in poor areas to help combat poverty, "0" if not. Models 1 of Table 2-7 report the results of the probit model testing this variable. A positive and significant coefficient for month overseas and poverty relief is observed, indicating that firms led by returnees with longer overseas experience are more likely to engage in poverty relief through setting up entrepreneurial enterprises in poor areas than returnees with shorter overseas experience relative to non-returnees.

The second dimension tested is environmental protection, which is operationalized as *forestation*, a dummy variable that takes "1" if a firm claimed to have engaged in this dimension, "0" if not. A positive and significant coefficient for month overseas and environmental protection is observed in Models 2 of Table 2-7, indicating that firms led by returnees with longer overseas experience are more likely to engage in environmental protection through forestation than returnees with shorter or no overseas experience. These results resonate with the baseline results and lend further support to H1.

I also tested *total donation* as another alternative dependent variable using Two-part models. This variable is calculated as the total amount of charitable donations of a firm, including the amount donated prior to and in the year 2001 or 2003. Although the results in

Model 3 in Table 2-7 shows no significant effect of the duration of overseas residence on the propensity to donate, the results of Model 4 in Table 2-7 reveal a positive and significant impact of months a returnee lived overseas on the amount of total donations that his or her firm has ever made. The robustness checks with alternative dependent variables lends further support to H1.

------------Insert Table 2-7 about here------------

2.4.4.2. Alternative independent variable. I also used the entrepreneur's *returnee status* as an alternative independent variable, which was coded "1" when an entrepreneur claimed to have had overseas educational experience, "0" otherwise. The results of Model 1 in Table 2-8 show a positive and very significant coefficient for the alternative independent variable, lending strong support to the argument that returnee-led firms have a better CSP. The results of Model 1 and 2 of Table 2-8 show the significant and positive impact of the returnee status on firm CSP in terms of participation in more categories of *Guangcai program* and in terms of the propensity to donate. However, the proposed relationship between returnee status and the actual amount of donation was not established, as presented by the results of Model 3 in Table 2-8. Therefore, when alternative independent variable—*returnee status*—was used, the results for proposed H1 are mixed.

------------Insert Table 2-8 about here------------

2.4.4.3. Sub-datasets. Because I pooled two years' data together to test my hypotheses and there is no way that I can distinguish if a firm completed the survey in both years, I tested my hypotheses using one year's data at a time.[16] Model 2 of Table 2-9 and Table 2-10, respectively, shows the impact of returnees' month overseas on the *CSP index* of their firms. The results of the Poisson models show that the longer a returnee's overseas experience the more

---

[16] Year dummy was omitted from the models reported in Table 2-9 and Table 2-10 due to irrelevance. Province dummies were also omitted because of their high collinearity with the provincial institutional development level variable.

different categories of *Guangcai* program his or her firm will participate in both sub-datasets, supporting H1.

Model 5 and 6 of Table 2-9 tested the effects of *months overseas* on *charitable giving* in 2001 or 2003. The results of the first part of the Two-part model show a positive and significant relationship between duration of overseas residence and the likelihood to donate. However, the results of the second part of the Two-part analysis do not support the proposed relationship that the longer a returnee resides abroad the larger amount his or her firm will donate. As indicated in Table 2-10, different pattern emerges for the 2004 sub-dataset: while the results of the second part of the Two-part model lend support for the proposed positive relationship between month returnees spent overseas and the amount of donation, the first part of the Two-part model did not generate statistically significant results. Therefore, mixed results are found when CSP is operationalized as charitable giving in both sub-datasets.

------------Insert Table 2-9 about here------------

------------Insert Table 2-10 about here------------

2.5. DISCUSSION

2.5.1. Main Findings

Drawing upon the literatures on returnees, CSR, acculturation, and the situated dynamics framework of the culture-behavior nexus (Leung and Morris, 2015), I proposed that returnee entrepreneurs internalize CSR-related values, schemas, and norms in their host country. As such, I argued that returnees will play an important role in the social development of their home countries through their firms' social performance. Analysis of a unique dataset of 6270 Chinese privately-owned firms supported the overall argument

that firms led by entrepreneurs with longer overseas experience have a better CSP than those led by entrepreneurs with shorter or none overseas experience.

The most important and consistent findings is that an entrepreneur's overseas educational experience has a positive and significant impact on the level of CSP of his or her firm. These findings were robust when alternative dependent variables (e.g., poverty relief, environmental protection, and total charitable donations) and independent variable (e.g., the returnee status) were used. In addition, the above-mentioned patterns are supported by the results of the ATET test for endogeneity. The analyses using sub-datasets generated mixed but generally supportive results. First, evidence was found in both sub-datasets that the length of returnees' overseas residence is positively related to *Guangcai index*, a CSP index. Second, the results of the 2002 sub-dataset support the relationship between the length of overseas residence and propensity to donate. The results of the 2004 sub-dataset lend support to the relationship between the length of overseas residence and the amount of donation.

Notably, however, no support was found for the proposed moderating effects of internationalization at the firm level or institutional development at the province level, suggesting that returnees' positive impact on the level of CSP of their firms prevails at the presence of any situational cues, weak or strong. Furthermore, the way the two proposed environmental factors were measured in this study may also contribute to the lack of evidence of their effects on the relationships between returnee entrepreneurs' overseas residence and firm CSP. First of all, internationalization is usually measured as the ratio of international sales in total sales. The dataset used in this study does not provide such information. The *internationalization* variable in the current study is instead operationalized as the willingness and/or actual practice of export, utilizing foreign direct investment, and purchasing foreign

44

technology. Such operationalization may not reflect the actual level of internationalization of the firms examined in the current study.

There are at least two explanations for the lack of impact of provincial institutional development level (IDL) on the relationships between returnee entrepreneurs' international experiences and firm CSP. First, as discussed in the section regarding the empirical context, China was experiencing fast and drastic institutional changes to promote CSR across the nation around the time the data used in the current study were collected. It could be that the strong pro-CSR situation overshadowed the impact of the differences in provincial institutional development levels. The second explanation is that the *provincial IDL* in the current study is measured as the level of marketization in China, which is in general a centrally planned and controlled economy. Marketization shows the extent to which an economy is market-based. The *provincial IDL* used in the current study is composed of some classic indicators of institutional development (e.g., legal system development) and some indicators that are not typical institutional development measures (e.g., ratio of the output of the private sector in the gross domestic product and the level of governmental interference in market operation). This province-specific index developed by Fan, Wang, and Zhu (2011) is a well-established measurement in China and has been used in previous studies (e.g., Wang et al., 2012). But because it has a strong focus on marketization, it may be too context-specific for the Chinese environment and thus not fully reflect the more general understanding of institutional development level.

2.5.2. Contributions

This study contributes to the literatures on returnees, CSR, and international business. First, drawing upon Leung and Morris' (2015) framework of culture-behavior nexus, to the best of my knowledge my study is the first to provide a theoretical basis and empirical test for the

social role of returnees in their home country. Although anecdotal and scholarly evidence has documented the role that returnees play in their home countries' economic growth, especially in internationalization and technological upgrading (e.g., Liu et al., 2015; Liu et al., 2010; Wright et al., 2008), research on returnees' roles in the social arena in their home countries, however, is surprisingly scarce. Using rigorous econometrics methods as well as a unique and representative dataset containing privately-owned firms from China, my results confirmed the proposed positive relationship between returnees' overseas experience and firms' CSP. As such, my study contributes to the literatures on returnee and CSR by demonstrating that returnee entrepreneurs are a channel of CSR diffusion in their home countries.

Second, my study further enriches the literature on CSR by setting the empirical context in China, the world's largest emerging economy with phenomenal economic growth and infamous CSR crises. As the world's factory, China sells its goods to almost every country on earth. The Chinese products that cause safety and health problems in domestic and international markets often make headlines, arousing tremendous concerns. Therefore, it is necessary to study the factors and mechanisms underlying CSR and CSP in China. My study provides evidence that the CSR-related issues can be improved through different channels including the efforts of individuals who have internalized more advanced CSR-related cultural characteristics through acculturation. Some CSR crises in China or other countries contribute, at least in part, to the higher-level social and environmental crises such as global warming. My findings show that other cultures in the world have an impact on the CSR-related problems in the emerging and developing countries. The integration that comes along with globalization is surely at all levels rather than just economic. Therefore, the CSR crisis in a certain area will be better addressed with the concerted efforts from many different areas in the world.

Third, this study answers the call that more cross-cultural studies should be carried out within national borders (Chen, Leung, & Chen, 2009; Leung et al., 2005; Steel & Taras, 2010). Because intra-cultural variations are too great to be neglected, cross-cultural comparison of CSR can and should be conducted within a country. The results show that individuals within a given country can have different value systems that shape their CSR-related decisions and behaviours. These results support the argument that it is necessary and feasible to apply a cross-cultural perspective when investigating intra-national variations.

2.5.3. Limitations and Future Research

Although the data are representative as they were compiled by governmental and semi-governmental agencies in charge of private sector administration in China. Some information that would have been particularly valuable for my study is, unfortunately, missing. For example, I argued that returnee entrepreneurs must have internalized some cultural values, norms, and schemas in their host countries, but the data for measuring these cultural characteristics are not available. Entrepreneurs' overseas experience and the length of such experience as measured by months spent overseas were proxies of their internalization of foreign cultural characteristics. These variables, however, do not directly measure the characteristics of an entrepreneur's mental models. Fortunately, the literature on acculturation provides abundant evidence that individuals go through a series of psychological, cognitive, and behavioural changes when encountering other cultures, and that direct international experiences are among the most influential and effective ways to acculturate (e.g., previous literature has almost all depicted one's direct international experience as the means through which one's acculturation occurs; Sam, 2006). Drawing on this line of argument, as well as Leung and Morris' (2015) situated culture-behaviour framework, I was able to investigate my arguments without direct measurement of

returnee entrepreneurs' cultural values, schemas, and norms. Nonetheless, future research is encouraged to design and administer surveys incorporating questions about the characteristics of returnees' mental frameworks and to test the direct relationships between entrepreneurs' values and their firms' CSP.

The data are a bit dated because the questions about returnees were only included in the conducted in 2002 and 2004. However, the data's comprehensiveness and representativeness compensate for this drawback. Furthermore, I argue that the most drastic institutional changes in China happened before and around the time that the data were compiled (e.g., opening up to the world happened in late 1970s; privatization occurred in the late 1990s; and China's WTO access was in 2001). Therefore, the data should still be quite representative despite being slightly dated. Nonetheless, future research will benefit from using more up-to-date data.

Hypothesis 3 proposed a moderating effects of regional institutional development level on the relationship between entrepreneurs' overseas experience and the CSP of their firms. A counter argument can be that entrepreneurs with CSR-related values chose to locate their firms in an institutionally more developed region in their home country after finishing their overseas education. The possibility of this reversed causality, however, is slight for the returnee entrepreneurs in the sample used. For one, China has strict household registration system, which is a formal institutional arrangement that restricts Chinese citizens' mobility within the country. Second, the Chinese society is known for its informal institutions, such as *Guanxi*, which entrepreneurs rely upon to obtain essential resources. The average age of the 403 returnees included in the sample was 43 years old. Three-quarters of these returnees had spent one year, inclusive, for their overseas education. One third of the returnees held a CPC membership, similar to the proportion of the non-returnees who held a CPC membership. These figures

describe a highly likely scenario where many of these Chinese returnees had been embedded in the local institutions before they received education abroad and were still subject to both formal and informal institutional restrictions upon their return. Furthermore, the returnees' firms included in the sample were on average 7.1 years old. This happens because some returnees only became private owners of existing organizations in the process of privatization. In order to be qualified to take over the ownership of formerly state-owned enterprises, returnees need to meet a series of formal and informal intuitional criteria. Therefore, while some entrepreneurs may have been able to choose to locate their firms in institutionally more developed regions upon their return, it is highly unlikely for the majority of the returnees included in the sample to have had such freedom. That being said, future research should include questions about which province(s) a returnee was located in before and after he or she received his or her overseas education.

Although some entrepreneurs in the data have lived in other countries, the data only contain firms from China. Although China has many merits as the empirical setting, the literature on returnees will nevertheless benefit from studies based on other emerging and developing markets where there are a lot of returnees whose impact is significant. Some of those economies have cultural values similar to those in China; some do not. Some have political and social systems similar to those in China, and many do not. Also, the traditional emerging markets like the BRIC countries, Latin American and African countries are interesting settings to study the role of returnees as social and economic actors. The impact of returnees is phenomenal, not only in emerging and developing markets but also in some newly industrialized economies, such as Singapore and South Korea. These countries have more developed legal and social systems than those in China to support CSR-related activities, but they share some of China's national cultural

values, such as low individualism and high power distance, which suppress CSP. It would be interesting to investigate whether firms led by returnees in these newly industrialized economies have noticeably better CSP than firms led by non-returnees. Another exciting future research direction is to compare and contrast returnees' role in countries with different institutional development levels and national cultural characteristics.

Another set of important questions to be investigated in the future are whether returnees' values change again in their home countries and, if so, under what circumstances and how the changes affect their firms' CSP. I anticipate that returnees' CSR-related values would evolve as they settle into their new (but actually original) social, cultural, and professional environments. In countries where the institutions support CSR, returnees should be able to continue maintaining the CSR-related values they internalized during their overseas experience and can even influence people around them, such as their business partners, to make more socially responsible decisions. However, in an environment in which the CSR-related values are not much appreciated, let alone promoted, I wonder if returnees will experience a reversed acculturation process in their home countries, wherein their values shift until they are aligned with those of others in the environment. A longitudinal research design and/or qualitative methodology with multiple case studies will help reveal such a co-evolution of returnees' values and their social contexts.

3. CHAPTER THREE: STUDY TWO

MAJORITY GROUP MEMBER ACCULTURATION, CULTURAL VALUE DISTANCE, AND ORGANIZATIONAL COMMITMENT: CONCEPT DEVELOPMENT AND EMPIRICAL TEST

3.1. INTRODUCTION

Acculturation is a multi-level concept. At the societal level, it often refers to the process by which minority groups adapt to the culture of their host society (Rudmin, 2010; Sam & Berry, 2006). At the individual level, acculturation refers to the acquisition and internationalization of a foreign culture (Rudmin, 2009; 2010). To distinguish micro-level acculturation from its group-level counterpart, some scholars use the concept of 'psychological acculturation' to describe the changes an individual experiences as a result of meeting people from other cultures or participating in the acculturation that his or her cultural group is undergoing (Sam, 2006). The focus of this study is at the individual level of analysis, with the terms 'psychological acculturation' and 'acculturation' used interchangeably.

Although the phenomenon of acculturation has long been of interest to scholars across a variety of disciplines, previous research has almost always focused on a few host societies, primarily developed economies within North America, Europe, and Oceania (Berry, 2006; Rudmin, 2010). Because the typical acculturating groups examined in extant research (e.g., colonized people, immigrants, international students, and refugees) have been perceived as underprivileged, the most common topics in acculturation research are the physical and mental health of minority group members and their impact on the host society (Berry, 2006; Rudmin, 2010). The consequence is that although acculturation is defined as a mutual process, it is

typically studied as a one-directional process in which minority group members adapt to the mainstream culture of their host society using different acculturation strategies. In the previous chapter, for example, I studied returnee entrepreneurs from emerging markets who lived in a foreign country where they were under the influence of that country's culture. Although my main focus was on the impact of their international experiences for the corporate social responsibility (CSR) and corporate social performance (CSP) of their firms upon returning to their home country, the type of acculturation investigated still falls into the conventional model. Specifically, I considered returnees as members of a minority group that adapted to the culture of their host country while living in that country.

The phenomenon of acculturation, however, is more complex than how it has been typically examined to date. This is especially so in this era of global integration, which is characterized by the interdependence of countries and the great mobility of persons, information, and resources. For example, many emerging, newly industrialized, and developing economies (hereafter referred to as emerging markets) have become the new booming destinations of international capital and human resources. Individual members of the majority and minority groups in these new host contexts are likely to display a different pattern of affective, cognitive and behavioural changes than that in the conventional acculturation model. As engaged researchers who care about connecting to the real world (Van de Ven, 2007), we need to broaden our view to do justice to the changing phenomenon of acculturation.

To address these issues, in this study I conceptualize and operationalize two theoretical constructs—majority group member acculturation and cultural value distance—that will challenge and extend our knowledge of acculturation. Drawing on the existing literature, yet being inspired by emergent empirical phenomenon, I define *majority group member*

acculturation as the process by which the majority group members are exposed to and influenced by the cultures of the minority groups with whom they interact in their homeland. This process can be viewed as supplemental to the established view, which is actually about minority group member acculturation. The construct of *cultural value distanc*e is introduced to emphasize the consequence of an individuals' cultural values, in particular, being influenced through the processes of acculturation. I define *cultural value distance* as the multidimensional difference between an individual's cultural values relative to those of his or her peers.

I envision four main objectives in this study. First, I propose factors that make it possible for majority group member acculturation to occur, describing contextual circumstances under which majority group member acculturation is more or less likely and discussing the similarities and differences between the construct of majority group member acculturation and related concepts. Second, I go through a similar process to conceptualize the construct of cultural value distance. Third, I propose and empirically test the relationships between the two constructs, using primary survey data collected from China and the United States (US) in 2013.

Fourth, drawing upon self-categorization perspective (Turner, 1982; 1984; 1987), I explore the relationship between the construct of cultural value distance and affective organizational commitment, which is an individual's emotional attachment and identification with one's organization (Allen & Meyer, 1990). In this era of globalization, more and more organizational members are under the influence of foreign cultures in their home countries (e.g., local employees of multinational corporations). It is thus timely and warranted to study how acculturation influences workplace attachment, which is an important antecedent to many behavioural outcomes such as turnover and organizational citizenship behaviours (Meyer & Allen, 1997; Meyer, Stanley, Herscovitch, & Topolnytsky, 2002).

This research has the potential to contribute to the literatures on acculturation, management, and cross-cultural studies. For the literature on acculturation, my major contributions are in the following three areas. First, with the conceptualization of the two new constructs, I challenge and enrich our understanding about acculturation. Second, my work diversifies the contexts and outcome variables of acculturation studies. Third, with the operationalization of the two new constructs, my work has the potential to make methodological contributions to the literature on acculturation. My work also enriches the literature on management by studying the nexus of acculturation and organizational behaviour. My work contributes to the literature of cross-cultural studies because I empirically test my hypotheses using primary survey data collected from two countries with distinct national cultures. My findings also have managerial implications, particularly concerning recruiting and retaining employees who have been influenced by foreign cultures in their home country.

3.2. LITERATURE REVIEW

Acculturation has long been established as an aggregate concept and studied in the fields of anthropology, sociology, and political science (Rudmin, 2010; Sam & Berry, 2006). Research interest in acculturation started to develop in the field of psychology in the early 1900s but only boomed after the 1980s (Rudmin, 2010; Sam, 2006). At the society level, acculturation is often treated as a synonym of assimilation, which happens when a dominant society's culture diffuses to other societies after the minority groups lose their indigenous cultural knowledge over generations (Rudmin, 2010; Sam & Berry, 2006). At the individual level, however, acculturation refers to the process through which an individual internalizes aspects (e.g., norms and values) of a foreign culture and makes them an integral part of himself or herself (Rudmin, 2009; 2010).

Individuals experience affective, behavioural, and cognitive changes that are usually summarized as acculturative stress and behavioural shifts (Berry, 2006; Sam, 2006).

Acculturation is "a process of cultural and psychological change that results from the continuing contact between people of different cultural backgrounds" (Berry, 2006: 27). This definition is derived from the classic and popular one by Redfield, Linton, and Herskovits, who defined acculturation as "those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups" (1936:149). According to these definitions, we should anticipate the process of acculturation being multi-directional, such that all parties involved adapt to each other's culture to some extent. In the existing literature, however, acculturation is typically portrayed and investigated as a one-directional act. More specifically, the established model depicts the process of acculturation as being triggered by minority group members' continuous first-hand contact with the majority group's culture. Minority group members then adapt to the mainstream culture in their host society using different acculturation strategies based on the balance between maintaining their ethnic culture and participating in the culture of their host country (Berry, 2006; Sam & Berry, 2006; van Oudenhoven, 2006).

Berry (2006) identified four strategies used by the acculturating group members. 'Integration' happens when acculturating individuals have a strong desire for both maintenance of their ethnic culture and participation in the mainstream culture of their host country. 'Assimilation' occurs when acculturating individuals have little desire to maintain their indigenous culture and a strong desire to participate in the new culture. 'Separation' occurs when acculturating individuals have a strong desire for maintenance and little desire for participation.

Finally, 'marginalization' happens when acculturating individuals have little interest in either maintenance or participation.

The established model of acculturation depicts majority group members in the host society as setting expectations regarding the outcomes of minority group members' acculturation (Berry, 2006). Majority group members adopt four expectations corresponding to the four strategies used by minority group members (Berry, 2006; Sam & Berry, 2006; van Oudenhoven, 2006). When majority group members seek integration, the term used to describe the expectation is 'multiculturalism', as in the case of Canada. When majority group members demand assimilation, the term used is 'the melting pot', as in the case of the US. When majority group members impose separation, the term used is 'segregation'. When majority group members seek to marginalize the acculturating group, the term used is 'exclusion' (Sam & Berry, 2006).

In the existing literature on acculturation, the most studied host societies are developed economies in North America, Oceania, and Europe, while the most studied acculturating groups are native people, immigrants, and sojourners such as international students and expatriates. The above-described acculturation model has been examined in these different host countries for different minority groups. For example, as two minority groups that have been studied extensively, immigrants and international students have been documented as acculturating to their host country using different strategies through their continuous contact with that culture. Although being exposed to foreign cultures, majority group members in their home country has almost never been portrayed as those that internalize immigrants' or international students' ethnic cultures. Instead, majority group members and the government in the home country have almost always been described as the ones that set up rules to influence the acculturation processes and outcomes of immigrants and international students.

The existing literature has a narrow scope at least in the following four aspects. First, it has shown only one role of majority and minority groups, respectively, in the process of acculturation. That role concerns minority group members acculturating and majority group members expecting. Based on a variety of well-established definitions of acculturation, acculturation can happen in the opposite direction of the conventional model such that majority group members adapt to minority groups' cultures using different strategies. This alternative model of acculturation is theoretically justifiable and empirically testable. For example, Caprar (2011) studied host country nationals (HCNs) in Romanian subsidiaries of multinational corporations (MNCs). His results show that these Romanian HCNs internalized both their home country's culture and the culture of the country in which the headquarters of the MNCs are located. Similarly, Smale and his colleagues (2015) studied how HCNs identify with the culture of local subsidiary and that of the whole MNC simultaneously. These two studies constitute rare examples of scholarly interest in the empirical phenomenon of the outcome of a possible alternative model of acculturation. Unfortunately, however, both focused upon MNCs as a context for local hiring to internalize two different national cultures. Systematic theorization on such phenomenon is still lacking, let alone from an acculturation perspective. Such a critically important gap in the literature deserves serious attention from acculturation scholars.

Second, the existing literature has only focused on a few host societies where acculturation happens. These conventional host countries are almost always developed economies. With the development of transportation and technology as well as human migration, acculturation has become a global phenomenon. In fact, many emerging markets are the new centres of intercultural interactions where acculturation seems unavoidable (Rudmin, 2010). The

literature on acculturation will benefit from examining the vibrant dynamics of acculturation in more diversified empirical settings.

Third, the existing literature has studied the impact of some cultural contexts on the processes and outcomes of acculturation. For example, the government of a country with a multicultural context, such as Canada, has a different policy on acculturating groups than does the government of a country with a more unicultural context, such as the US. The majority group members in these different cultural contexts have different attitudes towards minority group members whose acculturation strategies are also influenced by their host country's different policies and expectations. In addition to multiculturalism versus uniculturalism, there are other contextual circumstances that can affect the attitudes and behaviours of both the majority and minority group members. Researchers can broaden the horizon of acculturation studies by exploring more cultural contexts in which acculturation is likely to happen differently.

Fourth, the existing literature has only associated a few interesting outcome variables with acculturation. Because the most studied minority groups are usually from a less privileged background than the majority group, one prominent topic in acculturation studies is the psychological and physical health of minority groups and the impact of that health on the host society. The concept of acculturation can be applied in more fields of inquiry, particularly after we broaden our view by taking into consideration the acculturation activities in more diversified empirical settings and cultural contexts.

3.3. THEORETICAL DEVELOPMENT

3.3.1. Majority Group Member Acculturation

In this section, I will introduce a new theoretical construct—majority group member acculturation—as a complement to the conventional model that is about minority group member adapting to the mainstream culture in their host society. Majority group member acculturation is what happens when majority group members use different strategies to adapt to the cultures of the minority groups with which they have interacted in their home country. The construct of majority group member acculturation is different from the conventional understanding of acculturation in which minority group members are the agents who use different strategies to adapt to the mainstream culture of their host environment. As a result, minority group members can completely let go of their own ethnic culture and fully participate in the majority group's culture through the assimilation strategy. Placed on the receiving end, the majority group members can only go as far as allowing the minority group's culture to co-exist with their own to achieve multiculturalism. It is impossible for majority group members to assimilate to minority groups' cultures because they are not the acculturating agents. The new model proposed in my research, however, portrays majority group members as the agents who use different strategies to embrace or reject, to different extents, the new cultures they encounter in their homeland. In other words, in the new model, majority group members take the role that the minority group members held in the conventional model, and can choose to assimilate to the minority groups' cultures.

3.3.2. Why Does Majority Group Member Acculturation Happen?

Acculturating individuals come up with different acculturation strategies as they strike a balance between maintaining their ethnic culture and participating in a foreign culture (Berry,

2006). Although more than one strategy can be used and different strategies are preferred under different circumstances by any single acculturating individual, empirical evidence shows integration as the most preferred and marginalization as the least preferred strategies (Berry, 2006). The essence of the integration strategy is the desire to both maintain one's ethnic culture and participate in a foreign culture. In contrast, people who adopt the marginalization strategy have little interest in either maintaining their own or participating in a foreign culture (Berry, 2006). These findings reveal that acculturating individuals have the tendency to internalize at least some elements of a foreign culture to which they have been continuously exposed. This will also be true when the majority group members encounter minority groups' cultures.

In addition to people's tendency to adapt to a foreign culture to some extent, there are a few factors at different levels that enable majority group member acculturation to happen. Berry (2006) identified three levels—national, individual, and institutional—as the locus of acculturation strategies. Drawing on his work, I also propose factors that are at these three levels that create a favourable environment in which majority group member acculturation can occur. First of all, at the macro-level, the governments in many countries have policies to promote economic cooperation and cultural exchanges with other countries because of the interdependence of countries in the era of globalization.

For example, English is recognized as the international language of communication, especially in the business world. The fact that it is a mandatory subject in the formal education system in many non-English-speaking countries/regions (e.g., South Korea, Taiwan, and China), is evidence of how communication with foreign countries is valued. The high ratio of exports in the gross domestic production of countries like China is evidence of the importance of international trade. These governments may not intentionally encourage their citizens—majority

group members—to adapt to foreign cultures. However, their policies towards foreign direct investment, trade, and cultural exchanges help create not only opportunities for their citizens to be exposed to and interact with people from other cultures but also a pro-foreign atmosphere. As such, the citizens of these countries tend to forge a welcoming attitude towards foreign cultures.

Second, at the meso level, there are institutions in many countries that carry out the responsibilities of promoting cultural and economic exchanges with other countries. Institutions of higher learning, chambers of commerce, MNCs, as well as culture and tourism promotion organizations, for example, are the frontline for and/or engine behind intercultural exchanges. When the majority and minority groups meet, both groups will adapt to each other's culture to some extent because acculturation is, by its definition, a mutual process (Berry, 2006). Local employees of subsidiaries of MNCs—host country nationals (Caprar, 2011)—are rare and pertinent examples in the existing literature showing that majority group members can internalize both their home country's culture and the culture of their foreign employer.

Third, at the micro level, majority group members of a host society can be attracted to foreign cultures they encounter for several reasons. One reason is simply a person's appreciation of what he or she perceives as the foreign country's more stable socio-political situation, less polluted natural environment, and overall higher living standard. In particular, those who have been experiencing political turmoil, poverty, frequent natural disasters, and/or heavy environmental pollution are more likely to appreciate the foreign cultures to which they have been exposed. Majority group members can also be attracted to foreign cultures for more pragmatic reasons: for example, knowing a foreign language can broaden their scope when job searching and enhance their opportunity for career development. Language ability is also a crucial factor when people pursue immigration. As an essential block of culture, language opens

up paths to a more fundamental understanding of a culture with which the language is associated. In this way, individuals may start with pragmatic reasons for learning a language but end up deeply attracted to a foreign culture to the point that they integrate the culture into their cultural profile.

3.3.3. Contextual Circumstances

The factors described above lay out the general foundation upon which majority group member acculturation is possible. There are specific contextual circumstances in which majority group member acculturation is more or less likely. In the following sections, I will discuss one such circumstance of host societies: high versus low socio-economic development level. Previous research on acculturation has almost always focused on a few host societies with comparatively high socio-economic development levels in North America, developed Europe, and Oceania. These conventional host societies are among the top destinations of immigrants and international students, and have a long history of intercultural contact and infusion.

In the past few decades, many emerging, newly industrialized, and developing markets have seen rapid economic development and a large inflow of international capital and human resources, the latter of which include expatriates from multinational corporations and returnees who have lived in foreign countries. As a matter of fact, some emerging markets such as China, India, and Russia have become the centres where most intercultural interactions are carried out domestically (Rudmin, 2010). Comparatively, and in a broad sense, emerging markets have a relatively lower socio-economic development level than their developed counterparts.

By definition, majority group member acculturation can occur in any host country because it happens whenever individuals of the majority group in a host country take on cultural characteristics (e.g., values, norms, and beliefs) from people in minority groups. However,

majority group member acculturation will be more likely when a minority group is from a country with a higher socio-economic development level than that of the host society. In contrast, if a minority group is from a country with a lower socio-economic development level than that of the host society, the acculturation process that will occur is likely to be the conventional model in which the majority group sets up expectations for the minority groups' acculturation. I posit the following five reasons for this phenomenon.

First, a government's attitudes and policies towards foreign countries create the institutional foundation for foreign contact and interactions. If those attitudes and policies are positive, the citizens will generally have positive attitudes towards foreign cultures. The governments in countries with relatively low socio-economic development are usually more eager to promote economic and cultural exchanges with countries that are relatively socially and economically more developed. Therefore, the citizens in countries with a relatively low socio-economic development level usually have a more welcoming attitude towards foreign culture of a relatively high socio-economic development level. On the contrary, the policies of the government and expectations of the majority group in conventional host countries, mostly are developed economies, are usually unfavourable for their citizens to adapt to the cultures of minority groups (e.g., "the melting pot" in the US). Of course, there are other macro-level factors that influence a government's policies towards foreign cultures. For example, if two countries are irreconcilable in their differences in religion and political ideology, or if they have a history of conflict, it will be difficult for one country to issue policies that favour the other. Researchers should take into consideration these factors in empirical studies.

Second, in countries with relatively low socio-economic development, institutions and organizations are usually put in place to help implement government policies on economic and

socio-cultural exchanges with foreign countries. Examples are government agencies in charge of foreign economic cooperation and cultural exchanges; educational organizations that attach great importance to foreign language, literature, and trade studies; and, intermediate organizations that bridge foreign and domestic cultures.

Third, countries with a relatively high socio-economic development usually have a more stable political situation, a cleaner natural environment, and are more affluent. As discussed earlier, these factors can attract individuals from socially and economically less developed countries for pragmatic and/or ideological reasons. It is hard to envision the logic working the other way around, as it will be difficult for majority group members from a country with a higher socio-economic development level to appreciate, embrace, and assimilate to the heritage and cultures of minority groups from a country with a lower socio-economic development level because the two groups will have different stances on socio-political and environmental issues.

Fourth, as a result of foreign direct investment, there is a strong physical presence of expatriates working for MNCs in many emerging markets. Although a minority group in their host country, expatriates are more influential and powerful than their counterparts in developed economies. Expatriates in emerging markets are usually privileged and influential because in most cases they occupy managerial or core technical positions in subsidiaries of MNCs. The minority groups in the conventional host countries, however, are usually composed of students, refugees, and immigrants who are rarely in a powerful social, political, and/or economic position. Expatriates in socially and economically less developed countries can be agents for the promotion of their homelands' cultures.

Fifth, in many emerging markets, a large number of returnees have lived in foreign countries, mostly developed economies, before returning to their home country. Returnees are a

powerful influence on local people because they are usually in more privileged positions in an organization than most of the locals, due to their education and overseas experiences. Furthermore, because returnees are family members or friends of the locals, the locals will be more open to hearing about their experiences and thoughts, and will consider the returnees to be trustworthy sources of information and insights.

To sum up, in counties with a lower socio-economic development level, majority group members are more likely to assimilate to or integrate foreign cultures that originated in countries with a higher socio-economic development level that come to greet them at their door. This phenomenon is different from the established model that has been well-documented in the existing literature about minority groups adapting to the culture of the majority group. However, such interesting observations can be understood if we take into account several factors, such as the different attitudes and policies of governments towards foreign economies and cultures, the strong influence of western cultures in many emerging markets, and the different compositions of minority groups in emerging markets as compared to those in the conventional host countries.

3.3.4. Cultural Value Distance

Previous research has examined the affective and behavioural consequences of acculturation, such as the psychological well-being of minority groups and its impact on the host society. Scholars acknowledge that acculturation can influence one's values, ideology, and world view (Arends-Toth & van de Vijver, 2006). Consequently, one's cultural values will be different from those of one's peers who have not been under such influences. Unfortunately, not much work has been done to study this important consequence of acculturation. In this section, I will introduce another construct—*cultural value distance*—to describe an outcome of the processes of acculturation/majority group member acculturation in which individuals' cultural values can

been influenced. I define cultural value distance as the multidimensional difference between one's cultural values and those of one's peers.

Hofstede's (1980) cultural dimension framework represents one way of operationalizing these values. This framework has six dimensions: individualism/collectivism, power distance, uncertainty avoidance index, masculinity, long-term orientation, and indulgence.[17] The first four dimensions were derived from the western cultural context. Long-term orientation is derived based on the Chinese culture. Indulgence, which has rarely been empirically studied, is a very recent addition to the framework.

Individualism/collectivism and power distance are among the most studied Hofstede's (1980) national cultural dimensions. Collectivism and individualism are located at opposite ends of the same spectrum. Collectivism implies the situation where individuals are expected to look after members of their extended families and certain in-groups in exchange for reciprocal favour and unconditional loyalty (Hofstede, 1980). In contrast, individualism can be defined as a preference for a loosely knit framework in society in which individuals are supposed to take care of themselves and their immediate families only (Hofstede, 1980: 45). Power distance refers to the extent to which the less powerful members of organizations and societies expect and accept the inequalities in the distributions of power, status, and wealth (Hofstede, 1980). High power distance, for example, indicates that power differentials are taken for granted as legitimate, functional, or unavoidable (Daniels & Greguras, 2014: 1203).

Uncertainty avoidance index is defined as the extent to which the members of a society feel threatened by ambiguous situations and unknown futures, as well as how they deal with the anxiety along with the lack of clarity (Hofstede, 1980). In a culture with a low uncertainty avoidance index (e.g., China), people are comfortable with uncertainty and ambiguity. They

---

[17] https://geert-hofstede.com/national-culture.html retrieved on Aug. 4th, 2016

believe that truth is relative and should be interpreted according to situations. Masculinity is defined as a preference of members of a society for competitiveness, success, and assertiveness (Hofstede, 1980). Long-term orientation is defined as how the members of a culture maintain the balance between connecting to the past and dealing with current and future challenges (Hofstede, 1980). Indulgence versus restraint refers to a society's attitudes towards the gratification of natural human desires and needs with regards to enjoying life.[18] In an indulgent society, people have relatively weak control over their urges while in a restrained society people face strict social norms to regulate their basic impulses related to having fun.

There are two major reasons for studying the consequence of the influence of acculturation on an individual's cultural values as an aggregate (overall) score. First, the processes of acculturation affect an individual's multiple cultural value dimensions simultaneously. An individual who have gone through the processes of acculturation is likely to have different cultural values in multiple dimensions simultaneously rather than only in one dimension as compare to the norm. For example, the norm of the Chinese culture is low in individualism, high in power distance, and low in uncertainty avoidance while the norm of the US culture is the opposite in all the three dimensions. After a Chinese individual has used the assimilation or integration strategies to adapt to the US culture, the Chinese individual is likely to have higher individualism, lower power distance, and higher uncertainty avoidance than his or her peers in China who have not gone through the acculturation processes. Rather than focusing on the unidimensional relationships between acculturation and any single Hofstede's cultural value dimension, the construct of cultural value distance as an aggregate score allows us to take into consideration multiple cultural value dimensions all at once. As such, the construct of

---

[18] https://geert-hofstede.com/national-culture.html retrieved on Aug. 25, 2016

cultural value distance provides a more holistic picture of the position of one's multi-dimensional cultural values relative to that of one's peers.

Second, individuals react differently to foreign cultures to which they have been continuously exposed. For example, two members of a majority group can adopt different strategies towards a foreign culture they encounter in their home country. One may demand assimilation from a minority group and the other may assimilate to the minority group's culture. As a result, the cultural value changes for the two members will be in opposite directions. The construct of cultural value distance directs attention to the difference in cultural values between those with majority group member acculturation experience and those without. The focus is on the *difference* in one's cultural values rather than the direction of the difference.

In the following sections I theorize the relationship between majority group member acculturation and cultural value distance. I will also examine the moderating effects of a contextual circumstance—cultural tightness-looseness—on the aforementioned relationship. Gelfand, Nishii, and Raver defined cultural tightness–looseness as "the strength of social norms and the degree of sanctioning within societies" (2006: 1226). A tight culture is one with a high degree of strength of social norms and sanctioning when a member's behavior deviates from those norms (Gelfand et al., 2006; Gelfand et al., 2011[19]; Tsui, Nifadkar, & Ou, 2007). In a loose culture, however, the norms are weaker and there is a higher tolerance for variations in individual beliefs and behaviors (Gelfand et al., 2006; Gelfand et al., 2011). Pakistan, Malaysia, India, Singapore, and South Korea are examples of countries with a tight culture (Gelfand et al., 2011). The Ukraine, the Netherlands, Greece, New Zealand, and Israel are example of countries with a loose culture (Gelfand et al., 2011).

---

[19] There are 44 authors for this article.

3.4. HYPOTHESES

One of the objectives of this research is to bring together two important and vibrant fields of inquiry—acculturation and management—that are, surprisingly, currently running in parallel at large. The lacuna at the nexus of these two fields is a pity because at this stage of globalization, employees in many organizations have diverse cultural backgrounds. Furthermore, employees are very likely to encounter other cultures through continuous exposure to and frequent interaction with colleagues from foreign cultures. Because acculturation influences one's psychological patterns, it is warranted to study how acculturation influences employees' work-related attitudes. In this section, I will explore the relationship between one's frequent intercultural interaction and cultural value distance (i.e., majority group member acculturation), which in turn influences one's emotional attachment to the organization. I will also investigate the moderating effects of a contextual factor—cultural tightness—on these relationships. Figure 3-1 presents the relationships that I am going to study in the following sections.

------------Insert Figure 3-1 about here------------

3.4.1. Intercultural Interaction Frequency and Cultural Value Distance

A positive relationship is likely to exist between one's intercultural exposure and interactions and one's cultural value distance. Consider the example of two individuals of the same gender as well as of similar age and educational background in a country with a relatively low socio-economic development level. Both work at the same subsidiary of a multinational corporation from a country with a relatively higher socio-economic development level than their home country. Although both are host-country nationals, the job responsibility of Employee A requires him/her to interact frequently with the expatriates from the headquarters of the multinational corporation while the job responsibility of Employee B involves interactions only

69

with local people. Through majority group member acculturation, the cultural values of Employee A are likely to be influenced by the culture represented by the expatriates and therefore will differ significantly from what is experienced by Employee B, who interacts only with local people.

Suppose the two employees in the above example work in an organization located in a country with a relatively higher socio-economic development level and the expatriates are from a country with a relatively lower socio-economic development level, but otherwise the aforementioned situations are unchanged. Employee A's cultural values are still likely to differ from the average of his or her peers more profoundly than those of Employee B because of Employee A's frequent intercultural interactions. However, in this latter cultural context, instead of adapting to the expatriates' culture, Employee A may demand assimilation from the expatriates to his or her own culture. In this way, although Employee A's cultural values may still change, the changes can be in the opposite direction than that of the Employee A in the previous cultural setting. In other words, in the process of imposing his or her original cultural values onto minority groups, Employee A in the latter setting can even strengthen his or her original culture. In the two settings, the changes in Employee A's cultural values can be in the opposite direction.

In the discussions on cultural value distance I will be able to pool the context with high or low socio-economic development level because the direction of cultural value changes is not my focus. For instance, suppose I draw the above two examples from China and the US, respectively. In the former case, the Chinese Employee A is likely to assimilate to the cultural values of his or her American colleagues through the majority group model. In the latter case, the American Employee A may even strengthen his or her own original cultural values because he or

she demands assimilation from his or her Chinese colleagues. The cultural value changes of Chinese Employee A and American Employee A will be different but the difference will not matter to my discussions. This is because my focus is how greatly either Chinese Employee A or American Employee A differs from the average of his or her peers in his or her home country. I therefore propose the following relationship between intercultural interaction frequency and cultural value distance:

> *Hypothesis 1: Individuals with more frequent intercultural interactions will*
>
> *exhibit a greater cultural value distance from their peers.*

3.4.2. Tight versus Loose Culture

In a tight culture[20], values have a shared property, which is one that originates in the common experiences, perceptions, cognitions, or behaviors of the individuals within a group and represents a consensual or collective aspect of the group (Gelfand et al., 2011; Tsui et al., 2007). Cultural values in a loose culture have a configural property, which captures the variability of the individual characteristics within a group (Tsui et al., 2007). In this way, the same cultural value (e.g., collectivism or power distance) may have different properties depending on whether it is in a loose or a tight culture. In a tight culture, individuals have higher self-guides that are more prevention-focused, more cautious and dutiful, and have higher self-regulatory strength, a higher need for structure, and greater self-monitoring ability than their counterparts in a loose culture (Gelfand et al., 2011). Individuals in a tight cultural context, therefore, are more likely to self-regulate the deviations in their feelings and rationality, and to self-adjust and re-adapt to the societal regulations and norms in which they are embedded.

---

[20] The tightness-looseness is a property of a culture at the societal-level. It is distinct from the notion of climate strength, which refers to "within-group consistency in climate perception" (Kristof-Brown, Zimmerman, & Johnson, 2005: 286; Schneider, Salvaggio, & Subirats, 2002). This paper focus on the societal-level cultural tightness-looseness because individuals' values and beliefs as well as organizational culture are shaped, at least in part, by the overarching societal environment in which they are embedded.

As a result, at least two mechanisms in a tight culture can regulate the deviations of the residents of that culture. First, societal norms and expectations will be less tolerant of deviations. Compared to the residents in a loose culture, those in a tight culture will incur more societal and peer pressure and/or even extremely cruel sanctions for their deviant behaviours. Second, residents of a tight culture are likely to have developed consciousness and skills to self-monitor and regulate their deviated thoughts and behaviours so as to keep them in a tolerable and controllable range (Gelfand et al., 2011).

I envision that one's cultural value distance, which is a form of deviance from the norm, will be smaller if the person is in a tight culture than in a loose culture, even if the person has gone through the same processes of majority group member acculturation. As discussed earlier, I also envision that one's cultural value distance is influenced by one's acculturation through intercultural interaction frequency. As such, I propose the following moderating effects of a tight culture on the relationship between one's intercultural interaction frequency and cultural value distance:

> *Hypothesis 2: The positive relationship between an individual's intercultural interaction frequency and cultural value distance will be attenuated in a tight cultural context.*

3.4.3. Cultural Value Distance and Affective Organizational Commitment

Organizational commitment is one of the most important topics in organizational behaviour (Somers, 2010). It is associated with many other important organizational behaviours (e.g., turnover intention and outcome, attendance, performance, organizational citizenship behaviour, stress, and work-family conflict) (Meyer & Allen, 1997; Meyer et al., 2002). An employee's attachment to his or her organization can be motivated by emotional, normative, and

economic factors (Allen & Meyer, 1990; Meyer, Stanley, & Parfyonova, 2012a). Affective

organizational commitment deals with employees' emotional attachment to their organization.

They stay with their employer because they can identify with their organization and want to get

involved.

Individuals make sense of their social context by categorizing themselves and others in

different psychological groups (Gonzalez, 2016; Tsui, Egan, & O'Reilly III, 1992; Turner, 1982,

1984). A psychological group is "a collection of people who … define themselves in terms of the

same social category" (Turner, 1984: 530). Self-categorization theory is related to similarity-

attraction theory, which states that people sharing similar psychological attributes such as values

and attitudes are attracted to each other (Gonzalez, 2016). However, self-categorization theory

releases the assumption of similarity-attraction theory that individuals must engage in

interpersonal interaction for social integration to occur (Tsui, Egan, & O'Reilly III, 1992).

Self-categorization theory holds that employees' surface-level diversity (e.g.,

demographic characteristics such as age, gender, and education) and deep-level diversity (e.g.,

socio and psychological attributes such as status, values, and religions) will reduce their social

integration and psychological attachment to their organization (Gonzalez, 2016; Harrison, Price,

Gavin, & Florey, 2002). As a result, individuals who have the greatest demographical and socio-

cultural distance from others are the least integrated into their social context and the most likely

to exit (Gonzalez, 2016; Tsui, Egan, & O'Reilly III, 1992).

This description is also in line with the literature on person-organization fit, which is

defined as the congruence between patterns of an individual employee's values and patterns of

his or her organization values (Chatman, 1991: 459; citing Chatman, 1989). Values are the crux

of person-organization fit (Kristof-Brown, Zimmerman, & Johnson, 2005; citing Chapman,

1989). A meta-analysis of the consequences of individuals' fit at work shows that organizational commitment is strongly influenced by person-organization fit (Kristof-Brown, Zimmerman, & Johnson, 2005). Individual employees will feel happy and want to be associated with their organization when their cultural values match their organization's cultural values (Chapman, 1991). In contrast, when employees' values do not match their organization's values, they will be less likely to have an emotional attachment to their own organization, nor will they desire to stay with that organization (Chapman, 1991).

The existing literature on the relationships between one's cultural values and organizational commitment focuses only on unidimensional relationships. Two of Hofstede's (1980) dimensions (i.e., collectivism/individualism and power distance) are the most examined with regard to organizational commitment. For example, affective commitment is associated with collectivism, and normative commitment is correlated with both collectivism and power distance (e.g., Cohen, 2009; Kirkman & Shapiro, 2001; Wang, Bishop, Chen, & Scott, 2002; Wasti, 2003). Other cultural value dimensions (e.g., uncertainty avoidance index and long-term orientation), however, can also be related to organizational commitment. The new construct of cultural value distance allows us to take into consideration more of Hofstede's (1980) cultural values dimensions than the two that have been studied thoroughly to date. In this sense, the new construct of cultural value distance allows us to study, in a more comprehensive manner, the relationship between one's cultural values and affective organizational commitment.

The construct of cultural value distance is meaningful in understanding one's organizational commitment, particularly affective organizational commitment. According to Allen and Meyer, there are 11 antecedents of affective commitment, including "personal importance," "peer cohesion," "management receptiveness," "equity," "feedback,"

"participation," "goal clarity," "role clarity," "job challenge," "goal difficulty," and

"organization dependability" (1990: 8). Based on self-categorization theory, when an individual

employee's cultural values are greatly different from those of the majority of his or her

colleagues (i.e., when an employee has a great cultural value distance), the employee will feel

out of place in his or her own organization. The sense of being different may make the employee

feel alienated, which will impact his or her perception of cohesion with colleagues (i.e., peer

cohesion). Having different values can also result in less communication with management,

leading to the impression that management is not receptive to his or her suggestions (i.e.,

management receptiveness) and that he or she has a less important role in the organization (i.e.,

personal importance). These (mis)understandings may even lead the employee to think that he or

she is not treated equitably (i.e., equity) by his or her employer and that the organization is not

dependable (i.e., organizational dependability). As a result, the employee will feel emotionally

distant from the organization.

To sum up, employees with a great cultural value distance will classify themselves in a

different psychological group than their colleagues. The diversity in values will not only distance

them from their peers but also make them feel that they do not fit in their organization, which is a

representative of its own tradition and the collective values of its employees. These employees

who have a great cultural value distance will likely reduce their fondness towards the

organization. They will be less likely to desire to get involved with the organization or to identify

themselves as a part of the organization. I thus hypothesize that:

Hypothesis 3: An employee's cultural value distance will have a negative

impact on his or her affective commitment to the organization.

As discussed earlier, members of a tight culture are more guided, constrained, and regulated by consensual and collective standards and norms (Gelfand et al., 2006; 2011; Tsui et al., 2007). In a tight culture, there is likely a shared understanding among employees regarding the normal level of one's emotional attachment to one's organization. When an employee's cultural values are different from those of his or her colleagues, the employee can naturally become less fond of his or her organization. Because values are a shared property in a tight culture (Gelfand et al., 2006; 2011; Tsui et al., 2007), such a reduced level of affective commitment becomes a form of deviance, which can incur sanctions from other organizational members in various forms, such as spreading rumors, isolating, and displaying passive aggressive behavior towards the one who deviates.

Out of a fear of social sanctions that can not only jeopardize career development but also bring physical and mental impairment, many individuals in a tight culture have developed consciousness and skills over the years to monitor and prevent their deviant behaviours (Gelfand et al., 2006; Tsui et al., 2007). As such, employees in a tight culture are likely, at an early stage, to be aware that their attitude towards their organization is changing. They will then use their self-regulation skills to restrain their deviant tendencies to within a tolerable and controllable range. Based on the arguments thus far, I propose the following moderating effect of a tight culture on the relationship between one's cultural value distance and affective commitment:

Hypothesis 4: The negative relationship between an employee's cultural value distance and his or her affective organizational commitment will be attenuated in a tight culture.

3.5. METHODOLOGY

3.5.1. Data and Sample

I tested my hypotheses using primary survey data collected from 508 full-time employees: 251 in China and 257 in the US. The surveys were conducted in early 2013 with the help of a professional online survey services provider, Qualtrics. Although the survey was designed for another purpose, it included measures of the employees' interactions with people from other cultures, cultural values, and work-related attitudes. It also contained information that allowed me to control for micro- and meso-level characteristics that may affect employees' organizational attitudes. This is the first time that these datasets have been used to study the relationships between employees' intercultural interaction frequency, cultural value distance, and organizational commitment.

The Chinese and the US respondents averaged 36 and 41 years of age, respectively. Fifty-eight percent of the Chinese respondents and 47 percent of the US respondents were male. The highest educational level for the majority of respondents in each dataset was college, with more Chinese respondents having earned a bachelor's degree or higher. The Chinese employees surveyed had an average organizational tenure of 11.06 years while the US employees had an average of 10.40 years. The organizations in the China dataset had significantly more employees (1622) than did those in the US dataset (456).

All 14 industries are represented in the China dataset. The top six industries included in the China survey are manufacturing (23.1%); financial services and real estate (12%); education (11.1%); other services (8%); construction (7.6%); and transportation, electricity and gas supply (7.6%). Together, these six industries account for approximately 70% of the total responses. The Chinese respondents were located in 25 provinces of the 31 political subdivisions in China. The

distribution of the responses is unbalanced such that responses from eight provinces account for 80% of the total responses. These eight provinces are Beijing (16%), Shanghai (14%), Guangdong (13%), Jiangsu (11%), Shandong (10%), Hebei (6%), Liaoning (6%), and Hunan (4%).

All 14 industries were also represented in the US survey. The top six industries in the US survey are other services (25%), healthcare and social services (12%), manufacturing (11%), education (9%), retailing (8%), and financial services and real estate (8%). These six industries account for 64% of the total responses. Information about geographical locations of the respondents from the US was not reported[21]. In order to avoid the potential concerns of multicollinearity and superfluous controls (as recommended by Bono & McNamara, 2011), I excluded these meso-level control variables from my main analyses. Results with these variables in the models can be found in one of my robustness checks.

3.5.2. Measures

3.5.2.1. Intercultural interaction frequency. Intercultural interaction frequency is a continuous variable measured by the frequency with which the respondent interacted with people from other cultures. For the main analysis, I restricted these other cultures to the US and China only. I chose such a strict coding scheme for three reasons. First, the national cultures of the US and China are distinct; as such, the outcome of acculturation/majority group member acculturation should be more visible. Second, the US culture is influential in China; indeed, among the Chinese respondents who indicated that they had frequent intercultural interactions, the majority identified the origin of the foreign culture with which they interacted as the US. Third, China is an example of a society with a relatively low socio-economic development level

---

[21] Summary statistics of industries and geographical locations are available upon request.

and a tight cultural context while the US represents societies with relatively high socio-economic development and a loose cultural context.

I use a less strict approach in one of my robustness checks, measuring interactions with people from North American and the Oceanian countries in the case of the China sample; and, interactions within individuals from China, Hong Kong, Macao, and Taiwan in the case of the US sample. The justification for this categorization is the rather similar within-group and distinct between-group cultural characteristics. The former group represents the Anglo cultural cluster while the latter represents the Confucian Asia cultural cluster (House, Hanges, Javidan, & Gupta, 2004). I intended to include Great Britain in the former group, but the survey was designed in a way that it was impossible to separate Great Britain from other European countries, which have different national culture from the countries in the Anglo block.

To calculate the variable of intercultural interaction frequency, respondents were first asked how frequently they interact with people from foreign countries in their daily life. The responses to this question were made on a five-point scales (1 = never and 5 = very frequently). Respondents were then asked to identify sources of their cross-cultural interactions. For the China survey, a "1" was given to responses that identified the US as the origin of foreign people with whom the respondents had interactions. A "0" was given to countries other than the US. For the US survey, a "1" was given to responses that identified China as the country of origin of foreign interaction. A "0" was given to countries/regions other than China. The variable *intercultural interaction frequency* was then calculated by multiplying the variable representing the interaction frequency and the variable representing the US or China.

3.5.2.2. Cultural value distance. I followed the procedure utilized by Jennings, Jennings, and Greenwood (2009) to measure an entity's multidimensional deviation from the norm.

Specifically, I used Cronback and Gleser's (1953) profile analysis technique to calculate each respondent's overall cultural value distance as the Euclidean distance of his or her five Hofstede's cultural value dimensions relative to the sample average.[22] The following is the formula that I used for my calculations:

$$CVD_i = [\sum_{v=1}^{c} D(v_c)^2]^{1/2}$$

In this equation, *CVD* refers to the overall degree of difference exhibited by an individual, *i*, relative to the country-specific sample average; *c* refers to the five Hofstede's cultural dimensions for which data were collected; and *D(v_c)* represents the difference score associated with a particular value dimension, *v_c*. I used the scales developed by Yoo, Donthu, and Lenartowicz (2011) to measure the five cultural value dimensions. To reveal more nuances, responses were adjusted to a seven-point scale from the original five-point scale (1 = strongly disagree and 7 = strongly agree). The answers to the items for each dimension were averaged to yield composite cultural value scores for each dimension.

There are six items for the variable of *collectivism/individualism* ($\alpha = 0.87$ for the China data and 0.85 for the US data): 1) Individuals should sacrifice self-interest for the group; 2) Individuals should stick with the group even through difficulties; 3) Group welfare is more important than individual rewards; 4) Group success is more important than individual success; 5) Individuals should only pursue their goals after considering the welfare of the group; and, 6) Group loyalty should be encouraged even if individual goals suffer. The variable is constructed such that the higher the number the higher the collectivism.

---

[22] The sixth dimension—indulgence—had not been introduced when the data were collected in early 2013.

There are five items for the variable of *power distance* (α = 0.85 for the China data and 0.86 for the US data): 1) People in higher positions should make most decisions without consulting people in lower positions; 2) People in higher positions should not ask the opinions of people in lower positions too frequently; 3) People in higher positions should avoid social interaction with people in lower positions; 4) People in lower positions should not disagree with decisions by people in higher positions; and, 5) People in higher positions should not delegate important tasks to people in lower positions.

There are five items for the variable of *uncertainty avoidance index* (α = 0.84 for the China data and 0.77 for the US data): 1) It is important to have instructions spelled out in detail so that I always know what I'm expected to do; 2) It is important to closely follow instructions and procedures; 3) Rules and regulations are important because they inform me of what is expected of me; 4) Standardized work procedures are helpful; and, 5) Instructions for operations are important.

There are four items for the variable of *masculinity* (α = 0.79 for the China data and 0.80 for the US data): 1) It is more important for men to have a professional career than it is for women; 2) Men usually solve problems with logical analysis; women usually solve problems with intuition; 3) Solving difficult problems usually requires an active, forcible approach, which is typical of men; and, 4) There are some jobs that a man can always do better than a woman.

There are six items for the variable of *long-term orientation* (α = 0.85 for the China data and 0.79 for the US data): 1) Careful management of money (thrift); 2) Going on resolutely in spite of opposition (persistence); 3) Personal steadiness and stability; 4) Long-term planning; 5) Giving up today's fun for success in the future; and, 6) Working hard for success in the future.

*3.5.2.3. **Tight culture.*** Tight culture is a binary variable. With a score of 7.9, China represents a comparatively tighter cultural context than the US, which has a score of 5.1 (Gelfand et al., 2011). The variable—*tight culture*—was given a value of "1" if the location of the respondents was China, and "0" if the respondents were based in the US. In one of the robustness checks, I used the more precise values from Gelfand et al. (2011).

*3.5.2.4. **Affective commitment.*** Affective commitment ($\alpha = 0.80$ for the China data and 0.84 for the US data) was measured using the Meyer, Allen, and Smith's (1993) scales. There are six items for the variable *affective commitment*: 1) I would be very happy to spend the rest of my career with this organization; 2) I really feel as if this organization's problems are my own; 3) I do not feel a strong sense of "belonging" to my organization (reversely rated); 4) I do not feel "emotionally attached" to this organization (reversely rated); 5) I do not feel like "part of the family" at my organization (reversely rated); and, 6) This organization has a great deal of personal meaning for me. Responses to these items were made on a seven-point scale (1 = strongly disagree and 7 = strongly agree) and were averaged to yield composite scores (Meyer, Allen, & Smith, 1993).

*3.5.2.5. **Control variables.*** I controlled for a vector of related micro- and meso-level characteristics in my regressions. The micro-level characteristics consisted of age, organizational tenure, sex, and education. These demographic characteristics have been widely tested as antecedents of organizational commitment (Meyer et al., 2002; Tsui, Egan, & O'Reilly III, 1992). For example, age and organizational tenure have been found to be positively related to all the three components of organizational attachment (Meyer et al., 2002; Tsui, Egan, & O'Reilly III, 1992). Education is negatively related to all the three components of organizational commitment (Meyer et al., 2002). The effects of gender on organizational commitment,

however, are mixed (Tsui, Egan, & O'Reilly III, 1992). In this research, *age* and *organizational tenure* are continuous variables. *Male* is a binary variable in which "1" stands for male and "0" stands for female. *Education* ranges from 1 to 6, referring to high school graduate, college graduate, bachelor's degree recipient, master's degree recipient, Ph.D. recipient, and post-doctoral fellow, respectively.

I also controlled for the individual-level values of the five Hofstede's (1980) cultural dimensions in testing the hypotheses where the variable *cultural value distance* was involved. However, for the reason discussed below, these cultural value variables were excluded from my main models of analysis; but were added back when I reran the models for robustness checks.

3.5.3. Analytic Techniques and Diagnostic Checks

I used ordinary least squares (OLS) multivariate regression models to test my hypotheses. More specifically, I entered predictor variables in blocks to form hierarchical linear models. As the first step, I entered all the control variables. Then, I added the independent variable in the second step. Finally, I added the moderator and the interactive term to complete the full model. As such, it was easy to capture, in each step, the changes in the effects of different predictors on the dependent variable.

I checked the normality of the continuous variables by examining their skewness and kurtosis. I generally followed Tabachnick and Fidell's (2007) method to transform variables that departed substantially from normality with a small change. I used the ln command rather than the log command as suggested by Tabachnick and Fidell (2007). I transformed the variables with positive skewness and kurtosis without zero values using the ln (X) formula, and those with negative skewness and kurtosis using the ln (K-X) formula where K equals the maximum absolute value of X plus 1.

As a check for multicollinearity, I first examined the correlations of the China data and the US data, respectively. There were two above 0.50 in the China dataset and three in the US dataset. As a result, the variable of *organizational tenure* is excluded in the regression models because it is highly correlated with the variable of *age,* which is a better control because it captures a broader range of effects. Other high correlations are between the five Hofstede's (1980) cultural dimensions (e.g., uncertainty avoidance index and collectivism in the China dataset; masculinity and power distance in the US dataset). As a result, I excluded the five Hofstede's cultural values from my main analysis.

The results generally suggest that multicollinearity would not be a concern for my regression analyses. However, to provide another layer of safeguarding, I mean-centered the non-categorical independent variables/moderator and used the demeaned values to create the interactive terms. Finally, I also calculated variance inflation factor (VIF) scores within all of the models estimated by ordinary least squares regression. After dropping the Hofstede's five cultural dimension values from my analyses, the majority of the VIF scores was well below the recommended threshold of 10, with the maximum being 1.99. The only exception is that in the model that tested Hypothesis 4, the VIF scores of tight culture and its interactive term with cultural value distance reached 43.

3.6. RESULTS

3.6.1. Summary Statistics

Table 3-1 presents the summary statistics of both the China and US datasets. The average frequency of Chinese respondents interacting with people from the US was 1.92 while that of the US respondents interacting with people from China was 0.99. The average cultural value

distance of the Chinese respondents was 2.09. For the US respondents it was 2.35. Table 3-2 presents the results from the bivariate country-based comparisons. The means of intercultural interaction frequency, cultural value distance, affective commitment, age, educational level, and gender show statistically significant differences in the China versus US datasets.

------------Insert Table 3-1 about here------------

------------Insert Table 3-2 about here------------

Table 3-3a and Table 3-3b present correlations of the China and US datasets respectively. As discussed above, the exceptionally high correlation between correspondents' age and organizational tenure led me to exclude organizational tenure from all the regression models for the hypothesis test. The high correlations among the Hofstede's five cultural dimensions led me to exclude these variables from my main models for the hypotheses test.

------------Insert Table 3-3a about here------------

------------Insert Table 3-3b about here------------

3.6.2. Hypotheses-Testing Results from Multivariate Regressions

Hypothesis 1 predicted a positive relationship between one's intercultural interaction frequency and cultural value distance. The results from my multivariate regressions pertaining to Hypothesis 1 are reported in Table 3-4. In Model 1 in Table 3-4, only control variables were entered into the model. The variable of *intercultural interaction frequency* was entered into Model 2 in Table 3-4. The results show that frequent interaction with people from a different culture has a positive and significant impact on one's cultural value distance, lending strong support to Hypothesis 1.

Hypothesis 2 predicted that a tight culture will negatively moderate the positive relationship between intercultural interaction frequency and cultural value distance. The variable

tight culture and its interactive term with intercultural interaction frequency were entered in

Model 3 in Table 3-4 to test Hypothesis 2. The results show that tight culture has a negative and

very significant direct impact on cultural value distance. However, the moderating effect of tight

culture on the relationship between intercultural interaction frequency and cultural value distance

is not statistically significant at the .05 level. As such, Hypothesis 2 is not supported.

------------Insert Table 3-4 about here------------

Hypothesis 3 predicted that one's cultural value distance has a negative impact on one's

affective commitment. The results of multivariate regressions pertaining to this hypothesis are

presented in Table 3-5. The results of Model 2 in Table 3-5 show that one's cultural value

distance based on the five Hofstede's cultural dimensions has a negative and statistically

significant effect on one's affective commitment, lending support to Hypothesis 3.

Hypothesis 4 predicted that the negative relationship between one's cultural value

distance and affective commitment will be attenuated in a tight culture. The results in Model 3 in

Table 3-5 confirm the proposed moderating effects, showing that the negative relationship

between employees' cultural value distance and affective commitment is weakened in a tight

cultural environment. Hypothesis 4 is strongly supported.

------------Insert Table 3-5 about here------------

3.6.3. Robustness Checks

3.6.3.1. Using an alternative measure of intercultural interaction frequency. I did a

series of sensitivity checks. First, I used an alternative intercultural interaction frequency (IIF)

measure to test my hypotheses. For the alternative measure, I used the same method that I used

to create the measure used in the main models of analysis. The only difference for the new

measure was that the origins of the foreign culture that the respondents identified as having had

interacted with were broadened to "North American and Oceanian countries" for the Chinese respondents and "China, Hong Kong, Macao, and Taiwan" for the US respondents. I reran my tests for Hypotheses 1 and 2 using this alternative measure, the results of which are reported in Table 3-6. The results of Model 2 in Table 3-6 show that the impact of the new measure of IIF on cultural value distance (CVD) is not statistically significant, lending no support to H1. The results of Model 3, however, show a significant dampening impact for the moderator of tight culture, lending strong support to H2.

------------Insert Table 3-6 about here------------

3.6.3.2. Using an alternative measure of cultural value distance. Instead of using the CVD measure derived from the five Hofstede's cultural dimensions, I created a new measure based on the three Hofstede's cultural dimensions (i.e., collectivism/individualism, power distance, and uncertainty avoidance index) that have been shown to be related to organizational commitment components in prior studies. I re-ran my tests for hypotheses 1 and 2 using this alternative measure the results of which are reported in Table 3-7. The results of Model 2 in Table 3-7 show that the impact of IFF on the new measure of CVD is statistically significant, lending additional support to H1. The results of Model 3 in Table 3-7 show a statistically insignificant impact of the moderating effect of tight culture, lending no support to H2.

------------Insert Table 3-7 about here------------

I also re-ran my tests for hypotheses 3 and 4 using this alternative measure of CVD, the results of which are reported in Table 3-8. The results of Model 2 in Table 3-8 show that the new measure has a negative and statistically significant impact on affective commitment, lending additional support to H3. The results of Model 3 in Table 3-8 show that tight culture does not have a statistically significant moderating effect, thereby lending no support to H4.

------------Insert Table 3-8 about here------------

3.6.3.3. Using an alternative measure of the moderator. In the main models, I converted

the numerical values of cultural tightness-looseness into binary variable because there are only

two countries in my data. As a robustness check, I used the original numerical values of cultural

tightness/looseness for China and the US and reran the regressions in Table 3-4 and Table 3-5.

The results are reported in Table 3-9 and Table 3-10. The results of Model 3 in Table 3-9 show

that tight culture negatively moderates the relationship between IIF and CVD. The moderating

effect is, however, not statistically significant at the .05 level, lending no further support to H2.

The results of Model 3 in Table 3-10 show that the moderating effects of tight culture on the

relationship between CVD and affective organizational commitment is not statistically

significant, lending no further support to H4.

------------Insert Table 3-9 about here------------

------------Insert Table 3-10 about here------------

3.6.3.4. Including more control variables. In order to avoid the potential concerns of

multicollinearity and superfluous controls (as recommended by Bono & McNamara, 2011), I

excluded the meso-level control variables in my main analyses. In my robustness checks, I re-ran

the regressions reported Table 3-4 and Table 3-5 by adding thirteen industry dummy variables

into my models. The manufacturing industry was used as the comparison and was not included in

the regressions. A concise version of the results with the industry variables in the models are

reported in Table 3-11 and Table 3-12[23]. As indicated, the findings were almost identical to those

reported in Table 3-4 and Table 3-5, with Hypotheses 1, 3, and 4 once again supported but

Hypothesis 2 not supported at the .05 level.

------------Insert Table 3-11 about here------------

---

[23] The results of all the industry variables are available upon request.

------------Insert Table 3-12 about here------------

I excluded the micro-level scores of the five Hofstede's cultural value dimensions in my main analyses because some dimensions are highly correlated with each other (e.g., masculinity and power distance in the US dataset). In order to generate more compelling results, I re-ran the regressions reported in Table 3-4 and Table 3-5 including the five cultural value dimensions. The results show that IFF has a positive and significant impact on CVD lending additional support to H1. The dampening effect of tight culture on the positive relationship between IIF and CVD is not significant at the .05 level, lending no support for H2. Moreover, CVD has a negative and significant impact on affective commitment, lending additional support to H3. Tight culture has a significant moderating effect; but the direction was the opposite as predicted in H4. Therefore, H4 is not supported with the unidimensional cultural values in the models[24].

3.7. DISCUSSION

3.7.1. Main Findings

The existing literature states that individuals' cultural values, norms, and ideology will be influenced by their acculturation experience, although it takes much longer for the changes in these areas to happen than it does for those in affective and behavioural areas (Sam & Berry, 2006; Arends-Toth & van de Vijver, 2006). A key consequence is that an individual's cultural values are likely to become different from the norm. In Hypothesis 1, I proposed a positive relationship between one's acculturation through frequent intercultural interactions and one's cultural value distance measured as the difference between one's cultural values as an aggregation of the five Hofstede's cultural value dimensions and the average of one's peers. The

---

[24] The results of using Hofstede's (1980) five cultural value dimensions as additional control variables are available upon request.

results of my regressions provide empirical evidence that interactions with people from other cultures in one's home country impact one's cultural values.

Cultural value distance refers to the difference of one's cultural values from the social norm. Cultural value distance is indeed a form of deviance. In a tight cultural context, deviant behaviours are poorly tolerated and will incur sanctions, some of which can be very harsh (Gelfand et al., 2006). In Hypothesis 2, I proposed that the positive relationship between intercultural interaction frequency and cultural value distance would be attenuated in a tight culture. The results of my regressions for the moderating effect of tight culture are mixed. Although supported in one of the robustness checks, this effect was not significant at the .05 level in the main model. In general, my analysis did not provide robust evidence for the argument about the attenuating effects of tight culture on the relationship between intercultural interaction frequency and cultural value distance.

Prior literature has only shown interest in the unidimensional relationships between Hofstede's cultural dimensions and organizational commitment. In those unidimensional relationships, each cultural dimension is correlated differently to a component of organizational commitment. For example, collectivism is positively correlated to affective commitment, and power distance is negatively correlated to normative commitment (e.g., Cohen, 2009; Kirkman & Shapiro, 2001; Wang et al., 2002; Wasti, 2003). One of the strengths of the construct of cultural value distance is that it lets scholars focus on the difference *per se* rather than the direction of the distance. As such, it allows us to understand an overall relationship between one's cultural value difference and the organizational component. In Hypothesis 3, drawing on the literatures on self-categorization, person-organization fit, and antecedents of organizational commitment, I proposed an overall negative relationship between an employee's cultural value distance and

affective organizational commitment. The results of my analysis confirmed that the greater the distance of an employee's cultural values from those of his or her peers, the less the employee will be emotionally attached to the organization.

As discussed earlier, there is likely a shared understanding among employees about the normal level of one's emotional attachment to the organization in a tight culture. Reducing one's level of emotional attachment to an organization can be considered a deviation from the norm, which is not only poorly tolerated by society but is also punishable. As such, I argued that the negative impact of cultural value distance on affective commitment would be less intense in a tight culture than in a loose culture. In general, my regression results confirmed the proposed moderating effects of a tight culture. Specifically, they suggest that the negative relationship between one's cultural value distance and affective organizational commitment is attenuated in a tight culture.

The takeaway of hypotheses 3 and 4 combined is that although employees' fondness for and emotional attachment to their organization drop when their cultural value distance increases, employees in a tight culture manage to reduce their fondness for their organization to a lesser extent than do their counterparts in a loose culture. This outcome is likely due to the additional constraints that a tight culture imposes on its members and the self-regulation by the members themselves.

3.7.2. Contributions

This research contributes to the literatures on acculturation, international management, and cross-cultural studies. For the literature on acculturation, my work makes the following four major contributions. The first and foremost contribution is that I developed two novel theoretical constructs, namely, majority group member acculturation and cultural value distance. Although

defined as a mutual process, acculturation has always been documented as the adaptation by minority group members to the mainstream culture of their host society and the effect of majority group members' expectations on the outcome of that acculturation. I argued, however, that when certain conditions at multiple levels are present, the majority group members can be the ones who acculturate. Furthermore, I defined the contextual circumstances under which majority group member acculturation is more or less possible and discussed how majority group member acculturation is similar to or different from related concepts. My work is a balance between continuity and originality, challenging and advancing our knowledge about acculturation, a vibrant field of enquiry especially in this era of deepening global integration.

I introduced another theoretical construct—cultural value distance—to help clarify the consequence of acculturation on individuals' cultural values. Prior literature shows that people's values, world views, and ideology can be altered in the process of acculturation. However, to the best of my knowledge, the outcomes of such an alteration are seldom operationalized. I introduced a theoretically justifiable and empirically feasible way of measuring psychological and cognitive differences after people experience acculturation. I further applied the new construct and its measurement in an empirical study. My work shows that the two new constructs and their operationalization are valuable innovations and extend the existing literature on acculturation.

The second major contribution of my work to the literature on acculturation is that it answers the call to diversify and enrich the context of existing research (Rudmin, 2010; Sam & Berry, 2006). Extant research has introduced two contextual factors. The first is the geographical context in which most acculturation activities have been documented. Examples for these most studied geographical contexts are traditional host countries in North America, developed Europe,

and Oceania. The second factor is the plural (e.g., Canada)-versus-uniform (e.g., the US) cultural context, which simultaneously influences the majority group's expectations on the outcomes of minority groups' adaptation and minority groups' strategies (Berry, 2006).

My work enriches the context of acculturation studies by directing scholars' attention to two other contextual circumstances that will influence the processes and outcomes of acculturation. The first contextual factor has to do with the socio-economic development level of the host societies. The traditional host societies that have been heavily studied happen to be those that have a relatively higher socio-economic development level (e.g., developed economies in North America and Europe). Emerging markets, which generally have a relatively lower socio-economic development level than conventional host societies, are the booming centres of intercultural interactions and destinations of international capital and human resources. Unfortunately, however, these new host societies have been left out of the acculturation literature. With different socio-political, historical, cultural, and environmental conditions, host societies with relatively higher or lower socio-economic development levels can foster very different patterns of acculturation activities. The contextual factor of the high-versus-low socio-economic development level is closely related to the conditions at multiple levels that enable such alternative acculturation activities. I therefore envision that is contextual factor is particularly relevant to the extent to which the majority group member acculturation is likely to occur.

I also studied yet another contextual factor—cultural tightness-looseness (Gelfand et al., 2006)—and its impact on the processes and outcomes of acculturation. Cultural tightness-looseness deals with two factors: society's attitudes and actions towards members' deviant behaviours, and the way in which members react and behave as a result of living in a tight (or

loose) culture. I envision that this cultural factor is most relevant to the magnitude of the changes in people's values and behaviours because such changes create distance, or deviance, from the norm (e.g., group average). The results of my empirical analysis partially confirmed my expectations. My findings show that cultural tightness-looseness can be a crucial contextual factor that affects the extent to which members' value systems and attitudes will deviate from those of their peers as a result of acculturation.

The third major contribution that my work makes to the literature on acculturation is that it helps to diversify the outcome variables studied in existing research (Rudmin, 2010; Sam & Berry, 2006). As such, my work also simultaneously contributes to the literature on international management and cross-cultural studies. For the nexus of the literatures on management and acculturation, I applied the concept of acculturation or majority group member acculturation and its measurement to study organizational commitment. Previously, management was rarely studied in the literature on acculturation. I saw a natural connection between the two fields, but was struck by the dearth of related research. This gap led me to discuss and examined how acculturation impacts one's cultural value distance and organizational commitment. Through my efforts, I hope to inspire more scholarly interest and work at the intersection of the two important fields of management and acculturation.

For the nexus of literatures on acculturation and cross-cultural studies, my study answers the call that more cross-cultural studies should be conducted at the individual level by using primary micro-level survey data collected from China and the US. Furthermore, cross-cultural studies have long been conducted as the comparison of cultural variations across different national cultural contexts. Although the focus has recently shifted to intra-cultural differences, which are sometimes greater than the inter-cultural ones (Steel & Taras, 2010), there is still a

lack of empirical studies in this new area. The construct of majority group member acculturation can help, at least in part, to explain the source of intra-cultural variations. In this research, the construct of majority group member acculturation and its measurement have been applied in two national cultural environments, the US and China. This method makes it possible to empirically investigate cultural diversity within and across national borders.

The fourth major contribution of my work to the literature of acculturation is methodological. Previous studies have almost always used the status of immigrants, international students, and aboriginal people as the triggers in the process of acculturation. The presumption of majority group member acculturation is that the majority group members can adapt to foreign cultures in their homeland; therefore, they do not necessarily travel abroad to be influenced by foreign cultures. Based on this presumption, I proposed that people can get a lot of information and go through a process of psychological, cognitive, and behavioural changes by interacting with people from other cultures who come to greet them at their door. My work not only takes the point of view of the majority group in the host society, the much less-studied party, but also shows that majority group members are not merely passive receivers in the process of acculturation. In fact, the majority group can actively pursue information through frequent interactions with minority groups and adapt to the minority groups' culture using different strategies as well.

This research also has important implications for management practices, especially when operating within a multicultural context at this stage of global integration. Retaining and developing a stable and competent workforce is crucial for an organization's survival and competitiveness. In many cases, proper preparation of employees in terms of their readiness for global assignments is critical for successful implementation of business strategy. My findings

show that some local people acquire different cultural values through majority group member acculturation. As a result, these local people can have a cultural profile similar to that of expatriates of MNCs. Other things being equal, these local people will be the best candidates for MNCs' subsidiaries because they are familiar with the cultures in both the home and host countries of the MNCs but cost much less than expatriates.

The results of my research also show that organizations should not stereotype their employees based on the national culture of the employees' home countries. For example, if a human resource manager in China assumes that the employees all prefer an egalitarian compensation and to be appraised solely by their supervisor, the manager is likely to have ignored the effects of majority group member acculturation. Although China is, on average, a collectivist and high power distance society, many individuals in China have been influenced by western cultures. These individuals are likely to prefer a merit-based compensation as well as participation in the processes and results of performance evaluation. Organizational employees, like the general population, are also more mobile than employees in the past. The impact of majority group member acculturation can spread when employees relocate to a different country. Therefore, it is crucial for organizations to survey their employees regularly to gather updates about employees' cultural, psychological, and cognitive states. Such measures can help organizations prepare for appropriate human resource policies to hire and retain an effective global workforce.

The results of my research have implications for selecting appropriate international candidates for educational programs. This is crucial because a lot of tangible and intangible resources can be wasted when a decision is lacking deliberation under such circumstances. For example, when an exchange or international student fails to accomplish an educational program

because the student has difficulties adapting to the host country's culture, the waste will include the financial support provided to the student by the host institution and the human resources that have been invested into the educational program in which the student is rerolled. In the selection process, an applicant's potential ability to adapt to the host country's mainstream culture should be taken into account in addition to the applicant's academic and technical skills. An applicant's majority group member acculturation experience can be an important proxy for one's ability to adapt to the host country's culture, especially for applicants without international experience prior to the application.

3.7.3. Limitations and Future Research

I was unable to investigate the relationships between cultural value distance and behavioural variables in this research, which provide ample opportunities for future research. Regarding the focal, attitudinal, dependent variable, there are two major reasons that I only proposed a relationship between cultural value distance and one component of organizational commitment, namely, affective organizational commitment. First, normative organizational commitment is driven by obligations such that employees feel guilty leaving their organization (Allen & Meyer, 1990). Individuals can exhibit certain behaviours just because they believe those are the moral and right things to do (Allen & Meyer, 1990: 3). Normative organizational commitment is related to one's morality and ethics, which change more slowly, if ever, than affects and behaviours. Employees can feel unhappy with the organization because they categorize themselves in a different psychological group than their peers and because they cannot find the fit between them and their organization. Such discontent, however, does not mean that the employees will feel ethically justifiable to not to commit to the organization. In the case of normative organizational commitment, the direction of cultural value differences matters.

For example, in some cases, having a greater cultural values distance means that the employee identifies more strongly with the way the organization does things, resulting in an enhanced normative commitment. However, in other cases, the opposite may occur. As such, the concept of cultural value distance is unlikely to be a good predictor of normative organizational commitment because it only measures the magnitude of the difference disregard the direction.

Second, employees with continuance commitment are concerned with the financial consequences associated with leaving their organization (Allen & Meyer, 1990). They stay due to a fear of suffering economic loss (e.g., losing a pension plan) or there are no other employment opportunities. Economic safety is a more fundamental and primary need for human beings than emotional needs. The unavailability of alternative employment opportunity is beyond the control of employees. Extant literature also shows that continuance commitment is not correlated significantly with any of the national culture values (Meyer et al., 2012b). Therefore, employees' cultural value distance is likely to have a negligible, if any, impact on their continuance organizational commitment.

A few additional methodological constraints warrant elaboration, including those stemming from the data used in the analysis. For one, the surveys were designed to collect data for studies on employees' behaviour in modern organizations in two different cultural contexts—China and the US. The survey questions did not ask for information about the evolution of one's cultural values before and after frequent interactions with foreign cultures. Such information is crucial to study whether and to what extent one's cultural values have been influenced by intercultural interactions in one's homeland and whether the changes in cultural values are in the direction that is predicted by the conventional acculturation model or by the majority group

member acculturation model. The construct of majority group member acculturation was only tested indirectly in this research, making it an ideal subject for future research.

Some sample selection bias is also evident in the China dataset. The composition of Chinese respondents shows a high level of homogeneity in demographic characteristics, resulting in a lack of heterogeneity. China used to be a closed society; until 1979, it was closed off from the rest of the world. Foreign cultural influences started to have an impact on average Chinese people in the late 1980s and early 1990s. The generation of Chinese who were in their forties or younger when the data were collected grew up under the strong influence of western culture as represented by US culture. In comparison, older generations of Chinese are more likely to maintain traditional cultural values because their values were forged before the foreign cultural influence became prevalent. The average age of Chinese respondents is 36, suggesting that a lot of Chinese people with more traditional values were excluded from the sample. Furthermore, the surveys were administered online, limiting the accessibility of people who are less educated and less able to communicate with foreigners. The online administration of surveys also means the respondents in China are likely to be concentrated in urban and economically more developed areas where the Internet coverage is more available. Urban and economically more developed areas also usually have a higher density of foreigners, creating opportunities for residents to encounter foreign cultures and interact with foreign people. People living in rural or less developed areas in China are likely to maintain more traditional values because they have limited opportunities for exposure to foreign cultures and limited ability to communicate with foreigners.

Third, some factors that can influence acculturation and organizational commitment (e.g., personality, job satisfaction, and person-organization fit) were not available. Moreover, some respondents may have had other acculturation experiences, such as living in a foreign country.

My results may change when these other forms of acculturation activities are controlled. Therefore, when studying majority group member acculturation in the future, researchers need to carefully tailor survey questions to collect necessary and critical information as well as to choose an appropriate method to administer the questionnaires to reach the right respondents. Sending surveys in the mail may be a good way to reach a more diversified audience. Cooperating with some organizations to survey their employees can be a good option as well.

Another methodological limitation is that some measurements of Hofstede's cultural dimensions used in the analysis can be more refined. For instance, originally, collectivism was proposed to represent the social framework in which an extended range of individuals is tightly-knit based on expectations of reciprocal favour-exchange and unconditional loyalty among the in-group members (Hofstede, 1980). The items that Yoo, Donthu, and Lenartowicz (2011) used to measure collectivism place the emphasis heavily on the preference of group versus individual benefit. Although these preferences capture the differences between the self-image of a collectivist and an individualist, they can also be mistaken as a measure of employees' attitudes towards teamwork. Because team spirit is a highly valued and promoted characteristic in organizational settings in the US context, the preferences may not be as useful a measure of collectivism/individualism as Yoo, Donthu, and Lenartowicz (2011) intended. However, individual-level measures of societal cultural values are scarce. Yoo, Donthu, and Lenartowicz's (2011) measurement is perhaps by far the most frequently used in empirical studies because their work is the most cited for micro-level cultural value measurement.[25] Even though many years have passed since Hofstede's national cultural framework dominated many fields of studies,

---

[25] A Google search using the key words "measuring Hofstede's cultural values at the individual level" reveals that Yoo, Donthu, & Lenartowicz's (2011) work has been cited 131 times. Other works shown as the search results were not available when the data were collected, have been cited much fewer times, and/or do not have the measures that can be used in my surveys.

there is still a great need for measurements of his cultural dimensions at the micro level. Future research will benefit from more precisely measuring national cultural value dimensions at the individual level.

I also had to rely upon intercultural interaction frequency as the measure for the construct of majority group member acculturation, which is a fairly coarse operationalization. In addition to frequency, other factors can impact the process and outcome of acculturation/majority group member acculturation. For example, the source of the foreign cultural influence matters. In a hierarchical society such as China, foreign cultural influence from a supervisor is more likely than that from a colleague of equal stature to have an impact. The depth of the cross-cultural communication is also important. Cross-cultural conversations that are completely work-related or focus on a shallow topic will lead to different outcomes than will those that involve the exchange of deep thoughts about meaningful topics. Future research on majority group member acculturation should take into consideration these important factors.

My data are self-reported survey data, which may incur common method bias. However, my questions asked about individuals' cultural values and work-related attitudes, these are answers that only the respondents themselves know. According to Podsakoff and Organ (1986), self-report data are appropriate in such situation. However, in order to solve the potential concern of common method variance, future research should try to make a time interval between measuring the independent variables and dependent variables (Podsakoff, Mackenzie, Lee, & Podsakoff, 2003). Furthermore, in order to test whether the measures are consistent with my understanding of the nature of the variables, a confirmatory factor analysis should be conducted in the future to test whether the data fit my hypothesized model.

Reverse causality is a potential concern for Hypothesis 1, which states that more frequent intercultural interactions will have a positive effect on cultural value distance. A potential counter-argument is that individuals with greater cultural value distance choose to interact more frequently with people from other cultures. While the possibility of such a self-selection bias can exist, it is unlikely to be pronounced in the case of majority group member acculturation, which by definition happens when majority group members encounter and are influenced by foreign cultures in their home country. In many cases, majority group members are passively involved in the interaction with other cultures. For example, HCNs encounter foreign investor's culture when a multinational corporation sets up a subsidiary in the HCNs' home country (Caprar, 2011; Smale et al., 2015). Another example is that some educators get to interact with international/exchange students because their educational institutions have been chosen by the students. In short, majority group member acculturation is a process where self-selection bias is less likely to occur as compare to the conventional channel of acculturation (i.e., direct overseas experience). However, future research should ask the respondents' motivations to get involved in intercultural interactions.

Future research opportunities exist beyond addressing the above-noted methodological limitations. Although majority group member acculturation is a particularly interesting and important form of acculturation because it is the opposite of the established model, it is not the only supplemental model that can be added to the family of acculturation. Arguably, the influence of the foreign culture that one encounters in one's own homeland does not have the same effect as the influence experienced in a foreign country. Majority group member acculturation can have a weaker influence on individuals' affect, behaviour, cultural values, and beliefs than other forms of acculturation that have not yet been studied.

Moreover, the most beneficial outcome of acculturation for a host country is acculturation groups participating in the culture of the majority group. Such participation may generate psychological and physical health for the acculturation groups (and perhaps even peace and prosperity for the host societies). It is meaningful to measure the likelihood of one's participation based on one's previous acculturation experiences including majority group member acculturation and other unidentified forms of acculturation. This area has not been addressed in the existing literature on acculturation. The next study is devoted to conceptualizing, operationalizing, and proposing the application of a construct that measures all kinds of previous acculturation experiences and will be a good indicator for the likelihood of one's participation in the culture of the host society.

4. CHPATER FOUR: STUDY THREE

OTHER CULTURE CONTACT AND PARTICIPATION: CONCEPT DEVELOPMENT

AND OPERATIONALIZATION

4.1. INTRODUCTION

Individuals can adopt a number of strategies for striking a balance between maintaining their ethnic culture and participating in the culture of their host society. Of the four acculturation strategies, integration and assimilation involve participating in other cultures, which tend to result in better adaptation outcomes (Rudmin, 2010; Sam & Berry, 2010; e.g., Berry, Phinney, Sam, & Vedder, 2006; van Oudenhoven, 2006). The strategies of separation and marginalization, in contrast, tend to lead to poor adaption outcomes marked by a number of psychological and physical health issues for the acculturating individuals as well as sociocultural and economic problems for the host societies. As the number of people and societies involved in acculturation is already large and still growing, it is timely and crucial to understand the extent to which an individual has participated in other cultures, as this will likely help us forecast how well he or she will be able to adapt to a new cultural environment.

The existing literature on acculturation has not yet adequately addressed the issue of how to measure an individual's level of participation in other cultures. In order to tackle this important issue, this study has three main objectives. First, I will theorize and operationalize a new theoretical construct—*other culture contact and participation index* (OCCPI)—that indicates how much a person has made contact with and participated in other cultures based on concrete intercultural behaviours. Second, drawing on the literatures on communication and social networks, as well as my own experiences and observations, I will examine whether and

how people acculturate through some unconventional ways (e.g., virtual or secondhand intercultural interactions). Third, I will discuss the relationships between the proposed new construct and related concepts in the literatures on acculturation and cross-cultural studies.

In order to simplify the illustration of how some acculturating processes work, the current research will focus on acculturation between the East and West. The West block is represented by Anglo-Saxon countries in North America, Western Europe, and Oceania, while the East block is represented by countries such as China, South Korea, and Japan, which have traditionally been under Confucian influences. There are several reasons to focus on acculturation between the East and West. First, the cultural characteristics of the two blocks are very different; in some aspects, they are in contrast (e.g., Hofstede's national cultural dimensions of power distance and individualism/collectivism). Second, the East block is among the top sources of sojourners and immigrants while the West block contains the largest number of receiving countries. Third, both blocks play a vitally important role in the world's social, economic, and political systems. Fourth, these two places are where my personal experiences and/or observations apply.

The first objective of the current research is to understand the extent to which a person has contacted with and participated in other cultures. I propose a theoretical construct, OCCPI, identifying six indicators that would show a person's concrete previous acculturation behaviours. I discuss the individual measurement of each indicator, taking into consideration the frequency, length, and depth of intercultural interactions for each indicator under different situations. For example, I look both at someone who uses foreign language on daily basis and has proficient skills versus someone who knows only a basic level of a second language and does not use it often. I also propose a list of control variables that should be incorporated in empirical analyses because they will likely influence an individual's other-culture contact and participation. Finally,

in order to actually measure the level of a person's previous contact and participation, I propose using the *OCCPI score* as an aggregate measure of the OCCPI construct, providing five hypothetical models to illustrate what a person with a high or low OCCPI score looks like in real life.

The second objective of this paper is to challenge some current beliefs about acculturation. In the existing literature, virtual (e.g. email or internet chatting) or secondhand (e.g., other people's experiences) intercultural experiences do not count in the acculturation process (Sam, 2006). Drawing on the literatures on communication and social networks, as well as my own experiences and observations, I argue that acculturation can happen through virtual or secondhand intercultural interactions. With respect to virtual interaction, the development of technology, especially information and computer technology, has made it fairly easily to access products with other cultural content and has fundamentally changed the lifestyle of many people in terms of how they obtain information, communicate with one another, acquire new knowledge, and entertain. The communication literature has found that exposure to and usage of mass media (e.g., TV, radio, and magazine) are associated with the adaptation of immigrants (Kim, 1988; Masgoret & Ward, 2006; citing Graves, 1967). I argue that many intercultural interactions are actually happening online in a regular and in-depth way; therefore, acculturation can happen through virtual intercultural contact.

With respect to secondhand interaction, the development of technology and the integration of the world's economy make it both easy and necessary for people to be mobile. As such, there are more and more people nowadays who have had direct, firsthand international experience. At the same time, however, these people are members of different social networks (e.g., families, organizations, and communities) that "offer opportunities for and constraints on

behavior" (Brass, Galaskiewicz, Greve, & Tsai, 2004: 795). Knowledge, information, and managerial practices can all diffuse through these networks of interconnected relationships (Brass et al., 2004). Network scholars believe that individual people are better understood through reference to the groups to which they belong (Granovetter, 1985). When a person's firsthand international experiences are passed on through frequent and in-depth interactions among members of a network, such as a family or a close-knit community, such information can be an influential source for other members who haven't had these direct experiences. To sum up, in order to keep abreast with developments in our society, I suggest that we should view acculturation in a new light, giving credence to the acculturation processes involving virtual and secondhand contact. Our understanding about acculturation should be updated to acknowledge that people can acculturate through cross-cultural contact that is physical or virtual, firsthand or secondhand, and within or without national borders.

The third objective of this study is to understand how the OCCPI construct is associated with related concepts in the existing literature. First, I propose relationships between the construct of OCCPI and two important constructs in the literature on acculturation; namely, the acculturation strategies of the acculturating individuals and acculturation expectations of the host societies. Because different acculturation strategies and expectations have different levels of balance between maintaining one's ethnic culture and participating in a foreign, they will lead to different sociocultural and psychological results (Berry, 2006; Sam & Berry, 2006). It is important to study how the construct of OCCPI is related to these two important concepts.

Second, I propose relationships between the construct of OCCPI and three important concepts in the literature on cross-cultural studies: multiculturals, cosmopolitanism, and cultural intelligence. Multiculturals or biculturals are people who have internalized two or more cultural

profiles of values, beliefs, and norms (Brannen & Thomas, 2010; Hong, 2010; Lakshman, 2013). Individuals believing in cosmopolitanism have an open mind and a detached attitude towards many cultures (van Oudenhoven, 2006). Cultural intelligence is defined as "a system of interacting knowledge and skills, linked by cultural metacognition, that allows people to adapt to and shape the cultural aspects of their environment" (Thomas et al., 2008a: 126). I will discuss how the construct of OCCPI is associated with these classic concepts in the literature on cross-cultural studies.

This study has considerable potential to make several theoretical and pragmatic contributions. Theoretically, it contributes to the literature on acculturation by conceptualizing and operationalizing a new theoretical construct, OCCPI. An advantage of the OCCPI construct is that its strength is determined by actual behaviours, which are measurable and more credible than perceptions and speculation. It also challenges current beliefs about acculturation by identifying and discussing some alternative acculturation processes such as acculturating through virtual and secondhand cross-cultural interactions. My study also contributes to the literatures on acculturation and cross-cultural studies by proposing relationships between the construct of OCCPI and some established concepts.

Pragmatically, the OCCPI construct and proposed measure should be useful for policy-makers; specifically, with respect to developing policies that will better identify and accommodate acculturation individuals (e.g., immigrants and international students) with higher potential to adapt well in their host environment. The construct and its measure should also be of use for human resource management, including the selection and management of expatriates, local employees in the subsidiaries of a multinational corporation, or employees with different cultural backgrounds at a local organization. Such practical implications are particularly

meaningful for countries like Canada that host a large number of immigrants and all kinds of sojourners, usually in a workforce with great cultural diversity.

4.2. LITERATURE REVIEW

4.2.1. Current Findings

Acculturation, which denotes "the meeting of cultures and the resulting changes," can be traced back to the beginning of recorded history (Sam & Berry, 2006: 1). It was originally introduced as an aggregate concept (Rudmin, 2010; Sam & Berry, 2006). Redfield, Linton, and Herskovits defined acculturation as "those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups" (1936:149). At the society level, acculturation is often treated as a synonym of assimilation (Rudmin, 2010; Sam & Berry, 2006). At the individual level, acculturation means second-culture acquisition through which an individual internalizes aspects of a foreign culture (e.g., values, norms, and beliefs) (Rudmin, 2009; 2010). An individual arguably cannot unlearn his or her first-culture knowledge and skills (e.g., language) although he or she may inhibit first-culture behaviors (Rudmin, 2009; 2010). Therefore, individual-level acculturation often results in multiculturalism, which refers to an individual internalizing more than one culture (Brannen & Thomas, 2010).

The topic of acculturation has attracted research interest from various fields such as anthropology, sociology, and political science. The research interest in acculturation started to develop in the field of psychology in the early 1900s but only boomed a few decades later (Sam, 2006: 13). Since the 1980s, there has been abundant research on this topic, mostly about mental and physical health, but also about the sociocultural (e.g., cultural knowledge and language

skills) adaption of acculturating groups such as immigrants, expatriates, native peoples, and ethnic minorities (Sam & Berry, 2006; 2010). Psychological acculturation is used to describe the affective, behavioural, and cognitive changes, or the ABCs of acculturation that an individual experiences as a result of meeting with other cultures or participating in the acculturation that his or her cultural group is undergoing (Sam, 2006). In this study, 'psychological acculturation' and 'acculturation' are used interchangeably although the focus is on the micro-level concept of psychological acculturation.

Acculturating group members use four strategies based on the balance between maintaining their original cultural identity and participating in the new cultural life (Berry, 2006). Assimilation happens when people have little desire to maintain their indigenous culture and a strong desire to participate in the new culture. Integration is used when individuals have a strong desire for both maintenance and participation. Separation refers to a strong desire for maintenance and little desire for participation. Marginalization occurs when people have little interest in either maintenance or participation. An individual can use different acculturation strategies depending on social contexts (Sam & Berry, 2010). The attitudes that the members of the society of settlement hold towards acculturation also influence how people internalize other cultures (Berry, 2006; Sam & Berry, 2010). When the majority group demands assimilation, the term used is "the melting pot" (e.g., the United States or the US). When the majority group seeks integration, the term used is "multiculturalism" (e.g., Canada). When the majority group imposes separation, the term used is "segregation." When the majority group seeks to marginalize the minority group, the term used is "exclusion" (Berry, 2006; Sam & Berry, 2006: 36).

The outcome of psychological acculturation shows how well people adapt psychologically and socioculturally during acculturation (Sam & Berry, 2010). Acculturating

individuals' emotional well-being refers to all mental problems (e.g., anxiety, depression, feeling of acceptance, self-esteem, and other manifestations of acculturative stress) that individuals experience, even those only remotely related to acculturation (Rudmin, 2009; 2010; Sam & Berry, 2010). Acculturating individuals must possess sociocultural skills and competence to live effectively in a new society (Sam & Berry, 2010). Most research shows that integration is the most preferred acculturation strategy and marginalization is the least preferred (Arends-Toth & van de Vijver, 2006; van Oudenhoven, 2006). Integration is also considered the best strategy because it is associated with better psychological and sociocultural adaptation and outcomes than other strategies (Sam & Berry, 2010; Berry et al., 2006). Some studies (e.g., Rudmin, 2010; van Oudenhoven, 2006) show that the integration and assimilation strategies are almost identical in that they have no relationship to stress and that they are positively associated with the level of satisfaction with life. Nonetheless, scholars tend to agree that acculturation strategies involving participation in other cultures (i.e., integration and assimilation) lead to good psychological and socio-cultural adaptation. The marginalization strategy causes the most distress of any mode of acculturation (Rudmin, 2010; Sam & Berry, 2010).

4.2.2. Current Critiques

Acculturation research in the field of psychology has witnessed rapid growth, resulting in a very large number of publications[26]. Furthermore, psychological acculturation research has appeared in specialized and general psychology journals as well as in cross-cultural and cross-disciplinary journals (Sam & Berry, 2010; Rudmin, 2010). Despite these achievements, current acculturation research is limited in a number of regards. The following are the three key limitations that I will address in this study. First, a holistic measurement estimating the

---

[26] Sam and Berry (2006) found more than 500 publications in this area of inquiry in the 1980s. Nearly three decades later, however, a key word search using "acculturation" and related terms in the title and abstracts by Rudmin (2010) generated more than 5000 articles in PsycINFO and 4000 in MEDLINE.

likelihood for an individual to be willing to contact with and participate in different cultures is lacking. Because "all human activity and organizational processes are imprinted by their history in a way" (Sydow, Schreyögg, & Koch, 2009: 690), their previous exposure to and interactions with people with different cultural backgrounds should have an impact on their future participation in other cultures. As such, it is necessary, important, and feasible to develop a measure revealing an individual's level of cross-cultural interactions in the past. The current research aims to address this concern.

The second concern has to do with the conceptualization of acculturation. Redfield et al.'s (1936) definition have led scholars to identify three building blocks—contact, reciprocal influence, and change—in the acculturation processes (Sam, 2006). First, members of at least two cultural groups engage in contact or interaction that is described as firsthand, direct, and continuous. Second, members of all cultural groups involved in the interaction have reciprocal influences on one another. Third, individuals experience the ABCs of acculturation—usually summarized as acculturative stress and behavioural shifts—as the result of the meeting and mutual influences (Graves, 1967; Sam, 2006; Ward, 2001). While prior literature seems to be largely in agreement with the third block of the consequent changes, there is little consensus about the first two blocks.

For the first block, contact through indirect communications (e.g., those conducted through letters and/or emails) or through secondhand experiences (e.g., those of another person who has had firsthand exposure to another culture) does not qualify as acculturation interactions (Sam, 2006). However, developments in technology enable frequent, continuous, and in-depth communications among people through online chatting and virtual meeting. Furthermore, a large number of people with firsthand experiences are at the same time embedded in all kinds of social

networks. The amount, depth, and velocity of information exchanged through some very closely-knit networks such as family can be very influential, despite being secondhand. For the second block, the established model is about minority group members' acculturation. As discussed in the second study in chapter three of this dissertation, majority group members can also internalize minority groups' cultures. Measuring the likelihood of individuals' participation in other culture should take into consideration secondhand and virtual contact as well as the impact of majority group members' acculturation.

The third concern is the methodology used in the existing acculturation research, which focuses on a single setting and relies heavily on self-report questionnaires (Arends-Toth & van de Vijver, 2006; Rudmin, 2010). Data collected from a single country and static measures of attitudes are not sufficient to capture the processes of an individual's acculturation. Although the current research is a conceptual piece that will not involve empirical analyses, I will propose how we can carry out acculturation research using different methodologies such as comparative studies, longitudinal research designs, and the case study method. The hope is that future acculturation research will adopt creative methodologies to help explore new paths to study the phenomenon, which is full of diversity itself (Rudmin, 2010).

4.3. CONSTRUCT DEFINITION AND ILLUSTRATIVE INDICATORS

4.3.1. Construct Definition

In this section, I conceptualize a construct to measure the level of a person's contact with and participation in other cultures. This construct is termed the *other culture contact and participation index* (OCCPI) and is defined as follows:

A configuration of linguistic, educational, and experiential indicators reflecting previous contact with and participation in other cultures.

Acculturation is a multifaceted concept. Arends-Toth and van de Vijver (2006), for example, listed 14 life domains relevant in acculturation (see Appendix 4-1 for the full list). It is inadequate to use just a single indicator if we care about measuring acculturation as a comprehensive concept. Which life domains to choose, however, depends on the purpose of the study (Arends-Toth & van de Vijver, 2006). Below, I identify six illustrative OCCPI indicators revealing an individual's past intercultural interactions. Among these indicators are some established ones such as foreign language usage and international experiences. The phenomenon of acculturation is, however, more complicated and diversified than what has been documented. For example, China, Russia, and India are said to be "the largest domestic intercultural settings," while Africa, West Asia, and the Gulf states involve a large number of sojourners and refugees (Sam & Berry, 2010: 479). Most acculturation studies, however, only focused on immigrants in the developed markets such as the US. Acculturation research needs some diversity and new inspirations. In order to achieve this goal, researchers are encouraged to reflect upon their own experiences as well as to go back to the phenomenon of acculturation itself (Rudmin, 2010; Rudmin, Trimpop, Kryl, & Boski, 1987). Drawing on literatures in other fields of inquiry as well as my experiences and observations, I propose a couple of novel indicators (e.g., virtual or secondhand intercultural interactions) that are empirically prominent and to which my personal experiences apply. While I will only briefly summarize the more established indicators, I will discuss the freshly proposed ones in more detail.

4.3.2. Illustrative Indicators

4.3.2.1. Foreign language proficiency and usage

It is not surprising that second-language proficiency and usage top the list of the OCCPI indicators, because it is a major aspect of acculturation. For example, language usage accounted for almost 50 percent of the response variance in acculturation in several studies of Asian-American people (Rudmin, 2009; citing Roysircar & Maestas, 2002). Individuals with second language(s) abilities tend to not only have broader career opportunities, such as joining multinational corporations, but also to travel to other countries more frequently. In this way, second-language speakers are more likely to be exposed to other cultures. In addition, language proficiency is one of the most important determinants of broader communication competency, helping individuals to carry out daily tasks effectively and establish social ties with locals from the receiving societies (Masgoret & Ward, 2006). Interpersonal relationships with local residents improve the quantity and quality of interactions and decrease sociocultural adjustment problems, generally leading to more participation in the hosting culture and better acculturating outcomes (Masgoret & Ward, 2006; Ward & Kennedy, 1993).

4.3.2.2. Firsthand international experiences

An individual's firsthand international experience refers to his or her physical presence in a foreign country for a period of time, which can range from hours (as in the case of tourists) to decades (as in the case of immigrants). Studies have shown that one's previous international experience can enhance his or her adaptation and ability to solve problems even in new cultural contexts (Masgoret & Ward, 2006; citing Masgoret, 2002; Parker & McEvoy, 1993). That being said, we should also take into consideration the actual length of one's overseas residence, which

is positively associated with one's sociocultural adaptation (Masgoret, Bernaus, & Gardner, 2000; Ward & Kennedy, 1994).

4.3.2.3. Foreign literature or cultural studies

In addition to language proficiency and use, effective intercultural interchange requires knowledge and understanding of relevant values, norms, and schemas in a certain cultural context (Masgoret & Ward, 2006). Empirical results of previous studies show that although people's knowledge of cross-cultural differences in values is not a crucial factor for sociocultural adaptation, their value discrepancies do have a substantial influence on their understanding of a culture and on acculturation outcomes (Masgoret & Ward, 2006; e.g., Kurman & Ronen-Eilon, 2004). Masgoret's (2002) study also provides evidence that a person's experiences not only with the language but with the host society's culture in general significantly influence one's sociocultural adaptation. Educational materials transmit scientific and technological knowledge as well as tacit institutional knowledge, values, beliefs, and social norms (Godos-Diez, Fernandez-Gago, & Martinez-Campillo, 2011; Steel & Taras, 2010). What a student learns should be a good proxy of his or her cultural stamp. For instance, a student majoring in foreign literature or cultural studies spends a lot of time reading foreign novels and poems, thereby exposing him/herself to foreign cultures. All things being equal, this student should be more familiar with foreign cultural knowledge that is embedded in his or her course materials.

4.3.2.4. Majority group member acculturation

Many people do not need to make international trips to encounter other cultures; other cultures come to greet them at their door. Examples of these people are global domestics (Shaffer et al., 2012) and host-country nationals (Caprar, 2011). Global domestics are people who are required to interact with individuals from other cultures to fulfill some tasks, but they do not

need to travel abroad to carry out their responsibilities (Shaffer et al., 2012). Usually, global domestics work directly with people from another country, such as expatriates (Shaffer et al., 2012). Host-country nationals are comprised of local employees working in the subsidiaries of multinational enterprises in their home country (Caprar, 2011). Host-country nationals are simultaneously influenced by the national cultures of their home country and their employer's country. In a sense, the term *global domestics* serves as an umbrella concept; it covers host-country nationals and those working in local organizations who have extensive and intensive interactions with people from other cultures, such as expatriates. This indicator has been rarely explored in the literature of acculturation, although the empirical phenomenon is prevalent in reality. Majority group members with acculturating experience should be more familiar with foreign cultures and more cognitively flexible in terms of embracing foreign cultures than those without such experience. Therefore, it is an indicator of one's OCCPI.

Literally, some individuals in the majority group of the host societies who have close contact with minority groups (e.g., immigrants or international students) are also likely to go through the process of majority group member acculturation. However, as discussed in the previous study, majority group member acculturation is a phenomenon that is more suited to the socio-cultural environment of emerging markets. In the conventional host societies, which are developed economies in North America, Oceania, and Europe, the established acculturation model where minority groups acculturate to the societal cultural of their host country, rather than the other way around, is the one that is more likely to work.

4.3.2.5. *Firsthand virtual cross-cultural interactions*

Many people have firsthand virtual cross-cultural interactions without stepping over their national borders. For example, some early work in the communication literature has associated

mass media exposure and usage (e.g., television, newspaper and magazines, and radio) with positive adaptation outcomes for immigrants (Masgoret & Ward, 2006; e.g., Graves, 1967; Kim, 1988). Furthermore, there are a couple of groups that may experience significant international influence via technology without necessarily traveling overseas. For example, a "global virtual team" is composed of individuals in different geographical locations who work on interdependent tasks and communicate mainly via the internet (Maznevski, Davison, & Jonsen, 2006). Although such team members usually do not have to travel abroad, they are required to have knowledge and understanding of perhaps more than one foreign culture in order to work closely with colleagues from different cultures (Shaffer et al., 2012). Another group includes people who interact regularly via technology with customers and suppliers from different cultures (Shaffer et al., 2012).

Unfortunately, however, scholars have rarely considered these indirect intercultural interactions as acculturation, leading Sam (2006), a renowned acculturation scholar, to ask where within acculturation research we should place internet chatting, which also takes place within the same time and space, albeit cyberspace. I argue that some virtual cross-cultural interactions are a robust way to acculturate because the development of technology, especially information and computer technology, has fundamentally changed people's lifestyles in general, specifically with respect to how they obtain information, communicate with one another, and entertain. I will elaborate on this point by using an example of how some people in western society acculturate to Korean culture through firsthand, virtual, cross-cultural contact.

"Hallyu" (한류 in the Korean language) refers to the Korean Wave or Korea Fever. It is a phenomenon that refers to the increased attention that the world has been paying to the Republic of Korea's popular culture since the late 1990s. Hallyu is represented by a variety of cultural

products such as K-pop, K-drama, and Korean cuisine. K-pop is the abbreviated term for Korean popular music, and is more often used to describe a modern form of South Korean popular music characterized by a wide range of audiovisual elements. K-drama refers to televised dramas made in South Korea, in the Korean language, and usually in a miniseries format. Hallyu first started in the neighboring countries of South Korea in Asia. Even the term Hallyu itself was borrowed from its Chinese version, 韩流, which was first used by the Chinese media to describe the growing popularity of Korean cultural and entertainment products in China. The fever, however, has spread to western societies, mostly in the past few years. How do people in the West access and appreciate something that originates on the other side of the planet? To answer this question, we have to bear in mind that South Korea, although a newly industrialized country and a member of the Organisation for Economic Co-operation and Development (OECD), still lacks sufficient influence to promote its pop culture around the world, let alone to core countries in North America and Western Europe. The focus of the study is not about how Hallyu has successfully penetrated the global market for pop culture. Rather, it is about how some people living on a continent with a 12- or 15-hour time difference encountered Korean cultural products online and were enchanted by and became acculturated to the oriental culture from which it originated.

The recognition and appreciation of Hallyu in western societies can be primarily attributed to social media and internet services such as YouTube, where videos can be easily distributed and shared. Although a couple of K-pop dance groups tried to break into the US market in 2007 or 2008, mass attention was attracted by a music video, "Gangnam Style," posted on the artist Psy's official YouTube channel in 2012. Although the song is neither a representative of K-Pop nor particularly appreciated by many existing K-pop fans, the music video, armed with quirkiness, uniqueness, and hilarity, generated unexpected instant popularity

and triggered explosive interest in other K-pop products among westerners. Since then, more and more westerners have been attracted to K-pop and K-drama. Korean culture is the backbone that holds everything together, and as such, it has reaped increased attention as well. The following is a comment posted on a US-based website for Hallyu information:

> *"…I looked for something different; I was tired of Western culture …, and [K]-pop gave me the opportunity to fall in love with people and music all over again, mainly because the way the Korean culture blended with it…"*[27]

Many Hallyu followers do not just watch music videos or dramas posted on YouTube or other video-sharing websites—they actively participate in discussing, learning about, appreciating, critiquing, and sharing the Hallyu products they like or dislike. To a certain extent, the three biggest public broadcasting companies in South Korea even incorporate the opinion of international K-pop fans to decide music program winners. They take into account a social networking service's score that is calculated based on a series of social media activities such as the streaming counts as well as numbers of comments and likes for a music video, and votes cast through Twitter and Facebook accounts.

Some YouTubers even make a career out of their passion for Hallyu. They instantly follow the new release of K-pop music and music videos, record and post their reactions, and provide reviews of the music and the videos. Some of these YouTubers have been invited to cooperate with Hallyu artists and/or have their work covered not only by Korean media but also by the British Broadcasting Company (BBC) or the US-based music industry trade magazine, Billboard. The majority of Hallyu fans are mainly interested in finding something novel, fresh, and aesthetic in an unfamiliar way. They pick up Korean words and phrases, understand how the

---

[27] The website where I retrieved the comment was upgraded three days after I obtained the information in early March, 2016. The portal is currently running on a Beta version. All the comments posted to the original article are currently invisible (or have been lost forever).

hierarchical systems work in families and the workplace, appreciate how feelings are usually expressed in a more reserved and implicit way and how sacrifice is usually a theme in the K-dramas, try to cook and eat Korean food, and attend Hallyu-related contests in order to win trips to Korea.

Virtual intercultural interactions can expose a person to foreign language, knowledge and information good for day-to-day living, as well as values and norms of a particular cultural context (Masgoret & Ward, 2006). Some Hallyu fans in western societies have become very familiar with Korean culture such that they sometimes even complain about the accuracy of the closed captioning of some online content meant for international viewers. For example, Koreans tend to address people with their titles rather than their names. Honorifics are usually used between people who are not family or close friends. For example, if a male A is a bit older than another male B and A is not a senior of B in the workplace, or if A allows B to think of him as a friendly senior, B, the younger male, would always address A as a "hyung" [28]. In these cases, the term "hyung" not only means "older brother," but also shows respect and the somewhat brotherly bond between the two men. As such, the usage of the term reflects the influence of Confucius, which acknowledges a hierarchical social system by showing respect to people who are older and/or have a higher social status than oneself. The fact that the older male permits the younger male to call him "hyung" also signals that the former is ready to provide the latter with reciprocal affection and favour.

The translators of K-dramas sometimes change the term "hyung" into the real names of the older characters so that western viewers will not be confused, as there are so many "hyungs" in the drama that refer to different people. Some viewers have posted comments complaining

---

[28] As in the case of two females, B, the younger one, would address A as "unnie," meaning "old sister"; "noona" is the term a younger male would use to address a slightly older female and "oppa" is the term that a younger female would use to address a slightly older male in the same situation.

that the change ruins the originality and authenticity of the Korean culture that is embedded in the program. They argue that K-drama viewers will understand perfectly which "hyung" refers to which character; therefore, it would be better to keep the script as it would be performed for a Korean audience. Some international viewers can even understand and appreciate K-dramas with a historical theme. These dramas are more in keeping with Oriental traditions and ideology and differ more significantly from modern Western entertainment.

Some western Hallyu fans say that they feel more comfortable with and connected to other Hallyu fans. They feel lonelier in the community where they are physically present because they feel like "foreigners" who think and act differently than their peers. Some jokingly claim that they must have been Korean in a previous life or had a Korean mother. It is not surprising that some have started to study the Korean language in the hopes that they can understand K-dramas without having to read subtitles or more broadly, to better understand Korean culture. Some even travel to Korea and live there so that they can better discover their "hidden" Korean identity. In the prior literature on acculturation, if tourists have encountered with a different culture for more than 24 hours during a brief international trip, such contact has been qualified as an acculturation contact (Sam, 2006). Cross-cultural interactions carried out through virtual channels as described above are more influential than the brief contact made by an international traveler. Such virtual interactions are at least the first step towards a process of more profound acculturation; therefore, virtual cross-cultural interactions should be considered as an acculturation contact.

4.3.2.6. Secondhand cross-cultural interactions

Prior literature on acculturation has mainly looked at how people encounter other cultures through their personal experiences, such as using foreign languages, living abroad, and

122

interacting with expatriates. A commonality of all these different forms of intercultural interactions is that they are all the firsthand experience of a person being studied. Some prominent acculturation scholars have said that secondhand experiences (e.g., "the experiences of another person who might have been exposed to another culture") do not lead to true intercultural interaction (Sam, 2006: 14). Drawing on the social network approach as well as my experiences and observations, I suggest that secondhand experiences can also, to some extent, contribute to the acculturation process.

A social network consists of "nodes" and "ties" (Scott & Gerald, 2007: 278). "Nodes" can be actors (e.g., persons, groups, or organizations) and other entities (e.g., abstract ideas or neurons). "Ties" explain the relationships among the nodes and can take on a wide range of forms from physical linkages to personal relationships. The network approach examines actors in a relational perspective. It is believed that human actors' beliefs, actions, and decisions are all influenced by relations; therefore, to understand individual behaviours we must study how people are connected and embedded in all kinds of social structures (Granovetter, 1985). The network perspective helps to explain variations in outcomes, such as job satisfaction, performance, group structure and performance, and organizational innovation and survival (Brass et al., 2004).

A large number of people have had firsthand international experiences thanks to technological advancements and policies encouraging a variety of forms of global migration. These people are members of all kinds of social networks, such as families, organizations, and communities. A family, for example, is a very closely-knit network, which itself is a unit in some bigger social networks. In a network like family, the relationships among members are pretty much regulated by trust, information transfer, and joint problem-solving arrangements (Uzzi,

1997). Therefore, it is highly likely that family member(s) will share their firsthand intercultural experiences, and that other family members without such experiences are likely to listen to them.

I have a friend whose husband has a lot of direct and firsthand intercultural interactions including second language ability, foreign education, and majority group member acculturation experiences. In addition, my friend's brother immigrated to a western country many years ago and is living there with his family. My friend and her husband both have successful careers in China and they are much better off than most Chinese families in terms of social and economic status. But the last time I heard from her, she decided to resign from her managerial position in a prestigious Chinese organization and accompany her young son to pursue his education in the western country where her brother's family is residing while her husband will continue working in China to support them. It is a huge decision, but she feels it is worthy for the sake of her boy's future. She also has the confidence to adapt well to the new environment due to her experience spending years listening and observing the acculturating experiences of her husband and her brother's family.

Another friend of mine moved to North America many years ago. Before he left, his big sister, who is an immigrant in that North American country, called him almost daily to describe what it was like for her to live in her new country and to persuade him to give it a try himself. A couple of years after his sister's immigration, he resigned from a big Chinese trading company and went to join his sister's family as an international graduate student. Eventually, he applied for permanent residence and settled down in that country. Recently I heard that a cousin of mine who married a Chinese girl with an overseas education is also quite interested in getting some firsthand international intercultural experiences.

Rudmin argued that the changes in individuals who have direct and firsthand international acculturation experiences "can be aggregated for small groups such as family and the local minority community" (2009: 118). From the social network perspective, individual people are better understood through reference to the groups to which they belong (Brass et al., 2004). People almost always belong to some kind of social networks; in some cases, people without firsthand international experiences are surrounded by other members from the same network who have had international experiences. If the network is close-knit, such as a family, it is highly likely that the information will be transferred and well received. The anecdotal evidence presented above supports that acculturation can happen in some cases where the individuals in question do not have direct firsthand cross-cultural interactions. These individuals encounter different cultures through the experiences of other people, especially through the experiences of those who belong to a common social network.

4.4. OPERATIONALIZATION AND APPLICATION

4.4.1. Individual Measurement of the OCCPI Indicators

Having identified the main OCCPI indicators, the next question is how to measure them. The core issues here are: (1) whether these indicators should be measured equally; and, (2) whether they should be measured by degree rather than just existence. I argue that the measurement should follow a couple of guiding principles.

First, the indicators of the construct of OCCPI should be weighted differently. Arguably, some life domains have a more profound influence than the others in the acculturation processes. For instance, a person's foreign language ability and usage as well as international experiences should lead to exposure to and involvement in other cultures in a more in-depth manner than

one's preference for food and clothing. In the communication literature, the adaptive influence of mass media only occurs during the initial phase of the adaptation process (Ryu, 1976). Moreover, such influence is also likely to have a weaker impact on people during their acculturation compared to that of their direct intercultural communication (Masgoret & Ward, 2006; citing Kim, 1977).

With respect to the second issue the theorized OCCPI indicators represent acculturation contact that differs in terms of duration, frequency, and effectiveness. For example, even though two individuals may both have foreign language skills, have lived abroad, and have interacted with foreigners, they can differ with regard to their level of proficiency and frequency of usage of second-language, length of international residence, and frequency of interactions with people from other cultures. As such, I propose that measures of the construct of OCCPI should reflect the degree rather than just the existence of each indicator. Table 4-1 shows the six indicators as well as their proposed weights and measures.

--------------- Insert Table 4-1 about here ---------------

4.4.1.1. Foreign language proficiency and usage (range: 0 - 1.5). Sitting at the core of sociocultural adaptation, the ability and usage of a second language deserve full recognition in terms of their influence on people's participation in other cultures. However, we should consider the specific situations when measuring this important OCCPI indicator. To start with, we should differentiate the level of proficiency and frequency of usage of one's second language ability. Those who have fully mastered a second language and use it on an almost daily basis should be assigned one full point in recognition of their skills and potential for effective intercultural communications. However, there are people who only have some knowledge of a second language and use it from time to time for cross-cultural interactions. These people are unlikely to

benefit in the same way and should be assigned a half point or less, depending on the actual level of proficiency and the frequency of usage.

There are also people who have mastered more than one foreign language, or at least have knowledge of a third or fourth language on top of mastering a second. These people need to be awarded another half point because their knowledge of more than one language is a sign that they are highly curious about and interested in different cultures. More importantly, it is also a sign that they have engaged in more intercultural interactions and been exposed to more acculturating opportunities. To sum up, I recommend that the most important OCCPI indicator, foreign language ability, be scored in a range from 0 to 1.5, depending on the number, proficiency and use of a foreign language(s).

4.4.1.2. Firsthand international experiences (range: 0 - 1.5). Ward and colleagues (e.g., Ward & Kennedy, 1996; Ward, Okura, Kennedy & Kojima, 1998) conducted several studies on Asian international students in New Zealand. Their findings are consistent with a skill acquisition model that demonstrates a "learning curve" pattern: the sociocultural adaptation of sojourners tends to increase steadily over the first four to six months, with the effects then leveling off close to the end of the first year (Masgoret & Ward, 2006: 70). The aforementioned conclusions were based on the first-year acculturation experiences of Asian students in New Zealand. For people who have resided longer in a foreign country, their sociocultural adaptation can increase further. As mentioned before, I will use North America as the hosting environment. First of all, for international students from Confucian countries who came to North American for undergraduate studies or diploma programs, a slight increase in adaptation will likely occur in their fifth to seventh years if they continue residing in North America. For those who earned only

a master's degree in North America, the same kind of increase will likely occur in their third to

third years; and for those who earned a Ph.D. only, in their eighth to tenth years.

The rationale behind the proposals is that it usually takes four years to complete a

bachelor's degree (two years for a master's degree and six to seven years for a Ph.D. degree) in

North America. In accordance with the conclusions by Ward and colleagues (e.g., Masgoret &

Ward, 2006; Ward & Kennedy, 1996; Ward, Okura, Kennedy & Kojima, 1998), there may be

few or no additional increases in sociocultural adaptation for an international student after the

first four to six months in an environment. Therefore, after the spike at the beginning, the

learning curve may, because of inertia, continue to be flat during their stay in the same program.

It is also quite common that international students often only spend time with people from the

same culture. There are multiple reasons for this. For example, they can use their mother

language for more efficient and effective communications. Spending time with people from a

similar background is less stressful, and also more comforting; it is a way to battle homesickness.

But an international student remaining in his or her host country even after graduation is a signal

that the person has been drawn by the hosting society. Most likely the person has gotten a job

and had more opportunities for foreign culture contact and participation.

Similarly, immigrants must live in their country of permanent residency for a certain

period of time before being able to apply for citizenship. Take Canada for example: among the

eligibility requirements is that a permanent resident must be physically present in the country for

four years during a six-year time span immediately before being able to apply for citizenship[29].

Immigrants who have fulfilled the requirement are likely to have a strong dedication to their new

---

[29] "You must have been physically present in Canada as a permanent resident for at least 1,460 days during the six years immediately before the date of your application. You must also be physically present for at least 183 days during each of four calendar years that are fully or partially within the six years immediately before the date of application". http://www.cic.gc.ca/english/citizenship/become-eligibility.asp#time, retrieved on Feb. 28, 2016.

home country and also to have become more established and connected so that they will be more likely to participate in the dominant culture. A spike in adaptation is therefore likely occur for immigrants to Canada in the sixth to seventh years of residence.

Moreover, when sojourners and/or immigrants have lived 11 years or longer in their host country, it may mark another round of a slight spike in adaptation, because it not only shows the dedication of these people to acculturate to their host country but also means that they have been away from their ethnic culture for quite a long time; they may have become more familiar and comfortable with the sociocultural environment of their current country of residence than that of their original home country. In contrast, the international experience indicator can also be close to 0 for people who have had only a very brief encounter with other cultures; for example, transit passengers or short-term tourists. There are also people going on special training programs that usually last only a couple of months. These people score higher than transit passengers but lower than people who have stayed for four months or longer. Therefore, the suggested score for this indicator ranges from 0 for people without international experience at all to 1.5 for veterans who are similar in many ways to local people of their host country. However, we should bear in mind that the aforementioned measurements do not work for second-generation of immigrants, people who went to a foreign country at a very young age, or those who have secondary education in their host countries. These are situations that should be controlled for in empirical studies.

4.4.1.3. Foreign literature or cultural studies (range: 0 - 1.0). I suggest measuring the indicator of foreign *literature or cultural studies* by first looking at the type of credentials from an individual's studies of such topics. Different scores should be assigned depending on whether the student graduated from a relatively short-term diploma program or a longer university degree program. These types of programs differ in terms of the length of the study but also in terms of

the scope and depth of knowledge gained and information disseminated. The differences in the assigned scores will help distinguish the different levels of influence one can obtain from engaging in these programs.

A student who graduated from cultural studies programs may have taken some courses from foreign teachers, had opportunities to interact with students from other cultures, and/or had professional experiences related to their education. For example, I know a Canadian university student who majors in European studies: she applied for an internship in an east European country as soon as the opportunity came up and worked there for half a year. Her next internship will be one year in a different European country. However, the credentials do not reveal whether a student has had such actual direct intercultural interactions. Therefore, we should try to incorporate such information in our measurement. I suggest assigning a half point to someone who earns a diploma without direct intercultural contact and three-quarters of a point to someone who earns a diploma with direct intercultural contact or a degree without direct contact. Finally, a full one point will be assigned to someone who earns a degree with direct intercultural contact.

This indicator should be tailored to fit the research question and context. For instance, if a researcher wants to study how a person from Western Europe adapts to East Asian culture, whether or not the person has taken courses in East Asian studies will become highly relevant. If that person's educational experience is about the culture of a neighboring Western European country, we may only be able to assign 0.1or 0.2 points, as recognition of some general skills and knowledge that might be transferrable. To sum up, this indicator ranges from 0 to 1.0 point depending on the depth of knowledge, whether there is direct contact, and the relevance of the subject of the study.

4.4.1.4 Majority group member acculturation (range: 0 - 0.75). I suggest that a point value of 0.75 be assigned to individuals who have extensive and intensive interactions with people from other cultures. For example, many global domestics and host-country nationals perform their tasks surrounded by people from other cultures almost on daily basis. In addition, they may have befriended with their foreign colleagues, triggering more intensive cross-cultural communications. However, there are a couple of reasons for setting the maximum score of this indicator at 0.75. First, the impact of such experiences is supposedly not as strong as that of the intercultural interactions that people have when they are directly involved with people in a foreign society. Second, many people in such situations speak foreign language(s) and may still travel overseas, albeit rarely. Therefore, the effects of majority group member acculturation should have been at least partially captured by the indicators of *foreign language proficiency and usage* as well as *firsthand international experiences*.

4.4.1.5. Firsthand virtual cross-cultural interactions (range: 0 - 0.75). I previously argued that intercultural interactions through virtual channels should be considered as part of the acculturation process because encountering other cultures through online services and the interactions with members of virtual communities or global virtual teams contribute to people's understanding and acculturation. Arguably, the influence of virtual contact is weaker than that of the direct, physical contact, similar to what communication scholars have demonstrated regarding the adaptive influence of mass media (Masgoret & Ward, 2006). Furthermore, the level of influence of virtual contact will also depend on the frequency and depth of such contact. Therefore, I propose that the highest score of this indicator is 0.75, which should be assigned to those who have regular virtual interactions throughout the year, signaling the profoundness of the

communication. Lower scores will be assigned to those cases where the interactions are sporadic and superficial. People without virtual acculturating experiences will receive 0.

4.4.1.6. Secondhand cross-cultural interactions (range: 0 - 0.5). Extant literature does not consider secondhand intercultural contact as a valid way through which individuals get acculturated. This is perhaps because, similar to virtual contact, secondhand interactions make a less significant impact on acculturation than first and direct ones. Secondhand experiences, however, open a window for a person to watch out for opportunities to get firsthand experiences. Compared to those who do not even have any secondhand experiences, those do will be more ready to meet and interact with people from other cultures. But I believe that even virtual acculturation has a stronger effect on a person than secondhand acculturation because the former is usually driven by one's own interest and is self-motivated. Therefore, I suggest assigning a maximum point value of 0.5 to acculturating through secondhand experience. The scale will vary from 0 to 0.5 according to the frequency and depth of the interactions.

There is, however, a situation where secondhand interactions will have significant influence. That scenario occurs when the family member who shares his or her firsthand intercultural experiences is a parent who is originally from another culture. That scenario becomes the classic case of having a foreign parent in the literature on biculturals or multiculturals. Studies have shown that the influence of a foreign parent is more profound and extensive. The indicator, *secondhand contact,* will be in the way suggested above only when the person who is being studied does not have a foreign parent. I suggest using the presence of a foreign parent as a control variable in empirical studies rather than as part of the indicator of secondhand contact. The reason is that interacting with a foreign parent can also be considered as interacting with a foreigner directly, which fits well with the description of having majority

group member acculturation experience as discussed above. So the borderline is blurred with respect to how we categorize such an important situation. However, similar to my recommendation for dealing with the presence of a second-generation immigrant, researchers should try to include this critically important condition as a control variable in empirical studies.

4.4.2. Creating and Investigating an Aggregate OCCPI Score

Although each OCCPI indicator can be examined individually, as has been done with language usage and international experience in prior acculturation literature, I argue that examining these indicators as part of a compounded score will generate extra and useful information. There are a lot of people in the world who possess more than one of the aforementioned indicators. Investigating an aggregate OCCPI score will thus help us understand how much an individual has made contact with and participated in other cultures, which will further help reveal the likelihood of his or her future participation.

In the previous section, I suggested measurements for each indicator under different circumstances. The next step for creating an aggregate measure that captures the degree or strength of an individual's OCCPI is to add together the points of each indicator with different weights. For example, a person who uses one second language effectively on a daily basis would receive one point for this indicator. If the same person has lived in his or her current country of residence for five years after his or her master's degree study in the same country, the person would receive another 1.25 points for this indicator. If the person does not have intercultural interactions illustrated by other indicators, the OCCPI score for the person is 2.25. To stimulate ideas for future empirical investigations of this aggregate measure, I describe five hypothetical individuals whose OCCPI scores range from very high to very low depending upon different configurations of the suggested indicators. See Table 4-2 for details.

Within the first group are individuals who have had significant acculturating experiences through different forms of intercultural contact. Matthew Li, the first individual described in Table 4-2, is a representative of this first group and has a very high OCCPI score. Matthew was born and brought up in Shanghai. He received his bachelor's degree from a Chinese university with a double major in international business and English literature. His master's degree is in international business. He worked as a tour guide, English tutor, and translator for part-time jobs during his undergraduate and graduate studies. After his graduate studies, he worked with a local governmental agency that is in charge of promoting foreign direct investment and foreign trade. His job involves frequent interactions with businesspeople and/or officials from different countries through face-to-face meetings and/or virtual conferences. He also traveled overseas from time to time, mostly for business and short-term training purposes. In his spare time, Matthew was a member of a movie appreciation club, actively leading and/or joining discussions of movies in the English language every two weeks for a couple of years. Matthew later resigned from his job and pursued further education in Canada. After receiving his PhD in management from a renowned university on the West coast, he got a job at a Canadian university. During his doctoral education, Matthew became a permanent resident of Canada. Matthew has been living in Canada for more than five years since earning his PhD. He even picked up some French because he lives in a Francophone neighborhood. Matthew's decision to move to Canada is partially attributable to his older sister, who immigrated to Canada three years before Matthew. Matthew kept regular contact with his sister while he was in China. Matthew receives 5.0 out of 6.0 on the OCCPI score, mostly because he lost some points in the categories of virtual and majority group member acculturation.

Kirsten Schmidt was born and brought up in Los Angeles. She speaks both English and German because her father has a German background. She is currently in her last year as a college student. The Greater Los Angeles Combined Statistical Area has a large Korean-American population and there were a lot of Korean international and/or Korean-American students in Kirsten's junior high and high schools. Kirsten has had quite a few Korean friends and is used to Korean food. When Kirsten was in her second year of high school, one of her Korean friends introduced Kirsten to Hallyu. Kirsten has since been fascinated by Korean culture that is embedded in and conveyed through K-pop and K-dramas. She tries to attend K-pop concerts whenever she can, which is fairly easy for her because Los Angeles is one of the hubs in North America for such international cultural activities. She started to take Korean language courses three years ago through which she even developed an interest in Confucian culture, which still has an influence in the contemporary Korean society. Therefore, she even signed up for a diploma program in East Asian Studies two years ago and expect to finish it in no time. She also participated in Korean cuisine cooking contest and even attended a one-month summer camp at a renowned Korean university in Seoul, the capital of South Korea. Kirsten regularly interacts through social media with people who share her interest in Korean culture. Thanks to information and transportation technology, she finds that it is comfortable and convenient to appreciate, learn, and share an Asian culture which originates on the other side of the planet. She plans to pursue a degree of some sort in a Korean university after her college education and has sent out a few applications. Kirsten receives 3.75 on the OCCPI score for her abilities in two foreign languages, diploma in cultural studies, intensive virtual intercultural contact, direct yet short international experiences, and some majority group member acculturation experiences.

Ray Wong was born and brought up in Taiwan. He earned a bachelor's degree in chemistry from a Taiwanese university; but he has always been interested in the English language. He joined the Toastmasters Club in Taiwan and worked in the hospitality industry while attending university to study chemistry. That explains why his first part-time job when he came to Canada three years ago was at a famous resort hotel. Later Ray started to pursue his graduate studies in chemistry at a Canadian university on the East Coast. He continued attending the meetings of the Toastmasters Club in Canada. Ray did not have experiences in virtual or secondhand intercultural interactions. He's still an international student in Canada and his plan after graduation is not clear, although he's considering applying for permanent residence. Ray has 2.5 on the OCCPI score thanks mainly to his foreign language ability, international experiences, and majority group member acculturation experience while he was in Taiwan.

Mei Liu is a certified accountant in the mid-sized Chinese city where she was born and brought up. She majored in business administration as an undergraduate and continued studying that same field as a graduate student, attending university in her hometown. Mei's foreign language skills are basic because she seldom has the chance to use them. Mei's work does not require her to interact with people from other cultures. She recently took a vacation abroad for about a week in another Asian country where she did not speak the local language. While there, she successfully conducted some basic conversations in English with the locals, asking for directions, ordering food, and asking about hotel rules. Some of Mei's former classmates are living in different countries. Mei maintains regular contact with one of them and has learned a lot about life overseas. She shows more interest in meeting people from other cultures, but she currently has no plans to live in a foreign country on a long-term basis. Mei gets 1.0 on the

OCCPI score for her limited foreign language ability, short international experiences as a tourist, and occasional secondhand intercultural interactions.

Josh Williams is a young professional working in the wine industry in the suburbs of Adelaide, Australia. He is intelligent, hard-working, and fun. He speaks only English and his friends are also English speakers. He has travelled around Australia but has not yet explored any other parts of the world. He enjoys music and movies in the English language, and western food and clothing, etc. Although there are many Asian tourists and students in big cities such as Sydney, there are almost no people from other cultures in Josh's neighborhood. His job does not require him to work with foreigners through face-to-face interaction or virtual meetings. None of his family or friends have had extensive experiences with other cultures; therefore, he has no source for secondhand intercultural interactions. Josh is happy with his life and has never thought about intentionally getting into contact with and participating in other cultures. Moving to another country and living there is absolutely out of the question for Josh now. Interestingly, Josh, who is young, extroverted, and educated to a certain level, receives a 0.0 on the OCCPI score.

4.4.3. Using the OCCPI Construct in Empirical Studies

4.4.3.1. Control variables. In the previous sections, I identified and operationalized six OCCPI indicators. A commonality of those six indicators is that they are all related to an individual's actual intercultural behaviours and acculturating processes, whether through firsthand or secondhand interactions or through physical or virtual contact. There are many other factors that may influence the acculturating processes and results. I did not include these in the list of OCCPI indicators mainly because they are more related to a speculated tendency rather than to the actual behaviours of contact or because the borderline is blurred with respect to which

category we should put them (e.g., the second-generation immigrant status and having a foreign parent). But these other factors are very important if we want to have a comprehensive understanding of acculturation; therefore, I recommend that researchers try to include them in empirical analyses.

In particular, I would suggest including the following four groups of control variables in empirical analyses. The first group gives an idea of how likely it is that an individual will have the opportunities to encounter and participate in other cultures. I will elaborate in detail upon two variables in this group. To start with, embeddedness in an open area basically refers to one's geographical location in an open area versus a more closed area. An open area is usually an affluent urban area. There are different kinds of open areas ranging from global cities to small-to-medium-sized cities, depending on the levels of opportunities to be exposed to, come into contact with, and participate in other cultures.

Global cities are characterized by their "high degrees of centrality and influence in the world economy" as well as their "global interconnectedness, cosmopolitanism, and abundance of advanced producer services" (Goerzen, Asmussen, & Nielsen, 2013: 427). These cities are "hubs of a broader web of global linkages," hosting a lot of multinational enterprises, expatriates, and immigrants (Goerzen, Asmussen, & Nielsen, 2013: 430). Prominent examples of global cities are New York, London, and Tokyo (Goerzen, Asmussen, & Nielsen, 2013). Global cities are also centres of social and cultural activities where all kinds of cultural products from all over the world are showcased and appreciated. Take the Hallyu products for example: fans can attend concerts and fan meetings fairly easily in global cities. Such face-to-face interactions will strengthen acculturation through actual contact. There are different ways to categorize global cities. An early approach by Friedmann (1986) used seven criteria, namely, "financial centres,

138

headquarters for transnational corporations, international institutions, business services, manufacturing, transport, [and] population" (cited in Haila, 2000: 2142). Another approach is to examine the role of cities in the world economy or the connectedness between cities (e.g., air traffic) (Haila, 2000). Smith and Timberlake (1995a, 1995b, 1998) used the terms "dominant global cities" (e.g., London, New York, Frankfurt, Tokyo, and Zurich) and "gateway cities" (e.g., Miami, Los Angeles, Hong Kong, and Singapore) that link different economic zones (cited in Shin & Timberlake, 2000: 2259).

Besides global cities and gateway cities, there are second-order cities, which are other metropolitan areas such as metropolitan statistical areas (Hanlon et al., 2006). A metropolitan statistical area is "an area comprised of a nucleus, or core city or cities (that contains a minimum population of 50,000) and adjacent communities that have 'social and economic integration with that nucleus'" (Hanlon et al., 2006: 2130; citing the US Bureau of the Census, 2000). Of course we need to take into consideration that the minimum population requirement for those very populous Asian cities should be perhaps hundreds of times more. The third-order cities defined in this study are just those small-medium cities that are below the metropolitan statistical areas. Then we have the suburbs, which are defined by the US Census as those communities adjacent to the metropolitan statistical areas or to cities. Finally, rural areas or villages are the least integrated into the world economy and have very few opportunities for direct intercultural interactions. The rank of cities can change over time (Shin & Timberlake, 2000). When we use the variable of embeddedness to an open area, we need to create a categorical variable with global or gateway cities as one, other metropolitan statistical areas as two, the third-order cities as three, the suburbs as four, and the rural areas or village as a default group.

Another variable that is likely to reveal different levels of foreign culture exposure and contact is one's occupation. Some occupations naturally lend themselves to letting employees meet and communicate often and intensively with people from other cultures, while other occupations do not. For example, a university professor in a western country usually teaches courses to international students and also works closely, on a daily basis, with graduate students from all over the world. Some governmental officials that are in charge of foreign economic cooperation and trade promotion also often work closely with businesspeople or officials from other countries. Therefore, provided that the information is available, one's occupation should always be controlled.

The second group of control variables pertains to an individual's predisposition to contact with and participate in other cultures. The representative variables in this second group are the five personality dimensions of intercultural effectiveness (i.e., open-mindedness, flexibility, cultural empathy, social initiative, and emotional stability) and/or other personality characteristics (e.g., self-efficacy, self-esteem, assertiveness, and likeability) (Kosic, 2006; van Oudenhoven, 2006).

The third group includes demographic characteristics, such as age, gender, educational level, immigrant status (e.g., first generation vs. other generations), and having a foreign parent. Most of these variables in the third group have been well-established in the previous literature on acculturation (Inguglia & Musso, 2015).

The fourth group consists of all other variables that are not included in the above three groups. For example, we should include year dummies if the surveys are taken in different years and country dummies if the data cover more than one country. A crucial control variable in this last group is related to the direction of the influence of other cultures. For example, the influence

140

can be from a dominant culture to an ethnic minority culture, or vice versa. Or it can be from the Western societies to the Eastern societies, or vice versa. It can also be from a developed economy to a developing economy, and vice versa. Because countries vary in their social, political, and economic powers and status, the direction of foreign cultural influence is likely to have a different impact on the acculturation processes and outcomes.

4.4.3.2. Empirical settings for using the OCCPI construct. A great advantage of the OCCPI construct is that it can be easily applied in broad fields of inquiries to investigate a variety of topics that will not only enrich the existing literature but also have significant pragmatic implications. One of the most prominent areas to use the construct of OCCPI, for example, is to help select the candidates who are likely to have a successful adaptation to foreign cultures. These can be candidates for immigration, expatriation, job applicants to work in a multicultural environment, such as a multinational corporation, or applicants for international educational programs. In these scenarios, an unsuccessful adaptation can be financially, psychologically, and physically hazardous for both the majority and minority groups. For instance, I have witnessed several cases of unsuccessful immigration. In most of those cases, the immigrant possessed impressive educational and professional credentials; however, they lacked ability and acculturation experiences of various forms to participate in their new home environment. Eventually, some returned to their home countries permanently while others live on social welfare and/or temporary employment that have nothing to do with their educational and professional backgrounds. The latter group is subject to mental and physical health issues, adds burden to the social welfare system, and is a potential source for societal instability.

As an operationalization of the OCCPI construct, the OCCPI score is aggregated based on a variety of behavioural variables weighted by the length, frequency, and depth of each

behaviour at the time of measuring. It is more accurate and detailed than demographic characteristics, and can help bring out the implicit differences during the acculturating processes of two individuals. Therefore, two candidates with similar educational and professional background as well as overseas experiences can still vary greatly in their OCCPI scores, showing their different levels of previous participation in other cultures and implying their different future propensities to embrace foreign cultures. In this sense, one easy application of the OCCPI construct is to administer a survey containing questions measuring the OCCPI score to the candidates who want to immigrate, work, or study in a multicultural environment (see Appendix 4-2 for a list of suggested example survey questions).

A second prominent area to use the OCCPI construct is to help understand and manage current employees. Different cultures underlie different taken-for-granted organizational behaviours and thus need different human resource management policies. For example, while a group-based reward plan that does not differentiate each member's contribution may be taken for granted by people with collectivist beliefs; it does not make sense to people who believe in individualism. Similarly, in a hierarchical society, it may be common sense that a group leader reaps the fruits of his or her team by taking the biggest proportion of the award; such arrangement will be unacceptable in a flat society. A mismatch between employees' expectations driven by their cultural values and beliefs and the managerial principles and actions can result in low satisfaction and high turnover rate, just like what happened to my former cohorts in China. I suggest that an employer should occasionally administer a survey to its employees to determine their OCCPI scores. If the average or median score is 2.5 or higher, the organization should think if it is appropriate and effective to have its human resource management policies made fully based on a single culture. If the average or median OCCPI scores exceeds 3.5, it is important to

find out what foreign culture rather than the home culture is actually dominant, and to further adapt the human resource management policies accordingly.

A third area to apply the OCCPI construct and its measurement is to study the internationalization decisions of leaders with different levels of foreign culture contact and participation in the past. Cultural distance was used to define the differences in national cultural systems at the macro level (Kogut & Singh, 1988). Extant literature provides evidence that cultural distance influences a variety of important internationalization decisions such as foreign location choice and entry mode, and the results of internationalization (e.g., Kogut & Singh, 1988). It is believed that cultural proximity rather than distance is what being looked up when it comes to such decisions. Cultural distance is also believed to be negatively influences the outcomes of adaptation. Each individual, however, can experience a different cultural distance to a certain foreign cultural based on their acculturation through various channels. Just like a westerner may feel that it is natural to go to South Korea to study the Korean language based on his or her virtual acculturation experiences, a Japanese investor may also feel comfortable to locate a subsidiary of his or her company in Brazil because he or she has plenty of contact with and participation in the Brazilian culture in the past. Therefore, other things being equal, a decision maker's OCCPI score can help reveal his or her internationalization decisions.

4.5. PROPOSED RELATIONSHIPS BETWEEN THE OCCPI CONSTRUCT AND OTHER CONCEPTS

Now that I have conceptualized and operationalized the OCCPI construct, it is time to examine its relationship with some related concepts and its application in the literature on acculturation and cross-cultural studies.

4.5.1. Acculturation Strategies

The first concept to be examined is related to the strategies of the acculturating individuals. Berry (2006)'s framework shows that the core issue of acculturation is the balance between maintaining one's ethnic culture and participation in a new culture. Prior literature has shown that acculturation strategies involving participation in other cultures—the assimilation and integration strategies—have better sociocultural and psychological results than strategies that do not involve participation (Berry, 2006). Given that participation is an important element in adaptation, it is important to understand what drives an individual's choice to participate in new cultures. The indicators in the OCCPI construct provide solid evidence that an individual has contacted with and participated in other cultures. Because human decisions and behaviours are affected by what they experienced and did in the past to some extent (Sydow et al., 2009), I argue that a person with a high OCCPI score, which reflects a high level of previous contact with and participation in other cultures, is likely to embrace acculturation strategies involving such participation in the future. To state more formally:

> *Proposition 1: The higher an individual's OCCPI score, the more likely that he*
>
> *or she will enact an assimilation or integration acculturation strategy when*
>
> *encountering other cultures.*

4.5.2. Acculturation Expectations

When people from the majority group have a desire to participate in other cultures, they are unlikely to segregate or exclude minority group individuals. On the contrary, they will create a "melting pot" or a multiculturalist society that will provide add another layer of safeguard measures for a successful adaptation of the minorities and good acculturating results at large. Along the same line of reasoning, I argue that a host society citizen who has high level of contact

with and participation in other cultures in the past as represented by his or her high OCCPI score is unlikely to separate or marginalize acculturating groups in the future. Therefore, the OCCPI score should be negatively correlated with a propensity for segregation and exclusion for host society (Sam & Berry, 2006).

> *Proposition 2: The higher an individual's OCCPI score, the less likely that he or she will segregate or exclude acculturating groups when encountering other cultures.*

4.5.3. Multiculturals

Multiculturals are people who have internalized more than one cultural profile (e.g., cultural values, beliefs, norms, and schemas) (Benet-Martínez, Lee, & Leu, 2006; Brannen & Thomas, 2010; Hong, 2010; Lakshman, 2013). In this study, the term "multiculturals" will also be used for "biculturals," or people who have internalized two distinct cultures. The term multiculturals is traditionally used to refer to immigrants and their descendants or descendants of multicultural marriages (Benet-Martínez, Lee, & Leu, 2006). Some scholars argue that multiculturals can also be found among international students, ethnic minorities, and expatriates, as well as host-country nationals employed in subsidiaries of multinational corporations (Caprar, 201; Lakshman, 2013; citing Nguyen & Benet-Martínez, 2007). Multiculturals have complex social identities (Roccas & Brewer, 200) and high levels of cross-cultural competence, such as cultural empathy, open-mindedness, and social initiative (van Oudenhoven, 2006; Hong, 2010; Thomas, Brannen, & Garcia, 2010). Evidence has shown that multiculturals have greater effectiveness on intercultural interactions (Lee, 2010), multicultural teams (Hong, 2010), and cross-cultural leadership (e.g., Lakshman, 2013).

Acculturating is a process where individuals encounter and acquire cultural elements from other cultures through all kinds of interactions. During this process, some individuals have been deeply embedded in their host environment, recognizing, agreeing with, and using the local cultural values, norms, and beliefs to guide their cognition and behaviour, at least to a certain extent. Some acculturating individuals, however, may have been only shallowly embedded in their host country without necessarily internalizing the other cultural schemata. To sum up, multiculturals are a product of acculturation, although not all acculturating individuals are necessarily multiculturals. A high OCCPI score shows a high level of contact with and participation in other cultures, which is likely to lead to the internalization of cultural schemata from the outside. A high OCCPI score can be an indicator of multiculturalism; in short, individuals with a high OCCPI score are more likely than those with a low index to be multiculturals. To phrase the previous argument more formally:

> *Proposition 3: Individuals with a high OCCPI score are more likely to be*
> *multiculturals than individuals with a low OCCPI score.*

4.5.4. Cosmopolitanism

Cosmopolitanism refers to a belief that different cultures possess different valuable elements; in other words, an individual who believes in cosmopolitanism can appreciate many cultures, including his or her own, with an open mind but have a detached attitude towards several cultures at the same time (van Oudenhoven, 2006). The concept of cosmopolitanism has been associated with intercultural competencies, immigrants' financial success and perceived level of success in general, and a preference for the integration strategy (van Oudenhoven, 2006). Cosmopolitanism has also been associated with social complexity, which refers to "the belief in multiple ways of achieving a given outcome, and agreement that human behavior is variable

146

across situations" (van Oudenhoven, 2006: 177; citing Leung, Bond, Reimel de Carrasquel et al., 2002). The integration strategy of acculturation emphasizes the appreciation of and participation in more than one culture, although it does not focus on the detached attitude toward many cultures as cosmopolitanism does. Because a high OCCPI score is likely to be associated with participation in other cultures and with the integration strategy of acculturation, I propose that:

> *Proposition 4: Individuals with a high OCCPI score are more likely to believe in*
> *cosmopolitanism than individuals with a low OCCPI score.*

4.5.5. Cultural Intelligence

People vary in their ability to effectively interpret and respond to diversified cultural contexts. Cultural intelligence shows the individual variations in such ability. A similar concept is the "global mindset," which is a "cognitive structure characterized by cosmopolitanism and cognitive complexity" (Levy, Beechler, Taylor, & Boyacigiller, 2007a: 231; Thomas, 2010: 172). Both of these constructs are multidimensional, rooted in the cognitive development of individuals, and somewhat independent from a specific cultural context (Thomas, 2010). Scholars study "cultural intelligence" because the world is interdependent and connected; therefore, it is critically important to have the ability to understand and maneuver in different cultures. Misunderstanding cultures can lead to severe consequences, such as low morale and productivity in the workplace, as well as various forms of conflicts in multiple settings (Earley & Ang, 2003).

Individuals obtain high OCCPI score through various forms of extensive and intensive intercultural interactions. These individuals are more likely to have encountered and handled multiple and complex cultural environments; therefore, they are more likely to be more effective in multicultural contexts than individuals with a low OCCPI score. Because the general skills

obtained in other cultures are transferrable to new cultural contexts, individuals with high OCCPI scores will also have the ability to interpret, adapt to, and shape the cultural aspect of their new host environments. To sum up, I propose that:

Proposition 5: Individuals with a high OCCPI score are more likely to have a

high level of cultural intelligence than individuals with a low OCCPI score.

4.6. DISCUSSION

4.6.1. Contributions

The current research has great potential to make several theoretical and practical contributions. First, this research contributes to the literature on acculturation by conceptualizing and operationalizing a new construct, OCCPI, which shows the extent to which an individual has contacted with and participated in other cultures based on his or her previous acculturating behaviours. Because one's future decisions and behaviours can be influenced by his or her past decisions and behaviours, the construct of OCCPI will help reveal the likelihood that an individual will contact with and participate in different cultures in the future. Measuring one's demographic characteristics such as educational level, generational status, and occupation will provide only limited information. In contrast, measuring past behaviours is more effective and credible, and will give more details and variations for a more accurate understanding (Arends-Toth & van de Vijver, 2006: 147). Moreover, when operationalizing the OCCPI construct, I took into consideration the length, frequency, and/or depth of cross-cultural contact and used these elements as weights for several indicators. In this way, the OCCPI score—the aggregate operationalization of the OCCPI construct—is a dynamic rather than static measure, which will change along with changes of any of these elements for the six illustrative indicators. I also

proposed how to apply the OCCPI construct and its operationalization in empirical studies, outlining several studies that can be easily executed.

Second, it extends the literature on acculturation by including two additional forms of how people acculturate. Conventionally, acculturation is believed to only happen when people from different cultures meet in a direct and firsthand manner in the same space where the different cultural groups are physically present (Sam, 2006). Drawing on the communication and social network literatures, as well as my experiences and observations, I argued that acculturation can also happen through virtual and/or secondhand intercultural contact. This is because the development of various technology as well as governmental policies and people's attitudes have fostered a freer and more convenient global migration, flow of information, and the integration and interdependence of the world's economy. This addition to the existing literation is timely and important because it not only helps broaden and sharpen our understanding of acculturating processes but also helps us recognize and acknowledge the real and current phenomenon of acculturation. As such, the current research heeds the call to embrace diversity and explore new research paths in acculturation studies (Rudmin, 2010).

A third contribution of this research is the discussion about the relationships between the OCCPI construct and several important concepts in the literatures on acculturation and cross-cultural studies. On the one hand, because acculturation strategies embracing participation in other cultures result in good adaptation to a foreign environment, it is important to know that an acculturating individual with a high OCCPI score is likely to adopt strategies involving participation. On the other hand, an individual with a high OCCPI score from the host society is unlikely to exclude or segregate acculturating individuals, adding another guarantee for mental/physical health and financial success of the minorities, as well as social harmony.

Previous researchers have presented rich and fruitful literature on the important concepts such as multiculturals, cosmopolitanism, and cultural intelligence. The current research proposes relationships between the OCCPI construct and these more established concepts. Such linkages will help enrich the literatures on acculturation and cross-cultural studies.

Fourth, this research also has important pragmatic implications for immigration policy-making. An important implication is that the OCCPI score as a compounded measure of the OCCPI construct will help summarize the direct and indirect acculturation experiences of a candidate. It will help bring out the nuances among people with similar international experience, educational and professional backgrounds, and foreign language test scores. Based on the comprehensive measurement of one's acculturating experiences, especially the behaviours related to the actual contact with and participation in other cultures, policy-makers will have a more accurate estimation of how likely a candidate will successfully participate in the host country's culture after immigration. Such practical implications will particularly benefit countries like Canada, which host a large number of immigrants and sojourners.

The OCCPI construct also has important implications for human resource management. In the era of globalization, human resource management involves managing a workforce that is under the influence of other cultures to at least some extent. It is important to adapt the human resource management policies according to employees' real cultural values, norms, and beliefs that underlie their decisions and behaviours. My experiences and observations suggest that it will be dysfunctional if people with high OCCPI scores are managed the same way as people with low OCCPI scores. Inappropriate human resource management that does not recognize intracultural differences as a result of acculturation can lead to low morale and a high turnover rate.

4.6.2. Limitations and Future Research

It is important to recognize the limitations of this research, which open up many valuable paths for future research. The first limitation is that the six selected indicators are far from forming an exclusive list of factors that illustrate contact and participation with another culture. For example, some scholars may argue that other factors (e.g., personality, location, and occupation) should be included in the OCCPI construct and its measurement because those variables suggest the opportunities and the willingness for people to encounter and participate in other cultures. I argue that the six selected indicators are the most influential and visible ones that can be easily associated with the behaviours of contact with and participation in other cultures; therefore, they should be more accurate, measurable, and representative as OCCPI indicators. Moreover, the inclusion and measurement of the six selected indicators are also based on their timely relevance in the current social, economic, and technological environments. If the situation changes, for example, if technology becomes more advanced, convenient, and affordable such that more and more people will opt to obtain an international education and/or experience online, the weight of virtual acculturation in the OCCPI score should go up and the weight for physical overseas presence down.

The second limitation is the lack of sufficient empirical evidence to back up the argument. The theorization of acculturating through virtual or secondhand intercultural interactions is based mostly on my experiences and observations. Although these experiences and observations are firsthand and intensive, the argument will be more strongly supported with rigorous empirical results. Future research can be carried out in a few different ways or by combining two or more methods. For example, to study acculturation through secondhand or virtual interactions, scholars can use the survey method, the case study method, or a combination

of the two methods to reach a broad cohort of respondents and come up with more generalizable results. To study acculturation through virtual acculturation, I also recommend using the content analysis method to analyze the interactions posted on various social media platforms such as YouTube, Twitter, and Facebook. Empirical studies are also needed to test the propositions on the relationships between the OCCPI construct and several related concepts, such as acculturation strategies and cultural intelligence. The most appropriate method here is questionnaires and quantitative analysis.

The third limitation is about the measurement and weight of the indicators. The indicators were operationalized based on an educated estimation derived from evidence from prior literature, common sense, experiences, and observation. The measurement and weight have not been validated. One of the most immediate follow-up studies is thus scale development and validation. Researchers are also encouraged to use analytic techniques such as clustering or multidimensional scaling to come up with a more accurate way of weighing these variables, and to apply them in empirical tests to validate the proposed measures and weights.

Fourth, I would encourage researchers to apply the OCCPI construct and its operationalization in empirical studies in various social contexts other than the western societies. Particularly, acculturation through majority group member acculturation and secondhand intercultural interactions should have an impact in the eastern countries that is as profound as, if not more than, that in those western countries. Therefore, more studies should focus on eastern countries to get a better understanding of the current phenomenon of acculturation. Comparative studies between eastern and western countries are particularly appropriate for studying acculturation through virtual interactions because it is a worldwide phenomenon.

5. CHAPTER FIVE: CONCLUSION

Acculturation has proven to be a valuable concept in studying issues in many fields of inquiry, such as sociology, anthropology, political science, and psychology. Its minimal presence in the management literature is surprising because many outcome variables in the field of management have a natural connection with the concept of acculturation. This is so especially in the era of globalization, wherein managers, entrepreneurs, and employees do not just come from different cultural backgrounds; they also travel around, bringing different cultures with them. People can be exposed to foreign cultures abroad or at home, in person or via the Internet, through their own experience or through the experience of their family members. All these different forms of foreign culture contact can have some impact on an individuals' affect, behaviour, and cognition—and even their values, ideology, norms, and beliefs, which are usually very difficult to change. Under the influence of foreign culture, managers, entrepreneurs, and employees can make decisions and exhibit behaviour that the majority of their peers without such influence may not necessarily understand. These decisions and behaviours can also have profound effects on organizations. More importantly, these impacts do not remain in a person's home country. As these people with international exposure move around, the potential impacts of their acculturation will travel with them.

In the first study, I empirically examined the ways in which returnee entrepreneurs' attitudes towards CSR-related issues are influenced by the amount of time the entrepreneurs spent studying overseas, and how this factor determines, at least in part, their firms' CSP. My results show that returnee entrepreneurs in China seem to carry along with them at least some cultural values they internalized while pursuing their education in a host country. Their acculturation experiences from countries with better CSP can benefit their firm and home

153

country. My findings showed that it is worthwhile to apply the concept of acculturation in the context of international business and CSR in emerging markets.

In the second study, I raised the notion of *majority group member acculturation*, arguing that different forms of acculturation exist in addition to the well-established model that was derived from the phenomenon in developed economies. I also proposed the construct of *cultural value distance,* an operationalization of the belief that individuals' values will be influenced through their acculturation experience. I studied determinants and outcomes of majority group member acculturation by investigating relationships between the frequency of cross-cultural interaction and cultural value distance as well as that between cultural value distance and affective organizational commitment. My results lent support to the scenario where majority group members can feel less emotionally attached to their organization because of the differences in their cultural values than their organizational peers. Such situations can make employees feel less fond or fit to their organization. This study provides further evidence that the concept of acculturation is valuable in the context of management; more specifically, to the field of organizational behaviour.

The third study is a proposed response to some limitations identified in the prior two, including the conceptual and methodological constraints for the concept of acculturation. More importantly, the third study addressed a couple of very important and meaningful questions in the literature on acculturation that have not been satisfactorily addressed to date: How well will an individual participate in a host society's culture and why? How can we measure the likelihood that an individual will participate in other cultures? Drawing on the literatures on acculturation, mass communication, and metropolitanism, as well as my own experiences and observations

throughout the years, I conceptualized and operationalized OCCPI as a theoretical construct, discussing how it can be used to solve important and interesting puzzles in the existing literature.

In order to achieve construct clarity, I have strived to strike a balance between maintaining (i.e., continuity) and developing (i.e., originality) the paradigm of acculturation throughout my whole dissertation (Suddaby, 2010). For this purpose, I drew on existing literature and personal experience to study and understand real-world phenomena and managerial puzzles. Because one leg of my research is rooted solidly in the existing literature, my research not only answers several calls to enrich and develop the literature on acculturation but also sheds light on many fields of enquiry in management (e.g., international management, CSR, returnee entrepreneurship, organizational behaviour, and human resource management).

Because another leg of my research is rooted deeply in empirical phenomena, my findings also have pragmatic implications for policy-makers and managers. For example, policy-makers can use my mock survey questions about the construct of OCCPI to screen immigrant candidates to see their potential in participating in the dominant culture in the host society. Based on the survey results, more effective immigration policies can be developed to attract immigrants who are likely to adapt more easily and better than their peers. This step will significantly reduce costs in the process of examining and approving immigration applications. It will also reduce social welfare costs, as it will filter out immigrants who cannot adjust to a new society, thus eliminating the need for the attendant costs of dealing with socio-economic, physical, and mental issues that arise because of poor adaptation. A more concise survey and simplified process can be used to select appropriate international candidates for educational programs, especially those funded by the hosting institutions. Similarly, organizations can administer the survey regularly to their employees. The results of the surveys will help managers understand their employees'

cultural and psychological states. Based on the updated and specific information, organizations can prepare appropriate HR policies to retain and support competent employees.

Last but not least, I envision my work serving as a spark that sheds light on the path at the nexus of two important areas of literature—acculturation and management. I hope that more researchers will join my efforts for an enriched, more profound, and more comprehensive understanding and application of the concept of acculturation in management studies.

REFERENCES

Aguilera, R.V., Ganapathi, J., Rupp, D.E., and Williams, C.A., 2007. Putting the S back in corporate social responsibility: A multilevel theory of social change in organizations. *Academy of Management Review*, 32 (3): 836–863.

Alas, R., 2006. Ethics in countries with different cultural dimensions. *Journal of Business Ethics*, 69: 237–247.

Allen, N. J. and Meyer, J. P., 1990. The measurement and antecedents of affective, continuance and normative commitment to the organization. *Journal of Occupational Psychology*, 63 (1): 1–18.

Angrist, J.D. and Pischke, J.S., 2008. *Mostly Harmless Econometrics: An Empiricist's Companion.* Princeton University Press, Princeton, New Jersey, USA, 373p.

Angus-Leppan, T., Metcalf, L., and Benn, S., 2010. Leadership styles and CSR practice: An examination of sensemaking, institutional drivers and CSR leadership. *Journal of Business Ethics,* 93: 189–213.

Arends-Toth, J. and van de Vijver, F. J. R., 2006. Assessment of psychological acculturation. In Berry, J. W. and Sam, D. L. (Eds.). *The Cambridge Handbook of Acculturation Psychology*, Cambridge University Press, 1st edition: 142-160.

Basu, K. and Palazzo G., 2008. Corporate social responsibility: A process model of sensemaking. *Academy of Management Review*, 33 (1): 122–136.

Benet-Martinez, V., Lee, F., and Leu, J., 2006. Biculturalism and cognitive complexity: Expertise in cultural representations. *Journal of Cross-Cultural Psychology*, 37: 1–23.

Berger, P.L., and Luckmann, T., 1966. *The Social Construction of Reality: A Treatise in the Sociology of Knowledge.* Garden City, NY: Doubleday.

Berry, J. W., 2006. Context of acculturation, in Berry, J.W. and Sam, D.L. (Eds.). *The Cambridge Handbook of Acculturation Psychology,* Cambridge University Press, 1st edition: 27-42.

Berry, J. W., Phinney, J. S., Sam, D. L., and Vedder, P., 2006. Immigrant Youth: Acculturation, Identity, and Adaptation. *Applied Psychology: An International Review* 55 (3): 303-332.

Bono, J. E. and McNamara, G., 2011. Publishing in AMJ-part 2: Research design. *Academy of Management Journal* 54 (4): 657-660.

Brammer, S.J. and Millington, A., 2008. Does it pay to be different? An analysis of the relationship between corporate social and financial performance. *Strategic Management Journal*, 29: 1325–1343.

Brammer, S.J., and Millington, A., 2004. The development of corporate charitable contributions in the UK: A stakeholder analysis. *Journal of Management Studies*, 41 (8): 1411–1434.

Brannen, M. Y. and Thomas, D. C., 2010. Bicultural Individuals in Organizations: Implications and Opportunity. *International Journal of Cross Cultural Management* 10 (1): 5-16.

Brass, D. J., Galaskiewicz, j., Greve, H.R., and Tsai, W.P., 2004. Taking Stock of Networks and Organizations: A Multilevel Perspective. *Academy of Management Journal*, 47: 795-817.

Campbell, J.L., 2007. Why would corporations behave in socially responsible ways? An institutional theory of corporate social responsibility. *Academy of Management Review.* 32 (3): 946–967.

Campbell, J.T., Eden, L., and Miller, S.R., 2012. Multinationals and corporate social responsibility in host countries: Does distance matter? *Journal of International Business Studies*, 43: 84–106.

Cao, C., 2004. China's efforts at turning "brain drain" into "brain gain". *East Asian Institute Background Brief*, No. 216. Singapore, National University of Singapore, East Asian Institute.

Caprar, D. V., 2011. Foreign locals: A cautionary tale on the culture of MNC local employees. *Journal of International Business Studies* 42 (5): 608-628.

Chan, A.W.H. and Leung, H.Y., 2012. Cultural dimensions, ethical sensitivity, and corporate governance. *Journal of Business Ethics,* 110: 45–59.

Chapple, W., and Moon, J., 2005. Corporate social responsibility (CSR) in Asia: A seven-country study of CSR web site reporting. *Business and Society*, 44 (4): 415–441.

Chatman J. A., 1991. Matching people and organizations: Selection and socialization in public accounting firms. *Administrative Science Quarterly*, 36 (3): 459–484.

Chatman, J. A., 1989. Improving interactional organizational research: A model of person–organization fit. *Academy of Management Review*, 14 (3): 333–349.

Chen, Y.R., Leung, K., and Chen, C.C., 2009. Bringing National Culture to the Table: Making a Difference with Cross-cultural Differences and Perspectives. *Academy of Management Annals*, 3 (1): 217-249.

Cohen, A., 2009. A value based perspective on commitment in the workplace: An examination of Schwartz's basic human values theory among bank employees in Israel. *International Journal of Intercultural Relations*, 33: 332–345.

Cohen, J.R., Pant, L.W., and Sharp, D.J., 1996. A methodological note on cross-cultural accounting ethics research. *International Journal of Accounting*, 31 (1): 55–66.

Cronbach, L. J. and Gleser, G. C., 1953. Assessing Similarity between Profiles. *Psychological Bulletin* 50 (6): 456-473.

Dahlsrud, A., 2008. How corporate social responsibility is defined: An analysis of 37 definitions. *Corporate Social Responsibility and Environmental Management*, 15 (1): 1– 13.

Daniels, M. A. and Greguras, G. J., 2014. Exploring the nature of power distance: Implications for micro- and macro-level theories, processes, and outcomes. *Journal of Management* 40 (5): 1202-1229.

DiMaggio, P.J. and Powell, W.W., 1983. The iron cage revisited - institutional isomorphism and collective rationality in organizational fields. *American Sociological Review*, 48 (2): 147-160.

Duarte, F., 2010. Working with Corporate Social Responsibility in Brazilian Companies: The Role of Managers' Values in the Maintenance of CSR Cultures. *Journal of Business Ethics*, 96: 355–368.

Earley, P.C. and Ang, S., 2003. *Cultural Intelligence: Individual Interactions across Cultures*. Palo Alto: Stanford University Press.

Fan, G., Wang, X.L., and Zhu, H.P., 2007. *NERI INDEX of Marketization of China's Provinces 2006 Report*. Economic Science Press, Beijing, China.

Fassin, Y., Van Rossem, A., and Buelens, M., 2011. Small-business owner-managers' perceptions of business ethics and csr-related concepts. *Journal of Business Ethics*, 98: 425–453.

Fauchart, E. and Gruber, M., 2011. Darwinians, communitarians, and missionaries: The role of founder identity in entrepreneurship. *Academy of Management Journal*, 54 (5): 935– 957.

Filatotchev, I., Liu, X.H., Buck, T., and Wright, M., 2009. The export orientation and export performance of high-technology SMEs in emerging markets: The effects of knowledge

transfer by returnee entrepreneurs. *Journal of International Business Studies,* 40 (6): 1005-1021.

Franklin, D., 2008. Just good business: A special report on corporate social responsibility. *The Economist*, 386: 3–6.

Friedmann, J., 1986. The world city hypothesis. *Development and Change*, 17 (1): 69–8

Gao, Y., 2011. Philanthropic disaster relief giving as a response to institutional pressure: Evidence from China. *Journal of Business Research*, 64 (12): 1377–1382.

Gelfand, M. J. et al., 2011. Differences between tight and loose cultures: A 33-nation study. *Science*. 332: 1100-1104.

Gelfand, M. J., Nishii, L. H., and Raver, J. L., 2006. On the nature and importance of cultural tightness-looseness. *Journal of Applied Psychology* 91 (6): 1225-1244.

Godos-Diez, J.-L., Fernandez-Gago, R., and Martinez-Campillo, A., 2011. How important are CEOs to CSR practices? An analysis of the mediating effect of the perceived role of ethics and social responsibility. *Journal of Business Ethics* 98: 531–548.

Goerzen, A., Asmussen, C. G., and Nielsen, B. B., 2013. Global cities and multinational enterprise location strategy. *Journal of International Business Studies* 44 (5): 427-450.

Gonzalez, J. A., 2016. Demographic dissimilarity, value congruence, and workplace attachment Asymmetrical group effects. *Journal of Managerial Psychology* 31 (1): 169-185.

Granovetter, M., 1985. Economic action and social structure: the problem of embeddedness. *American Journal of Sociology*, 91: 481-510.

Graves, T. D., 1967. Acculturation, access, and alcohol in a tri-ethnic community. *American Anthropologist*, 69: 306–321.

Gupta, V. and House, R., 2004. Understanding leadership in diverse cultures: Implications of Project GLOBE for leading international ventures, in D. Tjosvold and K. Leung (Eds.) *Leading in High Growth Asia: Managing Relationship for Teamwork and Change*, World Scientific Publishing: Singapore: 13–54.

Haila, A., 2000. Real Estate in Global Cities: Singapore and Hong Kong as Property States. *Urban Studies* 37 (12): 2241-2256.

Hanlon, B., Vicino, T., and Short, J. R., 2006. The New Metropolitan Reality in the US: Rethinking the Traditional Model. *Urban Studies* 43 (12): 2129-2143.

Harrison, D.A., Price, K.H., Gavin, J.H. and Florey, A.T., 2002. Time, teams, and task performance: changing effects of surface- and deep-level diversity on group functioning, *Academy of Management Journal*, 45 (4): 1029-1045.

Hill, R.P., Ainscough, T., Shank, T., and Manullang, D., 2007. Corporate social responsibility and socially responsible investing: A global perspective. *Journal of Business Ethics*, 70 (2): 165–174.

Ho, F.N., Wang, H.M.D., and Vitell, S.J., 2012. A global analysis of corporate social performance: The effects of cultural and geographic environments. *Journal of Business Ethics*, 107: 423–433.

Hoffman, M. L. 1983. Affective and cognitive processes in moral internalization: An information processing approach. In E. T. Higgins, D. Ruble, and W. Hartup (Eds.), *Social Cognition and Social Development: A Socio-Cultural Perspective:* 236–274. New York: Cambridge University Press.

Hofstede, G., 1980. *Culture's Consequences: International Differences in Work-Related Values*. London: Sage Publications.

Hofstede, G., 2001. *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations across Nations* (2nd Ed.). London: Sage Publications.

Hong, H.-J., 2010. Bicultural competence and its impact on team effectiveness. *International Journal of Cross-Cultural Management*, 10 (1): 93–120.

House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., and Gupta, P. (Eds.), 2004. *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies.* Thousand Oaks, CA: Sage Publications.

Inguglia, C. and Musso, P., 2015. Intercultural profiles and adaptation among immigrant and autochthonous adolescents. *Europe's Journal of Psychology*, 11 (1): 79–99.

Jackson, G., and Apostolakou, A., 2010. Corporate social responsibility in Western Europe: An institutional mirror or substitute? *Journal of Business Ethics*, 94 (3): 371–394.

Jennings, J.E., Jennings, P.D., and Greenwood, R., 2009. Novelty and new firm performance: The case of employment systems in knowledge-intensive service firms. *Journal of Business Venturing*, 24: 338-359.

Kennedy P. 2008*. A Guide to Econometrics* (2nd edn). Blackwell: Oxford, UK.

Kenney, M., Breznitz, D., and Murphree, M., 2013. Coming back home after the sun rises: Returnee entrepreneurs and growth of high tech industries. *Research Policy* 42 (2): 391–407.

Kim, Y. Y., 1977. Communication patterns of foreign immigrants in the process of acculturation. *Human Communication Research*, *4 (1)*: 66–77.

Kim, Y. Y., 1988. **Communication and Cross-Cultural Adaptation.** Clevedon: Multilingual Matters Ltd.

Kirkman, B. L. and Shapiro, D. L., 2001. The impact of cultural values on job satisfaction and

    organizational commitment in self-managing work teams: The mediating role of employee

    resistance. *Academy of Management Journal*, 44: 557–569.

Kogut, B. and Singh, H., 1988. The effect of national culture on the choice of entry mode.

    Journal of International Business Studies. 19 (3): 411-422.

Kosic, A., 2006. Personality and individual factors in acculturation, in Berry, J.W. and Sam, D.L.

    (Eds.). *The Cambridge Handbook of Acculturation Psychology,* Cambridge University

    Press, 1st edition: 113-127.

Kristof-Brown, A. L., Zimmerman, R. D., and Johnson, E. C., 2005. Consequences of

    individuals' fit at work: A meta-analysis of person-job, person-organization, person-

    group, and person-supervisor fit. *Personnel Psychology,* 58 (2): 281-342.

Kurman, J. and Ronen-Eilon, C., 2004. Lack of knowledge of a culture's social axioms and

    adaptation difficulties among immigrants. *Journal of Cross-Cultural Psychology*, 35:

    192–208.

Lakshman, C., 2013. Biculturalism and attributional complexity: Cross-cultural leadership

    effectiveness. *Journal of International Business Studies* 44 (9): 922-940.

Laplume, A.O., Sonpar, K., and Litz, R.A., 2008. Stakeholder theory: Reviewing a theory that

    moves us. *Journal of Management*, 34 (6): 1152-1189.

Lee, Y., 2010. Home versus host – Identifying with either, both, or neither? The relationship

    between dual cultural identities and intercultural effectiveness. *International Journal of

    Cross-Cultural Management*, 10 (1): 55–76.

Leung, K. and Morris, M.W., 2015. Values, schemas, and norms in the culture–behavior nexus: A situated dynamics framework. *Journal of International Business Studies*, 46: 1028–1050.

Leung, K. and M. W. Morris, (2015). Values, schemas, and norms in the culture-behavior nexus: A situated dynamics framework. *Journal of International Business Studies* 46 (9): 1028-1050.

Leung, K., Bhagat, R.S., Buchan, N.R., Erez, M., and Gibson, B.C., 2005. Culture and international business: Recent advances and their implications or future research. *Journal of International Business Studies*, 36: 357–378.

Leung, K., Bond, M. H., Reimel de Carrasquel, S., et al., 2002. Social axioms: the search for universal dimensions of general beliefs about how the world functions. *Journal of Cross-Cultural Psychology*, 33: 286–302.

Levy, O., Beechler, S., Taylor, S., and Boyacigiller, N. A., 2007a. What we talk about when we talk about 'global mindset': Managerial cognition in multinational corporations. *Journal of International Business Studies*, 38: 231–258.

Liu, Q., Han, Q., Liu, R.J., and Lu, R.S., 2015. A tale of sea turtles: Returnee entrepreneurship, institutions, and firm performance. Working paper.

Liu, X.H., Gao, L., Lu, J.Y., and Wei, Y.Q., 2015. The role of highly skilled migrants in the process of inter-firm knowledge transfer across borders. *Journal of World Business* 50 (1): 56–68.

Liu, X.H., Lu, J.Y., Filatotchev, I., Buck, T., and Wright, M., 2010. Returnee entrepreneurs, knowledge spillovers and innovation in high-tech firms in emerging economies. *Journal of International Business Studies,* 41: 1183–1197.

Loannou, L. and Serafeim, G., 2012. What drives corporate social performance? The role of nation-level institutions. *Journal of International Business Studies*, 43: 834–864.

Maignan, I. and Ferrell, O.C., 2003. Nature of corporate responsibilities perspectives from American, French, and German consumers. *Journal of Business Research*, 56: 55–67.

Margolis, J.D. and Walsh, J.P., 2003. Misery loves companies: Rethinking social initiatives by business. *Administrative Science Quarterly,* 38 (3): 268–305.

Masgoret, A.-M. and Ward, C., 2006. Culture learning approach to acculturation. In Berry, J. W. and Sam, D. L. (Eds.). The Cambridge Handbook of Acculturation Psychology, Cambridge University Press, 1st edition: 58-77.

Masgoret, A.-M., 2002. *Investigating Cross-Cultural Adjustment, and the Influence of Foreign Language Instructors on Second Language Achievement*. Unpublished doctoral thesis: The University of Western Ontario.

Masgoret, A.-M., Bernaus, M., and Gardner, R. C., 2000. A study of cross-cultural adaptation by English-speaking sojourners in Spain. *Foreign Language Annals*, 33: 548–558.

Matten, D. and Moon, J., 2008. "Implicit" and "explicit" CSR: A conceptual framework for a comparative understanding of corporate social responsibility. *Academy of Management Review***,** 33 (2): 404–424.

Mayer, D.M., Aquino, K., and Greenbaum, R.L., 2012. Who displays ethical leadership, and why does it matter? An examination of antecedents and consequences of ethical leadership. *Academy of Management Journal*. 55 (1): 151–171.

Maznevski, M., Davison, S. C., and Jonsen, K., 2006. Global virtual team dynamics and effectiveness. In G. K. Stahl and I. Björkman (Eds.), *Handbook of Research in*

International Human Resource Management: 364-384. Northampton, MA: Edward

    Elgar.

McWilliams, A. and Siegel, D., 2000. Corporate social responsibility and financial performance:

    correlation or misspecification? ***Strategic Management Journal****,* 21 (5): 603–609.

McWilliams, A. and Siegel, D., 2001. Corporate social responsibility: A theory of the firm

    perspective. ***Academy of Management Review***, 26 (1): 117-127.

Meyer, J. and Allen, N., 1997. ***Commitment in the Workplace: Theory, Research, and***

    Application, Sage Publications.

Meyer, J. P., Allen, N. J., and Smith, C. A., 1993. Commitment to the organization and

    occupations: Extension and test of a three-component conceptualization. ***The Journal of***

    Applied Psychology, 78: 538–551.

Meyer, J. P., Stanley, D. J., and Parfyonova, N. M., 2012a. Employee commitment in context:

    The nature and implication of commitment profiles. ***Journal of Vocational Behavior****,* 80:

    1-16.

Meyer, J. P., Stanley, D. J., Herscovitch, L., and Topolnytsky, L., 2002. Affective, continuance,

    and normative commitment to the organization: A meta-analysis of interrelations and

    outcomes. ***Journal of Vocational Behavior****,* 61: 20–52.

Meyer, J. P., Stanley, D. J., Jackson, T. A., McInnis, K. J., Maltin, E. R., and Sheppard, L.,

    2012b. Affective, normative, and continuance commitment levels across cultures: A meta-

    analysis. ***Journal of Vocational Behavior***, 80: 225–245.

Meyer, J.W. and Rowan, B., 1977. Institutionalized organizations: Formal structure as myth and

    ceremony. ***American Journal of Sociology****,* 83 (2): 340-363.

Miller, T. 2005. A Chinese definition of CSR. ***Ethical Corporation***, 34–35.

Mischel, W., 1977. The interaction of person and situation. In D. Magnusson and N. S. Endler (Eds.), *Personality at the Crossroads: Current Issues in Interactional Psychology:* pp. 333-352. Hillsdale, NJ: Lawrence Erlbaum.

Moon, J. and Shen, X., 2010. CSR in China research: Salience, focus and nature. *Journal of Business Ethics,* 94: 613–629.

Navis, C. and Glynn, M.A., 2011. Legitimate distinctiveness and the entrepreneurial identity: Influence on investor judgments of new venture plausibility. *Academy of Management Review*, 36 (3): 479–499.

Nguyen, A.-M. D. and Benet-Martínez, V., 2007. Biculturalism unpacked: Components, measurement, individual differences, and outcomes. *Personality and Social Psychology Compass*, 1 (1): 101–114.

Orlitzky, M., Schmidt, F.L., and Rynes, S.L., 2003. Corporate social and financial performance: A meta-analysis. *Organization Studies,* 24: 403–441.

Pant, P.N. and Lachman, R., 1998. Value incongruity and strategic choice. *Journal of Management Studies*, 35 (2): 195–212.

Parker, B. and McEvoy, G. M., 1993. Initial examination of a model of intercultural adjustment. *International Journal of Intercultural Relations*, 17: 355–379.

Peng, M.W. and Heath, P., 1996. The growth of the firm in planned economies in transition: Institutions, organizations, and strategic choices. *Academy of Management Review*, 21 (2): 492–528.

Peng, Y.S., Dashdeleg, A., and Chih, H.L., 2014. National Culture and Firm's CSR Engagement: A Cross-Nation Study. *Journal of Marketing and Management*, 5 (1): 38-49.

Podsakoff, P. M. and Organ, D. W., 1986. Self-reports in organizational research: Problems and prospects. *Journal of Management*, 12: 69–82.

Podsakoff, P.M., MacKenzie, S.B., Lee, J.-Y., and Podsakoff, N.P., 2003. Common method biases in behavioral research: a critical review of the literature and recommended remedies. *Journal of Applied Psychology* 88: 879–903.

Ralston, D.A. et al., 2013. Societal-level versus individual-level predictions of ethical behavior: A 48-society study of collectivism and individualism. *Journal of Business Ethics* (in press).

Redfield, R., Linton, R., and Herskovits, M., 1936. Memorandum on the study of acculturation. *American Anthropologist*, 38: 149–152.

Ringov, D. and Zollo, M., 2007. Corporate responsibility from a socio-institutional perspective: The impact of national culture on corporate social performance. *Corporate Governance*, 7 (4): 476-485.

Robertson, J., 2013. Financial returnees as new agents in East Asia: The case of Korean private equity funds, *New Political Economy*, 18 (4): 579-602.

Roysircar, G., and Maestas, L. M., 2002. Assessing acculturation and cultural variables. In K. S. Kurasaki, S. Okazaki, and S. Sue (Eds.), *Asian American Mental Health: Assessment Theories and Methods: 77–94*. Moscow: Kluwer Academic/Plenum.

Rudmin, F. W., 2010. Steps towards the Renovation of Acculturation Research Paradigms: What Scientists' Personal Experiences of Migration Might Tell Science? *Culture and Psychology* 16 (3): 299-312.

Rudmin, F., 2009. Constructs, measurements and models of acculturation and acculturative stress. *International Journal of Intercultural Relations*, 33 (2): 106-123.

Rudmin, F.W., Trimpop, R., Kryl, I., and Boski, P., 1987. Gustav Ichheiser in the history of social psychology: An early phenomenology of social attribution. *British Journal of Social Psychology*, *26*, 165–180.

Ruf, B.M., Muralidhar, K., Brown, R.M., Janney, J.J., and Paul, K., 2001. An empirical investigation of the relationship between change in corporate social performance and financial performance: A stakeholder theory perspective. *Journal of Business Ethics* 32: 143–156.

Ryu, J. S., 1976. Neo-socialisation function of the mass media working among foreign students. *Paper presented at the annual meeting of Mass Communication Association*, San Francisco, CA.

Sagiv, L., and Schwartz, S.H., 1995. Value priorities and readiness for out-group social contact. *Journal of Personality and Social Psychology*, 69 (3): 437–448.

Sam, D. L. and Berry, J. W., 2006. Introduction, in Berry, J. W. and Sam, D. L. (Eds.). *The Cambridge Handbook of Acculturation Psychology,* Cambridge University Press, 1st edition: 1-10.

Sam, D. L., 2006. Acculturation: conceptual background and core components, in Berry, J. W. and Sam, D. L. (Eds.). *The Cambridge Handbook of Acculturation Psychology,* Cambridge University Press, 1st edition: 11-26.

Sam, D.L. and Berry, J.W., 2010. Acculturation: When individuals and groups of different cultural backgrounds meet. *Perspectives on Psychological Science*, 5 (4) 472–481.

Sánchez, C. M., 2000. Motives for corporate philanthropy in EI Salvador: Altruism and political legitimacy. *Journal of Business Ethics*, 27 (4): 363–375.

Scholtens, B. and Dam, L., 2007. Cultural values and international differences in business ethics. *Journal of Business Ethics*, 75: 273–284.

Schwartz, S.H., 1994. Beyond individualism/collectivism: New dimensions of values. In U. Kim, H. C. Triandis, C. Kagitcibasi, S. C. Choi and G. Yoon (Eds.) *Individualism and Collectivism: Theory, Method, and Applications*, Sage: Newbury Park, CA: 85–119.

Scott, W. R. and Gerald F. D., 2007. Networks in and around organizations, in Scott, W.R. and Davis, G.F. *Organizations and Organizing: Rational, Natural and Open Systems Perspectives*. Chapter 11: 278-309. Upper Saddle River, NJ: Prentice Hall.

Semadeni, M., Withers, M.C., and Certo, S.T., 2014. The perils of endogeneity and instrumental variables in strategy research: Understanding through simulations. *Strategic Management Journal*, 35: 1070–1079.

Shaffer, M. A., Kraimer, M. L., Chen, Y.-P., and Bolino, M., 2012. Choices, Challenges, and Career Consequences of Global Work Experiences: A Review and Future Agenda. *Journal of Management* 38 (4): 1282-1327.

Shin, K.-H. and Timberlake, M., 2000. World Cities in Asia: Cliques, Centrality and Connectedness. *Urban Studies* 37 (12): 2257-2285.

Smale, A., Bjorkman, I., Ehrnrooth, M., John, S., Makela, K., and Sumelius, J., 2015. Dual values-based organizational identification in MNC subsidiaries: A multilevel study. *Journal of International Business Studies* 46 (7): 761-783.

Smith, D. A. and Timberlake, M., 1995a. Cities in global matrices: toward mapping the worldsystem's city-system, in P. Knox and P. Taylor (Eds) *World Cities in a World-System*, pp. 79–97. New York: Cambridge University Press.

Smith, D. A. and Timberlake, M., 1995b. Conceptualising and mapping the structure of the world system's city system, *Urban Studies*, 32: 287–302.

Smith, D. A. and Timberlake, M., 1998. Cities and the spatial articulation of the world economy through air travel, in P. Ciccantell and S. Bunker (Eds) *Space and Transport in the World-System*, pp. 213– 240. Westport, CT: Greenwood Press.

Snider, J., Hill, R.P., and Martin, D., 2003. Corporate social responsibility in the 21st century: A view from the world's most successful firms. *Journal of Business Ethics,* 48: 175–187.

Somers, M. J., 2010. Patterns of attachment to organizations: Commitment profiles and work outcomes. *Journal of Occupational and Organizational Psychology,* 83 (2): 443-453.

Steel, P. and Taras, V., 2010. Culture as a consequence: A multi-level multivariate meta-analysis of the effects of individual and country characteristics on work-related cultural values. *Journal of International Management,* 16: 211–233.

Su, J., and He, J., 2010. Does giving lead to getting? Evidence from Chinese private enterprises. *Journal of Business Ethics*, 93 (1): 73–90.

Suddaby, R., 2010. Editor's Comments: Construct Clarity in Theories of Management and Organization. *Academy of Management Review* 35 (3): 346-357.

Sydow, J., Schreyogg, G., and Koch, J., 2009. Organizational path dependence: Opening the black box. *Academy of Management Review* 34 (4): 689-709.

Tabachnick, B.G. and Fidell, L.S., 2007. *Using Multivariate Statistics*. Boston: Pearson/Allyn and Bacon, xxviii, 980p.

Tan, J. and Chow, I.H.S., 2009. Isolating cultural and national influence on value and ethics: A test of competing hypotheses. *Journal of Business Ethics*, 88: 197–210.

Thanetsunthorn, N., 2015. The impact of national culture on corporate social responsibility:

    Evidence from cross-regional comparison. *Asian Journal of Business Ethics*, 4: 35–56.

Thomas, D. C., Brannen, M. Y., and Garcia, D., 2010. Bicultural individuals and intercultural

    effectiveness. *European Journal of Cross-Cultural Competence and Management*, 1

    (4): 315–333.

Thomas, D.C., Stahl, G., Ravlin, E.C., Poelmans, S., Pekerti, A., Maznevski, M., Lazarova,

    M.B., Elron, E., Ekelund, B.Z., Cerdin, J. L., Brislin, R., Aycan, Z., and Au, K., 2008a.

    Cultural intelligence: Domain and assessment. *International Journal of Cross-Cultural*

    Management, 8: 123–143.

Trevino, L.K., Hartman, L.P., and Brown, M., 2000. Moral person and moral manager: How

    executives develop a reputation for ethical leadership. *California Management Review,*

    42: 128–142.

Trompenaars, F. 1993. *Riding the Waves of Culture: Understanding Cultural Diversity in*

    Business. London: Nicholas Brealey Publishing.

Tsui, A. S., Egan, T. D., and O'Reilly III, C. A., 1992. Being Different: Relational Demography

    and Organizational Attachment. *Administrative Science Quarterly* 37 (4): 549-579.

Tsui, A. S., Nifadkar, S. S., and Ou, A. Y., 2007. Cross-national, cross-cultural organizational

    behavior research: Advances, gaps, and recommendations. *Journal of Management*, 33

    (3): 426-478.

Turner, J. C., 1982. Toward a cognitive redefinition of the social group. In Henri Tajfel (ed.)

    Social Identity and Intergroup Relations, Cambridge University Press: 15-40.

Turner, J. C., 1984. Social identification and psychological group formation. In Henri Tajfel (ed.) ***The Social Dimension: European Developments in Social Psychology***. Cambridge University Press, 2: 518-540.

Turner, J. C., 1987. ***Rediscovering the Social Group: A Self-Categorization Theory***. Oxford: Blackwell.

US Bureau of the Census, 2000. Appendix A: Census 2000 Geographic Terms and Concepts, pp. A1–A27. Washington, DC.

Uzzi, B., 1997. Social structure and competition in interfirm networks: the paradox of embeddedness. ***Administrative Science Quarterly***, 42: 35-67.

Van de Ven, A.H., 2007. ***Engaged Scholarship: A Guide for Organizational and Social Research.*** Oxford, UK: Oxford University Press.

van Oudenhoven, J. P., 2006. Immigrants, in Berry, J. W. and Sam, D. L. (Eds.). ***The Cambridge Handbook of Acculturation Psychology,*** Cambridge University Press, 1st edition: 163-180.

Vanhonacker, W.R., Zweig, D., and Chung, S.F., 2005. Transnational or social capital? Returnee versus local entrepreneur. Center on China's transnational relations. Working Paper No. 7.

Waddock, S.A. and Graves, S.B., 1997. The corporate social performance-financial performance link. ***Strategic Management Journal***, 18 (4): 303–319.

Wadhwa, V., Jain, S., Sexenian, A.L., Gereffi, G. and Wang, H.Y., 2011. The grass is indeed greener in India and China for returnee entrepreneurs. ***America's New Immigrant Entrepreneurs, Part VI***. The Ewing Marion Kauffman Foundation.

Waldman, D.A., de Luque, M.S., Washburn, N., and House, R.J., et al., 2006. Cultural and
leadership predictors of corporate social responsibility values of top management: A
GLOBE study of 15 countries. *Journal of International Business Studies*, 37 (6): 823-
837.

Wang S., Gao, Y.H., Hodgkinson, G.P., Rousseau, D.M., and Flood, P.C., 2015. Opening the
Black Box of CSR Decision Making: A Policy-Capturing Study of Charitable Donation
Decisions in China. *Journal of Business Ethics*, 128: 665–683.

Wang, C.Q., Hong, J.J., Kafouros, M., and Wright, M., 2012. Exploring the role of government
involvement in outward FDI from emerging economies. *Journal of International
Business Studies*, 43: 655–676.

Wang, D., 2015. Activating Cross-border Brokerage: Interorganizational Knowledge Transfer
through Skilled Return Migration. *Administrative Science Quarterly* 60 (1): 133–176.

Wang, L., Bishop, J. W., Chen, X., and Scott, K. D., 2002. Collectivist orientation as a predictor
of effective organizational commitment: A study conducted in China. *International
Journal of Organizational Analysis,* 10: 226–239.

Ward, C., 2001. The ABCs of acculturation. In Matsumoto, D. (Ed.), *Handbook of Culture and
Psychology*: 411–445. New York: Oxford University Press.

Ward, C. and Kennedy, A., 1993. Psychological and socio-cultural adjustment during cross-
cultural transitions: A comparison of secondary students at home and abroad.
International Journal of Psychology, 28*:* 129–147.

Ward, C. and Kennedy, A., 1994. Acculturation strategies, psychological adjustment, and
sociocultural competence during cross-cultural transitions. *International Journal of
Intercultural Relations*, 18: 329–342.

Ward, C. and Kennedy, A., 1996. Crossing cultures: the relationship between psychological and sociocultural dimensions of cross-cultural adjustment. In J. Pandey, D. Sinha and D. P. S. Bhawuk (Eds.), *Asian contributions to cross-cultural psychology:* 289–306. New Delhi: Sage Publications.

Ward, C., Okura, Y., Kennedy, A., and Kojima, T., 1998. The U-curve on trial: a longitudinal study of psychological and sociocultural adjustment during cross-cultural transition. *International Journal of Intercultural Relations*, 22: 277–291.

Wasti, S. A., 2003. Organizational commitment, turnover intentions and the influence of cultural values. *Journal of Occupational and Organizational Psychology*, 76: 303–321.

Whitley, R., 1999. *Divergent Capitalisms: The Social Structuring and Change of Business Systems.* Oxford: Oxford University Press.

Wong, E.M., Ormiston, M.E., and Tetlock, P.E., 2011. The effects of top management team integrative Complexity and decentralized decision making on corporate social performance. *Academy of Management Journal,* 54 (6): 1207–1228.

Wood, D.I., 1991. Corporate social performance revisited. *Academy of Management Review,* 16 (4): 691-718.

Wright, M., Liu, X.H., Buck, T., and Filatotchev, I., 2008. Returnee entrepreneurs, science park location choice and performance: An analysis of high-technology SMEs in China. *Entrepreneurship: Theory & Practice*, 32 (1): 131-155.

Yin, J.L. and Zhang, Y.L., 2012. Institutional Dynamics and Corporate Social Responsibility (CSR) in an Emerging Country Context: Evidence from China. *Journal of Business Ethics,* 111: 301–316.

Yoo, B. H, Donthu, N., and Lenartowicz, T., 2011. Measuring Hofstede's five dimensions of cultural values at the individual level: Development and validation of CVSCALE. *Journal of International Consumer Marketing*, 23 (3-4): 193-210.

Zhang, R., Rezaee, Z., and Zhu, J., 2009. Corporate philanthropic disaster response and ownership type: Evidence from Chinese firms' response to the Sichuan earthquake. *Journal of Business Ethics*, 91 (1): 51–63.

Zhang, W.S., Wang, H.Y., and Alon, I., 2011. *Entrepreneurial and Business Elites of China: The Chinese Returnees Who Have Shaped Modern China*, Emerald, Bingley, 325pp.

Zheng, X.L., El Ghoul, S., Guedhami, O., and Kwok, C.C.Y., 2013. Collectivism and corruption in bank lending. *Journal of International Business Studies,* 44: 363–390.

Zweig, D., 2006. Competing for talent: China's strategies to reverse the brain drain. *International Labour Review*, 145 (1-2): 66-90.

FIGURE 2-1: Returnee Entrepreneurship, Contextual Factors, and Firm CSP
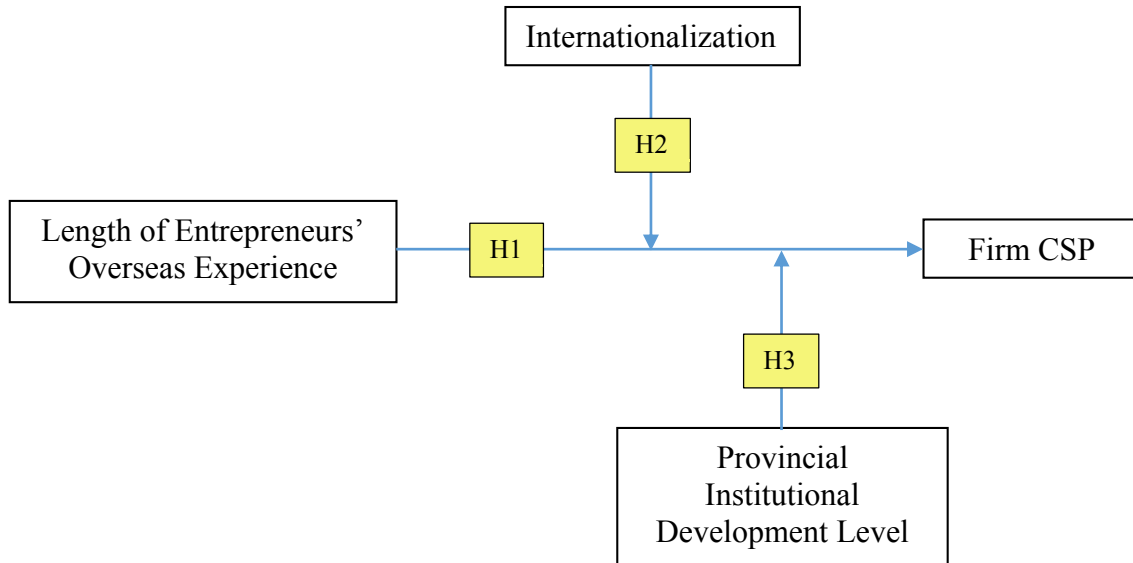
Table 2-1: Summary Statistics

	Variables	N	Mean	S.D.	Min.	Max.
1	Guangcai Index	5070	0.21	0.45	0	2
2	Donation01/03[1]	4260	0.07	0.36	0	10.92
3	Month Overseas	5246	1.32	10.66	0	264
4	Entrepreneur Age	6213	43.70	8.09	19	83
5	Male	6252	0.87	0.33	0	1
6	University Degree	6249	0.45	0.50	0	1
7	CPC[2] Membership	5980	0.32	0.47	0	1
8	Firm Age	6046	6.59	4.23	0	29
9	Employee Number	6086	159.35	453.07	1	18000
10	ROE	4196	0.45	7.76	-8.14	450
11	Year2004	6270	0.48	0.50	0	1
12	Internationalization	5874	0.49	0.50	0	1
13	Provincial IDL[3]	6270	6.16	1.85	0.33	9.35
14	Previous Donation[4]	4190	0.19	1.37	0	60

Notes:
[1] Charitable donations made in 2002 or 2004; in millions of RMB
[2] CPC= the Communist Party of China
[3] IDL = institutional development level
[4] Charitable donations made before 2002 or 2004; in millions of RMB

Table 2-2: Correlations

	Variables	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1	Guangcai Index													
2	Donation01/03	0.14*												
3	Month Overseas	0.06*	0.07*											
4	Entrepreneur Age	0.03*	0.06*	-0.00										
5	Male	0.02	0.07*	0.01	0.06*									
6	University Degree	0.06*	0.13*	0.15*	-0.13*	-0.03*								
7	CPC Membership	0.03*	0.07*	0.00	0.21*	0.08*	0.08*							
8	Firm Age	0.02	0.15*	0.03	0.18*	0.07*	-0.06*	-0.10*						
9	Employee Number	0.13*	0.43*	0.07*	0.09*	0.13*	0.11*	0.11*	0.21*					
10	ROE	-0.05*	0.05*	0.04*	0.00	-0.01	-0.03	0.02	0.03	0.07*				
11	Year2004	0.08*	0.04*	-0.01	-0.03*	-0.04*	0.14*	0.05*	-0.11*	-0.12*	-0.00			
12	Internationalization	0.06*	0.22*	0.13*	-0.01	0.05*	0.12*	0.03*	0.06*	0.29*	0.03*	-0.07*		
13	Provincial IDL	-0.11*	-0.01	0.03*	0.01	0.01	0.00	-0.02	-0.01	-0.03*	0.00	0.17*	0.06*	
14	Previous Donation	0.11*	0.04*	0.05*	0.02	0.07*	0.01	0.00	0.07*	0.13*	0.07*	-0.05	0.13*	0.01

Notes:

Pearson correlation reported when both variables are continuous; Spearman when at least one is categorical; pairwise missing values;

The correlations of geographical locations (provincial-level) and industries have been tested; the results are available upon request;

* denotes statistical significance at the 5% level.

Table 2-3: Length of Entrepreneurs' Overseas Experiences and Firm CSP

VARIABLES	(1) Poisson Guangcai Index	(2) Poisson Guangcai Index	(3) TwoPM_Probit Likelihood to donate	(4) TwoPM_OLS Amount of donation01/03	(5) TwoPM_Probit Likelihood to donate	(6) TwoPM_OLS Amount of donation01/03
Month Overseas		0.18***			0.30**	0.13***
		(0.06)			(0.12)	(0.05)
ENTs' Characteristics						
Entrepreneur Age	0.28	0.42	0.38	0.52***	0.50*	0.51***
	(0.24)	(0.27)	(0.23)	(0.14)	(0.26)	(0.16)
Male	-0.08	0.00	0.05	0.21***	0.04	0.15*
	(0.14)	(0.16)	(0.12)	(0.08)	(0.13)	(0.09)
University Degree	0.12	0.10	-0.15*	0.34***	-0.08	0.32***
	(0.09)	(0.10)	(0.09)	(0.05)	(0.10)	(0.06)
CPC Membership	0.04	0.02	0.20**	-0.06	0.21**	-0.02
	(0.09)	(0.09)	(0.09)	(0.05)	(0.10)	(0.06)
Firm Characteristics						
Firm Age	0.04	0.05	0.72***	0.23***	0.69***	0.25***
	(0.07)	(0.08)	(0.07)	(0.04)	(0.08)	(0.05)
Employee Number	0.20***	0.19***	0.57***	0.58***	0.59***	0.56***
	(0.03)	(0.04)	(0.04)	(0.02)	(0.05)	(0.02)
ROE	0.00	0.00	0.15*	0.01**	0.21**	0.01*
	(0.00)	(0.00)	(0.09)	(0.01)	(0.10)	(0.01)
Previous Donation			-0.41***	-0.26***	-0.41***	-0.25***
			(0.02)	(0.02)	(0.02)	(0.03)
Other Controls						
Year2004	0.23***	0.23**	0.28***	-0.32***	0.37***	-0.33***
	(0.09)	(0.09)	(0.09)	(0.05)	(0.10)	(0.05)
Province	incl.	incl.	incl.	incl.	incl.	incl.
Industry	incl.	incl.	incl.	incl.	incl.	incl.

Overall model test stat	296.82***	264.57***	2000.94***	31.07***	1684.16***	25.97***
Observations	3,315	2,758	2,931	2254	2,430	1891
R^2 / Pseudo R^2	0.08	0.09	0.62	0.43	0.62	0.43
Adj R^2	n/a	n/a	n/a	0.41	n/a	0.41

Notes:

Unstandardized coefficients reported in the table (standard errors in parentheses)

[†] $p \leq .10$, * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$ (two-tailed tests)

Table 2-4: The Moderating Effects of Internationalization

VARIABLES	(1) Poisson Guangcai Index	(2) Poisson Guangcai Index	(3) TwoPM_Probit Likelihood to donate	(4) TwoPM_OLS Amount of donation01/03	(5) TwoPM_Probit Likelihood to donate	(6) TwoPM_OLS Amount of donation01/03
Month Overseas		0.22*			0.92**	0.17*
		(0.12)			(0.39)	(0.09)
Internationalization	0.13	0.10	0.19**	0.15***	0.09	0.17***
	(0.09)	(0.10)	(0.09)	(0.05)	(0.11)	(0.06)
Month*Internationalization		-0.04			-0.75*	-0.06
		(0.13)			(0.41)	(0.11)
ENTs' Characteristics						
Entrepreneur Age	0.25	0.39	0.42*	0.56***	0.54**	0.55***
	(0.25)	(0.28)	(0.24)	(0.14)	(0.26)	(0.16)
Male	-0.08	-0.01	0.06	0.21***	0.04	0.16*
	(0.14)	(0.16)	(0.12)	(0.08)	(0.13)	(0.09)
University Degree	0.12	0.10	-0.14	0.34***	-0.08	0.32***
	(0.09)	(0.10)	(0.09)	(0.05)	(0.10)	(0.06)
CPC Membership	0.03	0.02	0.20**	-0.07	0.21**	-0.03
	(0.09)	(0.10)	(0.10)	(0.05)	(0.11)	(0.06)
Firm Characteristics						
Firm Age	0.05	0.05	0.74***	0.23***	0.68***	0.24***
	(0.08)	(0.08)	(0.08)	(0.05)	(0.08)	(0.05)
Employee Number	0.18***	0.18***	0.56***	0.56***	0.58***	0.55***
	(0.03)	(0.04)	(0.04)	(0.02)	(0.05)	(0.02)
ROE	0.00	0.00	0.15	0.01**	0.21**	0.01*
	(0.00)	(0.00)	(0.09)	(0.01)	(0.10)	(0.01)
Previous Donation			-0.41***	-0.25***	-0.41***	-0.25***
			(0.02)	(0.02)	(0.02)	(0.03)

Other Controls						
Year2004	0.21**	0.22**	0.28***	-0.33***	0.40***	-0.33***
	(0.09)	(0.10)	(0.09)	(0.05)	(0.10)	(0.06)
Province	incl.	incl.	incl.	incl.	incl.	incl.
Industry	incl.	incl.	incl.	incl.	incl.	incl.
Overall model test stat	289.37***	264.40***	1965.56***	29.65***	1653.35***	24.67***
Observations	3189	2663	2849	2183	2369	1838
R^2 / Pseudo R^2	0.08	0.09	0.63	0.43	0.62	0.44
Adj R^2	n/a	n/a	n/a	0.41	n/a	0.42

Notes:

Unstandardized coefficients reported in the table (standard errors in parentheses)

† $p \leq .10$, * $p \leq .05$, ** $p \leq. 01$, *** $p \leq .001$ (two-tailed tests)

Table 2-5: The Moderating Effects of Provincial Institutional Development Level (IDL)

VARIABLES	(1) Poisson Guangcai Index	(2) Poisson Guangcai Index	(3) TwoPM_Probit Likelihood to donate	(4) TwoPM_OLS Amount of donation01/03	(5) TwoPM_Probit Likelihood to donate	(6) TwoPM_OLS Amount of donation01/03
Month Overseas		0.18***			0.31***	0.14***
		(0.06)			(0.12)	(0.05)
Provincial IDL	0.22	0.09	0.70***	0.07	0.77***	0.09
	(0.20)	(0.22)	(0.21)	(0.11)	(0.25)	(0.13)
Month*IDL		0.02			-0.05	-0.03
		(0.03)			(0.06)	(0.03)
ENTs' Characteristics						
Entrepreneur Age	0.29	0.42	0.38	0.52***	0.50*	0.51***
	(0.24)	(0.27)	(0.24)	(0.14)	(0.26)	(0.16)
Male	-0.08	0.00	0.05	0.21***	0.03	0.15*
	(0.14)	(0.16)	(0.12)	(0.08)	(0.13)	(0.09)
University Degree	0.12	0.10	-0.12	0.34***	-0.05	0.32***
	(0.09)	(0.10)	(0.09)	(0.05)	(0.10)	(0.06)
CPC Membership	0.04	0.02	0.20**	-0.06	0.21**	-0.02
	(0.09)	(0.09)	(0.10)	(0.05)	(0.10)	(0.06)
Firm Characteristics						
Firm Age	0.04	0.05	0.72***	0.23***	0.69***	0.25***
	(0.07)	(0.08)	(0.07)	(0.04)	(0.08)	(0.05)
Employee Number	0.20***	0.19***	0.57***	0.58***	0.60***	0.56***
	(0.03)	(0.04)	(0.04)	(0.02)	(0.05)	(0.02)
ROE	0.00	0.00	0.14	0.01**	0.19**	0.01**
	(0.00)	(0.00)	(0.09)	(0.01)	(0.10)	(0.01)
Previous Donation			-0.41***	-0.26***	-0.42***	-0.25***
			(0.02)	(0.02)	(0.02)	(0.03)

Other Controls						
Year2004	0.03	0.15	-0.46*	-0.39***	-0.47	-0.42***
	(0.21)	(0.23)	(0.24)	(0.12)	(0.29)	(0.14)
Province	incl.	incl.	incl.	incl.	incl.	incl.
Industry	incl.	incl.	incl.	incl.	incl.	incl.
Overall model test stat	298***	265.03***	2013.06***	30.49***	1695.86***	25.07***
Observations	3315	2758	2931	2254	2430	1891
R^2 / Pseudo R^2	0.08	0.09	0.63	0.43	0.63	0.44
Adj R^2	n/a	n/a	n/a	0.41	n/a	0.42

Notes:

Unstandardized coefficients reported in the table (standard errors in parentheses)

[†] $p \leq .10$, * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$ (two-tailed tests)

Table 2-6: ATET Results - Returnee Entrepreneur Status and Firm CSP[a]

Variables	Nearest Neighbor Matching			
	(1)	(2)	(3)	(4)
	CSP	CSP	CSP	CSP
Returnee Entrepreneur	0.04†	0.06***	0.07***	0.08***
	(0.03)	(0.01)	(0.01)	(0.00)
N	2,490	2,490	2,490	2,490

Notes: (1) nn=1; (2) nn=3; (3) nn=5; (4) nn=10;
† $p \leq .10$, * $p \leq .05$, ** $p \leq. 01$, *** $p \leq .001$;
[a] The dependent variable used here is a dummy variable denoting the charitable donation in the year 2001 or 2003.

Table 2-7: Robustness Checks with Alternative Dependent Variables

VARIABLES	(1) Probit Poverty relief	(2) Probit Environment Protection	(3) TwoPM_Probit Likelihood to donate	(4) TwoPM_OLS Amount of total donation
Month Overseas	0.12**	0.13**	0.08	0.13**
	(0.06)	(0.05)	(0.08)	(0.06)
ENTs' Characteristics				
Entrepreneur Age	0.26	0.29	0.31	0.54***
	(0.24)	(0.21)	(0.19)	(0.19)
Male	0.21	-0.12	0.09	0.21**
	(0.15)	(0.11)	(0.10)	(0.10)
University Degree	0.04	0.08	-0.01	0.22***
	(0.08)	(0.07)	(0.07)	(0.07)
CPC Membership	-0.03	0.05	0.11	-0.04
	(0.08)	(0.07)	(0.08)	(0.07)
Firm Characteristics				
Firm Age	0.19***	-0.06	0.59***	0.60***
	(0.07)	(0.06)	(0.06)	(0.06)
Employee Number	0.13***	0.11***	0.42***	0.73***
	(0.03)	(0.03)	(0.03)	(0.03)
ROE	0.00	0.02	0.05	0.01
	(0.01)	(0.03)	(0.05)	(0.01)
Other Controls				
Year2004	0.06	0.24***	-0.25***	-0.13*
	(0.08)	(0.07)	(0.07)	(0.07)
Province	incl.	incl.	incl.	incl.
Industry	incl.	incl.	incl.	incl.
Overall model test stat	212.95***	220.15***	570.62***	32.34***
Observations	2732	2756	3060	2796
R^2 / Pseudo R^2	0.14	0.11	0.24	0.38
Adj R^2	n/a	n/a	n/a	0.37

Notes:

Unstandardized coefficients reported in the table (standard errors in parentheses)

[†] $p \leq .10$, * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$ (two-tailed tests)

Table 2-8: Robustness Checks with Alternative Independent Variable

VARIABLES	(1) Poisson Guangcai Index	(2) TwoPM_Probit Likelihood to donate	(3) TwoPM_OLS Amount of donation01/03
Returnee Status	0.43***	0.78***	0.14
	(0.14)	(0.25)	(0.10)
ENTs' Characteristics			
Entrepreneur Age	0.43	0.52**	0.52***
	(0.27)	(0.26)	(0.16)
Male	-0.01	0.04	0.148*
	(0.16)	(0.13)	(0.09)
University Degree	0.10	-0.08	0.33***
	(0.10)	(0.10)	(0.06)
CPC Membership	0.02	0.21**	-0.02
	(0.09)	(0.10)	(0.06)
Firm Characteristics			
Firm Age	0.05	0.69***	0.25***
	(0.08)	(0.08)	(0.05)
Employee Number	0.19***	0.59***	0.57***
	(0.04)	(0.05)	(0.02)
ROE	0.00	0.21**	0.01**
	(0.00)	(0.10)	(0.01)
Previous donation		-0.41***	-0.25***
		(0.02)	(0.03)
Other Controls			
Year2004	0.23**	0.37***	-0.33***
	(0.09)	(0.10)	(0.05)
Province	incl.	incl.	incl.
Industry	incl.	incl.	incl.
Overall model test stat	265.50***	1688.56***	25.83***
Observations	2759	2431	1892
R^2 / Pseudo R^2	0.09	0.62	0.43
Adj R^2	n/a	n/a	0.41

Notes:

Unstandardized coefficients reported in the table (standard errors in parentheses)

[†] $p \leq .10$, * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$ (two-tailed tests)

Table 2-9: Robustness Checks with 2002 Sub-Dataset

VARIABLES	(1) Poisson Guangcai Index	(2) Poisson Guangcai Index	(3) TwoPM_Probit Likelihood to donate	(4) TwoPM_OLS Amount of donation01/03	(5) TwoPM_Probit Likelihood to donate	(6) TwoPM_OLS Amount of donation01/03
Month Overseas		0.19**			0.29**	0.06
		(0.09)			(0.13)	(0.05)
ENTs' Characteristics						
Entrepreneur Age	0.26	0.34	0.92***	0.41**	1.06***	0.35*
	(0.30)	(0.34)	(0.33)	(0.16)	(0.36)	(0.18)
Male	-0.14	-0.04	-0.17	0.18**	-0.24	0.11
	(0.16)	(0.19)	(0.19)	(0.09)	(0.21)	(0.10)
University Degree	-0.01	-0.06	-0.18	0.20***	-0.12	0.17**
	(0.11)	(0.13)	(0.13)	(0.06)	(0.14)	(0.07)
CPC Membership	0.08	0.06	-0.06	0.00	-0.03	0.04
	(0.11)	(0.13)	(0.13)	(0.06)	(0.15)	(0.07)
Firm Characteristics						
Firm Age	0.06	0.09	0.73***	0.18***	0.69***	0.22***
	(0.09)	(0.10)	(0.10)	(0.05)	(0.11)	(0.06)
Employee Number	0.21***	0.20***	0.69***	0.46***	0.73***	0.44***
	(0.04)	(0.05)	(0.06)	(0.03)	(0.07)	(0.03)
ROE	-0.02	-0.07	0.02	0.17***	0.15	0.19***
	(0.07)	(0.10)	(0.14)	(0.05)	(0.16)	(0.05)
Previous Donation			-0.48***	-0.31***	-0.48***	-0.30***
			(0.03)	(0.03)	(0.03)	(0.03)
Other Controls						
Province	incl.	incl.	incl.	incl.	incl.	incl.
Industry	incl.	incl.	incl.	incl.	incl.	incl.

Overall model test stat	198.99***	167.09***	1586.49***	13.56***	1283.22***	10.69***
Observations	2290	1875	1805	1281	1444	1039
R^2 / Pseudo R^2	0.09	0.09	0.72	0.36	0.71	0.37
Adj R^2	n/a	n/a	n/a	0.34	n/a	0.33

Notes:

Unstandardized coefficients reported in the table (standard errors in parentheses)

[†] $p \leq .10$, * $p \leq .05$, ** $p \leq. 01$, *** $p \leq .001$ (two-tailed tests)

Table 2-10: Robustness Checks with 2004 Sub-Dataset

VARIABLES	(1) Poisson Guangcai Index	(2) Poisson Guangcai Index	(3) TwoPM_Probit Likelihood to donate	(4) TwoPM_OLS Amount of donation01/03	(5) TwoPM_Probit Likelihood to donate[30]	(6) TwoPM_OLS Amount of donation01/03
Month Overseas		0.170*				0.19**
		(0.09)				(0.07)
ENTs' Characteristics						
Entrepreneur Age	0.24	0.36	-0.35	0.61**	-0.39	0.58**
	(0.42)	(0.46)	(0.40)	(0.26)	(0.43)	(0.28)
Male	0.07	0.19	0.306*	0.19	0.26	0.13
	(0.25)	(0.29)	(0.18)	(0.13)	(0.20)	(0.14)
University Degree	0.34**	0.35**	-0.06	0.51***	-0.04	0.50***
	(0.14)	(0.16)	(0.15)	(0.09)	(0.16)	(0.09)
CPC Membership	0.03	0.01	0.55***	-0.12	0.61***	-0.08
	(0.13)	(0.15)	(0.16)	(0.09)	(0.18)	(0.09)
Firm Characteristics						
Firm Age	-0.09	-0.12	0.88***	0.27***	0.87***	0.28***
	(0.13)	(0.15)	(0.14)	(0.08)	(0.15)	(0.09)
Employee Number	0.17***	0.15***	0.51***	0.64***	0.51***	0.62***
	(0.05)	(0.05)	(0.07)	(0.03)	(0.07)	(0.04)
ROE	0.00	0.00	0.58**	0.01	0.59**	0.01
	(0.00)	(0.00)	(0.23)	(0.01)	(0.25)	(0.01)
Previous Donation			-0.34***	-0.20***	-0.35***	-0.19***
			(0.03)	(0.04)	(0.03)	(0.04)
Other Controls						
Province	incl.	incl.	incl.	incl.	incl.	incl.
Industry	incl.	incl.	incl.	incl.	incl.	incl.

[30] All returnee-led firms included in the 2004 dataset made charitable donation; therefore, no result of the effect of the independent variable on the dependent variable was generated in the first step of the Two-Part models.

Overall model test stat	141.57***	136.34***	417.41***	18.39***	371.09***	16.21***
Observations	1025	883	1084	973	896	852
R^2 / Pseudo R^2	0.11	0.12	0.46	0.51	0.48	0.52
Adj R^2	n/a	n/a	n/a	0.48	n/a	0.49

Notes:

Unstandardized coefficients reported in the table (standard errors in parentheses)

[†] $p \leq .10$, * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$ (two-tailed tests)

Figure 3-1: Intercultural Interaction Frequency, Cultural Value Distance, and Affective Organizational Commitment in a Tight versus Loose Cultural Context
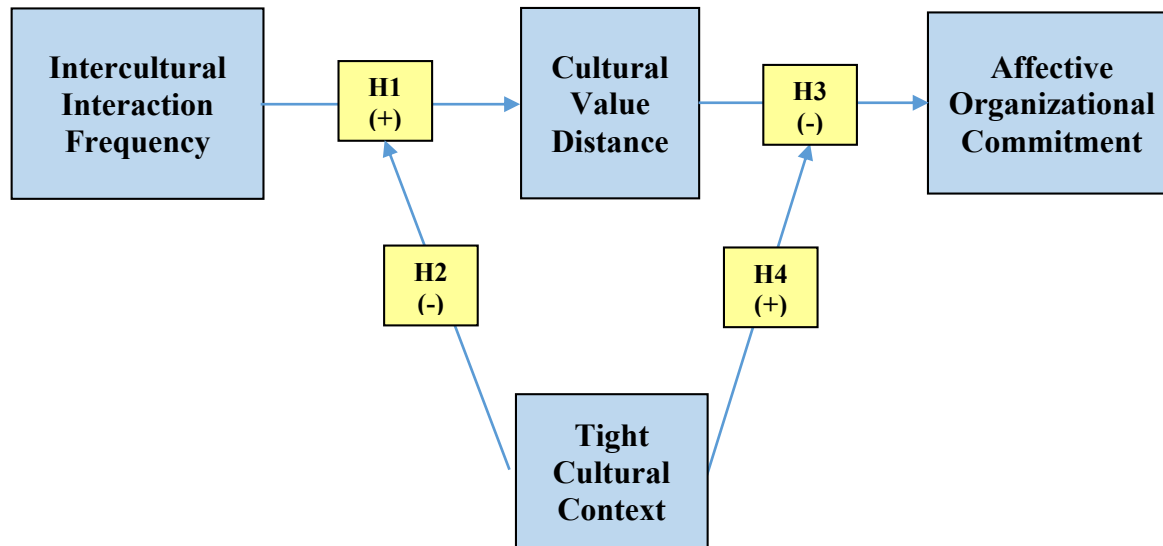
Table 3-1: Descriptive Statistics

Variables	China					the US				
	N	Mean	S.D.	Min.	Max.	N	Mean	S.D.	Min.	Max.
Intercultural Interaction Frequency(IIF)[1]	251	1.92	1.68	0	5	257	0.99	1.76	0	5
Cultural Value Distance (CVD)[2]	251	2.09	0.96	0.49	6.78	257	2.35	1.04	0.60	6.29
Tight Culture[3]	251	1	1	1	1	257	0	0	0	0
Affective Commitment (AC)	251	4.55	1.04	1	6.83	257	4.80	1.31	1	7
Age	251	36.25	8.87	20	63	257	41.14	11.49	18	65
Educational Level[4]	249	2.80	0.73	1	6	253	2.57	1.06	1	6
Male	251	0.58	0.50	0	1	257	0.47	0.50	0	1
Organizational Tenure	251	11.06	7.79	1	37	257	10.40	7.75	1	41
Collectivism (Coll.)[5]	251	4.74	1.04	1	7	257	4.42	1.14	1.33	7
Power Distance (PD)	251	3.31	1.25	1	7	257	2.89	1.36	1	7
Uncertainty Avoidance Index (UAI)	251	5.25	0.93	1.20	7	257	5.51	0.88	2.40	7
Masculinity (Mas.)	251	4.80	1.07	1	7	257	3.49	1.43	1	7
Long-term Orientation (LTO)	251	5.53	0.82	1	7	257	5.76	0.79	1.50	7

[1] For the China data set, Intercultural Interaction Frequency (IIF) refers to the frequency of Chinese people interacting with people from the US. For the US date set, it refers to the frequency of American people interacting with people from China.

[2] Cultural Value Distance (CVD) is the Euclidean distance of the five Hofstede's dimensions from the sample averages.

[3] Tight Culture is give a value of "1" if the respondents were located in China, and "0" if the respondents were based in the US.

[4] Educational level is an ordinal variable ranging from "1" (high-school diploma) to "6" (post-doctoral).

[5] The variable is constructed such that the higher the number the higher the collectivism.

Table 3-2: Bivariate Country-based Comparisons

Variables	N	China	the US	Test Stat
Intercultural Interaction Frequency (IIF)[1]	508	1.92	0.99	$t = 6.12$***
Cultural Value Distance (CVD)[2]	508	2.09	2.35	$t = -2.87$**
Affective Commitment (AC)	508	4.55	4.80	$t = -2.35$*[a]
Age	508	36.25	41.14	$t = -5.38$***[a]
Educational Level[3]	502	2.8	2.57	$t = 2.79$**[a]
Male	508	57.80%	47.10%	$\chi^2 = 5.81$*
Organizational Tenure	508	11.06	10.4	$t = 0.97$
Collectivism (Coll.)[4]	508	4.74	4.42	$t = 3.29$***
Power Distance (PD)	508	3.31	2.89	$t = 3.63$***
Uncertainty Avoidance Index (UAI)	508	5.25	5.51	$t = -3.26$***
Masculinity (Mas.)	508	4.80	3.49	$t = 11.67$***[a]
Long-term Orientation (LTO)	508	5.53	5.76	$t = -3.13$**

[a] t-statistic from equal variances not assumed (as suggested by the significant F-statistic from the Levene's test for equality of variances)

[†] $p \leq .10$, * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$ (two-tailed tests)

[1] For the China data set, Intercultural Interaction Frequency (IIF) refers to the frequency of Chinese people interacting with people from the US. For the US date set, it refers to the frequency of American people interacting with people from China.

[2] Cultural Value Distance (CVD) is the Euclidean distance of the five Hofstede's dimensions from the sample averages.

[3] Educational level is an ordinal variable ranging from "1" (high-school diploma) to "6" (post-doctoral).

[4] The variable is constructed such that the higher the number the higher the collectivism.

Table 3-3a: Correlations (China)

		1	2	3	4	5	6	7	8	9	10	11
1	IIF											
2	CVD	0.04										
3	AC	0.22**	-0.09									
4	Age	-0.16**	-0.03	0.11*								
5	Education	0.28**	-0.08	0.19**	-0.08							
6	Male	-0.18**	-0.07	-0.06	0.23**	-0.02						
7	Coll.	0.12*	-0.09	0.37**	0.08	0.15**	-0.03					
8	PD	-0.03	0.10	-0.20**	0.03	-0.03	0.12*	0.14*				
9	UAI	0.12*	-0.07	0.20**	0.04	0.17**	-0.08	0.63**	0.03			
10	Mas.	0.04	-0.12*	0.05	0.12*	0.11*	0.19**	0.45**	0.29**	0.60**		
11	LTO	-0.17**	-0.04	-0.29**	-0.05	-0.10	0.12*	-0.38**	0.19**	-0.49**	-0.22**	
12	Tenure	-0.13*	-0.09	0.13*	0.70**	-0.01	0.17**	0.08	0.02	0.07	0.13*	-0.06

** Correlation is significant at the 0.01 level; * Correlation is significant at the 0.05 level (1-tailed).

Table 3-3b: Correlations (the US)

		1	2	3	4	5	6	7	8	9	10	11
1	IIF											
2	CVD	0.21**										
3	AC	0.06	-0.12*									
4	Age	-0.12*	-0.01	0.07								
5	Education	0.27**	0.19**	0.12*	-0.13*							
6	Male	0.04	-0.12*	0.10	-0.02	-0.02						
7	Coll.	0.19*	0.15**	0.21**	-0.01	0.10	0.27**					
8	PD	0.04	0.26**	-0.12*	-0.14*	0.13*	0.20**	0.39**				
9	UAI	0.05	0.02	0.23**	0.02	-0.03	0.01	0.40**	0.00			
10	Mas.	0.16**	0.21**	0.02	-0.11*	0.11*	0.34**	0.43**	0.60**	0.18**		
11	LTO	-0.13*	-0.14*	-0.24**	-0.07	-0.07	-0.09	-0.33**	0.05	-0.51**	-0.12*	
12	Tenure	-0.04	0.01	0.19**	0.52**	-0.02	0.08	0.06	-0.10*	0.07	0.00	-0.14*

** Correlation is significant at the 0.01 level; * Correlation is significant at the 0.05 level (1-tailed).

Table 3-4: Intercultural Interaction Frequency, Tight Culture, and Cultural Value

Distance

Variables	Cultural Value Distance[1]		
	(1)	(2)	(3)
Employees' Characteristics			
Age	0.04	0.05	0.00
	(0.08)	(0.08)	(0.08)
Educational Level[2]	0.08	0.04	0.07
	(0.07)	(0.07)	(0.07)
Male	-0.10*	-0.09*	-0.08*
	(0.04)	(0.04)	(0.04)
Independent Variables			
IIF[3]		0.03*	0.05**
		(0.01)	(0.01)
Moderator			
Tight Culture (TC)[4]			-0.13***
			(0.04)
IIF*TC			-0.04†
			(0.02)
Overall model test stat (*F*)	2.33†	3.21*	4.97***
Observations	501	501	501
R^2	0.01	0.03	0.05
Adjusted R^2	0.01	0.02	0.04

† $p \leq .10$, * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$ (two-tailed tests)

[1] Cultural Value Distance is the Euclidean distance of the five Hofstede's dimensions from the sample averages.

[2] Educational Level is an ordinal variable ranging from "1" (high-school diploma) to "6" (post-doctoral).

[3] For the China data set, Intercultural Interaction Frequency (IIF) refers to the frequency of Chinese people interacting with people from the US. For the US date set, it refers to the frequency of American people interacting with people from China.

[4] Tight Culture is given a value of "1" if the respondents were located in China, and "0" if the respondents were based in the US.

Table 3-5: Cultural Value Distance, Tight Culture, and Affective Commitment

Variables	Affective Organizational Commitment		
	(1)	(2)	(3)
Employees' Characteristics			
Age	0.53**	0.54**	0.40*
	(0.19)	(0.19)	(0.19)
Educational Level[1]	0.57**	0.59**	0.63***
	(0.18)	(0.18)	(0.18)
Male	0.03	0.01	0.07
	(0.11)	(0.11)	(0.10)
Independent Variables			
Cultural Value Distance[2]		-0.26*	-0.28*
		(0.12)	(0.12)
Moderator			
Tight Culture (TC)[3]			-2.55***
			(0.68)
CVD*TC			1.32***
			(0.39)
Overall model test stat (*F*)	5.05**	5.03***	6.77***
Observations	501	501	501
R^2	0.03	0.04	0.08
Adjusted R^2	0.02	0.03	0.07

[†] $p \leq .10$, * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$ (two-tailed tests)
[1] Educational Level is an ordinal variable ranging from "1" (high-school diploma) to "6" (post-doctoral).
[2] Cultural Value Distance is the Euclidean distance of the five Hofstede's dimensions from the sample averages.
[3] Tight Culture is given a value of "1" if the respondents were located in China, and "0" if the respondents were based in the US.

Table 3-6: Robustness Checks: Alternative Measure of Intercultural Interaction Frequency

Variables	Cultural Value Distance[1]		
	(1)	(2)	(3)
Employees' Characteristics			
Age	0.04	0.04	-0.01
	(0.08)	(0.08)	(0.08)
Educational Level[2]	0.08	0.06	0.07
	(0.07)	(0.07)	(0.07)
Male	-0.10*	-0.09*	-0.08[†]
	(0.04)	(0.04)	(0.04)
Independent Variables			
Intercultural Interaction Freq. (IIF)[3]		0.03	0.16**
		(0.02)	(0.05)
Moderator			
Tight Culture (TC)[4]			-0.10*
			(0.04)
IIF*TC			-0.15**
			(0.05)
Overall model test stat (*F*)	2.33[†]	2.41*	4.80***
Observations	501	501	501
R^2	0.01	0.02	0.06
Adjusted R^2	0.01	0.01	0.04

[†] $p \leq .10$, * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$ (two-tailed tests)

[1] Cultural Value Distance is the Euclidean distance of the five Hofstede's dimensions from the sample averages.

[2] Educational Level is an ordinal variable ranging from "1" (high-school diploma) to "6" (post-doctoral).

[3] For the China data set, Intercultural Interaction Frequency (IIF) refers to the frequency of Chinese people interacting with people from the US and Oceania. For the US date set, it refers to the frequency of American people interacting with people from China, Hong Kong, Macao, and Taiwan.

[4] Tight Culture is given a value of "1" if the respondents were located in China, and "0" if the respondents were based in the US.

Table 3-7: Robustness Checks: Intercultural Interaction Frequency and Alternative Measure of Cultural Value Distance

Variables	Cultural Value Distance[1]		
	(1)	(2)	(3)
Employees' Characteristics			
Age	0.09	0.11	0.09
	(0.09)	(0.09)	(0.09)
Educational Level[2]	0.08	0.03	0.04
	(0.09)	(0.09)	(0.09)
Male	-0.07	-0.06	-0.06
	(0.05)	(0.05)	(0.05)
Independent Variables			
Intercultural Interaction Freq. (IIF)[3]		0.04*	0.06**
		(0.02)	(0.02)
Moderator			
Tight Culture (TC)[4]			-0.06
			(0.05)
IIF*TC			-0.04
			(0.03)
Overall model test stat (*F*)	1.15	2.37*	2.25*
Observations	501	501	501
R^2	0.01	0.02	0.03
Adjusted R^2	0.00	0.01	0.02

[†] $p \leq .10$, * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$ (two-tailed tests)
[1] Cultural Value Distance is the Euclidean distance of the three Hofstede's dimensions from the sample averages.
[2] Educational Level is an ordinal variable ranging from "1" (high-school diploma) to "6" (post-doctoral).
[3] For the China data set, Intercultural Interaction Frequency (IIF) refers to the frequency of Chinese people interacting with people from the US. For the US date set, it refers to the frequency of American people interacting with people from China.
[4] Tight Culture is given a value of "1" if the respondents were located in China, and "0" if the respondents were based in the US.

Table 3-8: Robustness Checks: Alternative Measure of Cultural Value Distance and

Affective Commitment

Variables	Affective Organizational Commitment		
	(1)	(2)	(3)
Employees' Characteristics			
Age	0.53**	0.55**	0.45*
	(0.19)	(0.19)	(0.20)
Educational Level[1]	0.57**	0.59***	0.69***
	(0.18)	(0.18)	(0.19)
Male	0.03	0.01	0.05
	(0.11)	(0.11)	(0.11)
Independent Variables			
Cultural Value Distance[2]		-0.24*	-0.41**
		(0.10)	(0.14)
Moderator			
Tight Culture (TC)[3]			-0.41**
			(0.14)
CVD*TC			0.27
			(0.19)
Overall model test stat (*F*)	5.05**	5.45***	5.26***
Observations	501	501	501
R^2	0.03	0.04	0.06
Adjusted R^2	0.02	0.03	0.05

[†] $p \leq .10$, * $p \leq .05$, ** $p \leq. 01$, *** $p \leq .001$ (two-tailed tests)
[1] Educational Level is an ordinal variable ranging from "1" (high-school diploma) to "6" (post-doctoral).
[2] Cultural Value Distance is the Euclidean distance of the three Hofstede's dimensions from the sample averages.
[3] Tight Culture is given a value of "1" if the respondents were located in China, and "0" if the respondents were based in the US.

Table 3-9 Robustness Checks for H1 and H2: Alternative Moderator

Variables	Cultural Value Distance[1]		
	(1)	(2)	(3)
Employees' Characteristics			
Age	0.04	0.05	0.00
	(0.08)	(0.08)	(0.08)
Educational Level[2]	0.08	0.04	0.07
	(0.07)	(0.07)	(0.07)
Male	-0.10*	-0.09*	-0.08*
	(0.04)	(0.04)	(0.04)
Independent Variables			
IIF[3]		0.03*	0.12*
		(0.01)	(0.06)
Moderator			
Tight Culture (TC)[4]			-0.05***
			(0.02)
IIF*TC			-0.01[†]
			(0.01)
Overall model test stat (*F*)	2.33[†]	3.21*	4.45***
Observations	501	501	501
R^2	0.01	0.03	0.05
Adjusted R^2	0.01	0.02	0.04

[†] $p \leq .10$, * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$ (two-tailed tests)
[1] Cultural Value Distance is the Euclidean distance of the five Hofstede's dimensions from the sample averages.
[2] Educational Level is an ordinal variable ranging from "1" (high-school diploma) to "6" (post-doctoral).
[3] For the China data set, Intercultural Interaction Frequency (IIF) refers to the frequency of Chinese people interacting with people from the US. For the US date set, it refers to the frequency of American people interacting with people from China.
[4] Tight Culture is a continuous variable.

Table 3-10: Robustness Checks for H3 and H4: Alternative Moderator

Variables	Affective Organizational Commitment		
	(1)	(2)	(3)
Employees' Characteristics			
Age	0.53**	0.54**	0.43*
	(0.19)	(0.19)	(0.20)
Educational Level[1]	0.57**	0.59**	0.70***
	(0.18)	(0.18)	(0.19)
Male	0.03	0.01	0.03
	(0.11)	(0.11)	(0.11)
Independent Variables			
Cultural Value Distance[2]		-0.26*	-1.06†
		(0.12)	(0.57)
Moderator			
Tight Culture (TC)[3]			-0.19*
			(0.07)
CVD*TC			0.11
			(0.08)
Overall model test stat (*F*)	5.05**	5.03***	5.11***
Observations	501	501	501
R^2	0.03	0.04	0.06
Adjusted R^2	0.02	0.03	0.05

† $p \leq .10$, * $p \leq .05$, ** $p \leq. 01$, *** $p \leq .001$ (two-tailed tests)
[1] Educational Level is an ordinal variable ranging from "1" (high-school diploma) to "6" (post-doctoral).
[2] Cultural Value Distance is the Euclidean distance of the five Hofstede's dimensions from the sample averages.
[3] Tight Culture is a continuous variable.

Table 3-11: Robustness Checks for H1 and H2: More Control Variables (Industries)

Variables	Cultural Value Distance[1]		
	(1)	(2)	(3)
Employees' Characteristics			
Age	0.05	0.06	0.01
	(0.08)	(0.08)	(0.08)
Educational Level[2]	0.08	0.04	0.07
	(0.07)	(0.08)	(0.08)
Male	-0.9*	-0.08*	-0.07†
	(0.04)	(0.04)	(0.04)
Meso-Level Controls			
Industry	Incl.	Incl.	Incl.
Independent Variables			
IIF[3]		0.03*	0.04**
		(0.01)	(0.02)
Moderator			
Tight Culture (TC)[4]			-0.14***
			(0.04)
IIF*TC			-0.04†
			(0.02)
Overall model test stat (*F*)	1.04	1.28	1.90*
Observations	501	501	501
R^2	0.03	0.04	0.07
Adjusted R^2	0.00	0.01	0.03

† $p \le .10$, * $p \le .05$, ** $p \le .01$, *** $p \le .001$ (two-tailed tests)

[1] Cultural Value Distance is the Euclidean distance of the five Hofstede's dimensions from the sample averages.

[2] Educational Level is an ordinal variable ranging from "1" (high-school diploma) to "6" (post-doctoral).

[3] For the China data set, Intercultural Interaction Frequency (IIF) refers to the frequency of Chinese people interacting with people from the US. For the US date set, it refers to the frequency of American people interacting with people from China.

[4] Tight Culture is given a value of "1" if the respondents were located in China, and "0" if the respondents were based in the US.

Table 3-12: Robustness Checks for H3 and H4: More Control Variables (Industries)

Variables	Affective Organizational Commitment		
	(1)	(2)	(3)
Employees' Characteristics			
Age	0.59**	0.60**	0.46*
	(0.20)	(0.20)	(0.20)
Educational Level[1]	0.63***	0.65***	0.70***
	(0.19)	(0.19)	(0.19)
Male	0.02	0.00	0.07
	(0.11)	(0.11)	(0.11)
Meso-Level Controls			
Industry	Incl.	Incl.	Incl.
Independent Variables			
Cultural Value Distance[2]		-0.24*	-0.28*
		(0.12)	(0.12)
Moderator			
Tight Culture (TC)[3]			-2.50***
			(0.69)
CVD*TC			1.29***
			(0.40)
Overall model test stat (F)	1.79*	1.93*	2.77***
Observations	501	501	501
R^2	0.06	0.06	0.10
Adjusted R^2	0.02	0.03	0.06

[†] $p \leq .10$, * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$ (two-tailed tests)
[1] Educational Level is an ordinal variable ranging from "1" (high-school diploma) to "6" (post-doctoral).
[2] Cultural Value Distance is the Euclidean distance of the five Hofstede's dimensions from the sample averages.
[3] Tight Culture is given a value of "1" if the respondents were located in China, and "0" if the respondents were based in the US.

Table 4-1: OCCPI Indicators, Weights, and Illustrative Measures

	0.5	0.75	1	1.25	1.5	Full score
Foreign language(s) (FL)[a]	One FL, but not proficient and not used regularly	-	One FL: proficient; used regularly	More than one FL: one FL is proficient and used regularly	More than one FL: all FLs are proficient and used regularly	1.5
Firsthand international experience[a,b]	1-3 months	4-6 months	1-4 years, undergraduate studies; 1-2 years, graduate studies; 1-7 years, Ph.D. studies; 1-4 years, permanent residence	An additional two to three years on top of what is described in the cell immediate to the left	11 years or longer in total	1.5
Foreign literature or cultural studies[a]	A diploma without direct contact	A diploma with direct contact/ A degree without direct contact	A degree with direct contact	-	-	1
Majority group member acculturation[a]	often	almost all the time	-	-	-	0.75
Firsthand virtual contact[a]	often	almost all the time	-	-	-	0.75
Secondhand contact[a,c]	almost all the time	-	-	-	-	0.5
Total						6

Notes: [a] points smaller than 0.5 can be assigned to different situations, which is not illustrated in the table

[b] not applicable to second-generation immigrants, people who went abroad at a young age, or people who have secondary education abroad

[c] not applicable to the cases where a foreign parent is present

Table 4-2: Hypothetical Individuals with Varying OCCPI Scores

	Very High (Group 1)	High (Group 2)	Medium-High (Group 3)	Medium-Low (Group 4)	Very Low (Group 5)
Who?	Matthew Li was born and brought up in Shanghai, China where he had his education up to a master's degree. He did his Ph.D. in Canada and is currently a faculty member in management at a Canadian university.	Kirsten Schmidt was born and brought up in Los Angeles. She is in her last year as a college student.	Ray Wong was born and brought up in Taiwan where he did undergraduate studies in chemistry. He is currently attending a Canadian university for graduate studies in chemistry.	Mei Liu is a certified accountant in the mid-sized Chinese city where she was born and brought up. Her highest education is an MBA from a local university.	Josh Williams is a young professional working in the wine industry in the suburbs of Adelaide, Australia. He is intelligent, hard-working, and fun.
Foreign language proficiency and usage (0-1.5)	Matthew's English skills are proficient. He uses English on daily basis. He also has some knowledge of French. (1.25)	She speaks both English and German fluently because she has a German background. She has been learning Korean for two years and can use it rather freely. (1.5)	Ray is fluent in English, which he uses regularly for the past three years. (1.0)	Mei's foreign language skills are basic because she seldom has the chance to use them. But she can conduct simple conversations in English whenever necessary. (0.5)	Josh only speaks English. (0)

Firsthand international experiences (0-1.5)	Matthew traveled overseas from time to time. He later immigrated to Canada and has lived there for more than 11 years. (1.5)	Kirsten attended a one-month summer camp at a renowned Korean university in Seoul, the capital of South Korea. (0.5)	Ray has been in Canada for three years, including a one and half year in a graduate program. (1.0)	Mei traveled to another Asian country for 7 days. (0.25)	Josh travelled around Australia but not outside of it. (0)
Foreign cultural studies (0-1.0)	One of Matthew's majors in undergraduate studies is English literature. He had direct intercultural contacts. (1.0)	Kirsten will receive her diploma in East Asian Studies in a couple of weeks. She has frequent interactions with her Asian teachers and classmates. (0.5)	n/a (0)	n/a (0)	
Majority group member acculturation (0-0.75)	Matthew worked as a tour guide, language tutor, and translator for part-time jobs during his undergraduate and graduate studies. He met businesspeople and/or officials from different countries several times a month when working in China. (0.5)	Kirsten have some Korean friends. She attended Korean concerts, cuisine contests, and other activities where she has chances to meet Korean people and learn Korean culture. (0.5)	Ray worked in the hospitality industry in Taiwan. He interacted with people from other cultures a couple of times a week. (0.5)	n/a (0)	n/a (0)

Firsthand virtual intercultural interactions (0-0.75)	When Matthew worked at a governmental agency in China, his job occasionally involved interactions with businesspeople and/or officials from different countries through virtual conferences. (0.25)	Kirsten is exposed to online Korean cultural products a couple of times a week and she also frequently uses social media to communicate with people who are also interested in Korean culture and cultural products. (0.75)	n/a (0)	n/a (0)	n/a (0)
Secondhand intercultural interactions (0-0.5)	Matthew kept regular contact with his older sister, who immigrated to Canada three years before Matthew. (0.5)	n/a (0)	n/a (0)	Some of Mei's former classmates are abroad. Mei has contact with one of them from time to time and has learned a lot about life overseas. (0.25)	n/a (0)
OCCPI Score	5.0	3.75	2.5	1.0	0.0

Appendix 4-1: Examples of Life Domains Relevant in Acculturation (Box 10.3 in Arends-Toth & van de Vijver, 2006: 154)

- Language ability (understand, read, write, and speak), use and preference

- Social contacts, relations, friendships, way of dealing with people, communication style, family life

- Daily living habits: food, music, dance, shopping, clothing, plays, television soaps, artists, films, radio, sport, jokes, going to professionals (e.g., doctors), recreation, and cultural activities

- Media, newspapers, radio, news

- Education, lessons, teachers

- Work, employee preference

- Marrying, dating

- Childrearing practices, choosing child's name

- Celebrations and holidays

- Identity

- Values

- General knowledge, knowledge of rules, history, historical figures, symbols

- World-view, political ideology, pace of life, religious beliefs

- Specific cultural habits/customs.

Appendix 4-2: Sample Survey Questions for Compiling an OCCPI Score[31]

I. Foreign language usage and proficiency:

1. Please list up to seven languages of which you have knowledge. Please put your native language (mother tongue) on the top of the list and specify the name of each language in Column 1. Indicate how frequently you use each language. For example, if you use your 3rd non-native language "sometimes", check the cell of Row 4 & Column 4. Please check "n/a" (Column 7) if not applicable:

Row 1/ Column 1	Column 2: Never	Column 3: Rarely (up to 1 day/week)	Column 4: Sometimes (2-3 days/week)	Column 5: Often (4-5 days/week)	Column 6: All the time (6-7 days/week)	Column 7: n/a
Row 2: Name of your native language _____	○	○	○	○	○	○
Row 3: Name of the 2nd language _____	○	○	○	○	○	○
Row 4: Name of the 3rd language _____	○	○	○	○	○	○
Row 5: Name of the 4th language _____	○	○	○	○	○	○
Row 6: Name of the 5th language _____	○	○	○	○	○	○
Row 7: Name of the 6th language _____	○	○	○	○	○	○

---

[31] Only the sample questions pertaining to the six OCCPI indicators are presented in the list. The sample questions pertaining to the control variables discussed in section 4.4.3.1. are omitted.

Row 8: Name of the 7th language _____	○	○	○	○	○	○

2. Please name and indicate the <u>proficiency</u> of the top five languages that you have knowledge with. For example, if your "Speaking" skill for the 1st language is "proficient", check the cell of Row 2 & Column 4 in Table 2a. If your "Speaking" skill for the 3rd language is "intermediate", check the cell of Row 2 & Column 3 in Table 2c. Check "n/a" (Column 5) if not applicable:

Table 2a: Name of the 1st language _____

Row 1/Column 1:	Column 2: Beginner	Column 3: Intermediate	Column 4: proficient	Column 5: n/a
Row 2: Speaking	○	○	○	○
Row 3: Listening comprehension	○	○	○	○
Row 4: Reading comprehension	○	○	○	○
Row 5: Writing	○	○	○	○

Table 2b: Name of the 2nd language _____

Row 1/Column 1:	Column 2: Beginner	Column 3: Intermediate	Column 4: proficient	Column 5: n/a
Row 2: Speaking	○	○	○	○
Row 3: Listening comprehension	○	○	○	○
Row 4: Reading comprehension	○	○	○	○
Row 5: Writing	○	○	○	○

Table 2c: Name of the 3rd language _____

Row 1/Column 1:	Column 2: Beginner	Column 3: Intermediate	Column 4: proficient	Column 5: n/a
Row 2: Speaking	○	○	○	○
Row 3: Listening comprehension	○	○	○	○
Row 4: Reading comprehension	○	○	○	○
Row 5: Writing	○	○	○	○

Table 2d: Name of the 4th language_____

Row 1/Column 1:	Column 2: Beginner	Column 3: Intermediate	Column 4: proficient	Column 5: n/a
Row 2: Speaking	○	○	○	○
Row 3: Listening comprehension	○	○	○	○
Row 4: Reading comprehension	○	○	○	○
Row 5: Writing	○	○	○	○

Table 2e: Name of the 5th language_____

Row 1/Column 1:	Column 2: Beginner	Column 3: Intermediate	Column 4: proficient	Column 5: n/a
Row 2: Speaking	○	○	○	○
Row 3: Listening comprehension	○	○	○	○
Row 4: Reading comprehension	○	○	○	○
Row 5: Writing	○	○	○	○

II. Firsthand international experiences

3. Please list up to seven countries where you have lived or visited and specify the name of each country in Column 1. Please put your native (birth) country on the top of the list. Indicate how long you have lived in each country. For example, if you have lived in the 2nd non-native country on your list for nine years and five months, write "nine years and five months" in the cell of Row 3 & Column 2. If you have visited the 5th non-native country on your list for seven days, write "seven days" in the cell of Row 6 & Column 2. If you have visited the 7th non-native country on your list for less than 24 hours, write "less than 24 hours" in the cell of Row 8 & Column 2. Check "n/a" (Column 3) if not applicable.

Row 1 / Column 1	Column 2: Total Duration of Residence	Column 3: n/a
Row 2: Name of native country _____	_____	○
Row 3: Name of 2nd country _____	_____	○
Row 4: Name of 3rd country _____	_____	○
Row 5: Name of 4th country _____	_____	○
Row 6: Name of 5th country _____	_____	○
Row 7: Name of 6th country _____	_____	○
Row 8: Name of 7th country _____	_____	○

4. Please specify the <u>type(s)</u> and <u>duration</u> of your experiences in each country. Fill in all the cells where it is applicable.

For example, if you have studied in the 2nd country for two years and five months as an international student, write "two years and five months" in the cell of Row 3 & Column 2. If you have lived in the 2nd country on your list as an immigrant for three years and six months, write "three years and six months" in the cell of Row 3 & Column 3. If you visited the 2nd country as a tourist for 12 days before immigrating there, write "12 days" in the cell of Row 3 & Column 6. If you have lived in the 3rd country for one year as an international student, write "one year" in the cell of Row 4 & Column 2. Check "n/a" (Column 8) if not applicable:

Row 1/ Column 1	Column 2: international student[32]	Column 3: immigrant[33]	Column 4: expatriate [34]	Column 5: Short-term business trip	Column 6: tourist	Column 7: refugee	Column 8: n/a
Row 2: Name of native country _____	_____	_____	_____	_____	_____	_____	o
Row 3: Name of 2nd country _____	_____	_____	_____	_____	_____	_____	o
Row 4: Name of 3rd country _____	_____	_____	_____	_____	_____	_____	o
Row 5: Name of 4th country _____	_____	_____	_____	_____	_____	_____	o
Row 6: Name of 5th country _____	_____	_____	_____	_____	_____	_____	o

[32] "International Student" refers to your educational experience in a foreign country where you are neither a permanent resident nor a citizen.
[33] "Immigrant" refers to your experience as a permanent resident or a citizen in a country other than your homeland (birth country).
[34] Including foreign diplomat and peace-keeping officer.

Row 7: Name of 6th country _____	____	____	____	____	____	____	____	o
Row 8: Name of 7th country _____	____	____	____	____	____	____	____	o

5. If you chose "International Student" for any country of Question 4, please specify the type(s) and duration of your educational program(s) in each country. For example, if you spent three weeks for short-term training in the 1st non-native (foreign) country, write "3 weeks" in the cell of Row 2 and Column 2. If you also spent two years for college diploma in the 1st foreign country, write "2 years" in the cell of Row 2 and Column 4. If you further spent six years on your Ph.D. studies in the same 1st foreign country, write "6 years" in the cell of Row 2 and Column 7. Please fill in all the cells where it is applicable. Check "n/a" (Column 9) if not applicable.

Row 1/ Column 1	Column 2: Short-term training	Column 3: Secondary Education	Column 4: College diploma	Column 5: bachelor's degree	Column 6: Master's degree	Column 7: Ph.D.	Column 8: Post-doctoral program	Column 9: n/a
Row 2: Name of 1st non-native country _____	____	____	____	____	____	____	____	o
Row 3: Name of 2nd non-native country _____	____	____	____	____	____	____	____	o
Row 4: Name of 3rd non-native country _____	____	____	____	____	____	____	____	o

218

Row 5: Name of 4th non-native country _____	_____	_____	_____	_____	_____	_____	_____	o
Row 6: Name of 5th non-native country _____	_____	_____	_____	_____	_____	_____	_____	o
Row 7: Name of 6th non-native country _____	_____	_____	_____	_____	_____	_____	_____	o

6. If you chose "Immigrant" for any country of Question 4, please specify the <u>type(s)</u> and <u>duration</u> of your immigration[35] in each country. Fill in all the cells where it is applicable.

For example, if you have worked in the 1st non-native country (foreign) as a permanent resident for 19 months, write "19 months" in Row 2 and Column 2b. Then you immigrated to the 2nd non-native country on your list and have lived there as a permanent resident for five years in total before becoming a citizen. Among the five years in the 2nd non-native country as a permanent resident, you have studied for two years and worked for three years. Write "two years" in Row 3 and Column 2a, and "three years" in Row 3 and Column 2b. Then you have worked in the 3rd country as a citizen for one year. Write "one year" in the cell of Row 3 and Column 3b. Check "n/a" (Column 4) if not applicable.

Row 1 / Column 1	Column 2: Permanent Residence		Column 3: Citizenship		Column 4: n/a
	a. Studying	b. Working	a. Studying	b. Working	

---

[35] As an immigrant, you can have educational and/or professional experience in the country to where you immigrated.

Row 2: Name of 1st non-native country ———————————	——————	——————	——————	——————	o
Row 3: Name of 2nd non-native country ———————————	——————	——————	——————	——————	o
Row 4: Name of 3rd non-native country ———————————	——————	——————	——————	——————	o
Row 5: Name of 4th non-native country ———————————	——————	——————	——————	——————	o
Row 6: Name of 5th non-native country ———————————	——————	——————	——————	——————	o
Row 7: Name of 6th non-native country ———————————	——————	——————	——————	——————	o

7. If you chose "expatriate" for any country of Question 4, please specify the type(s) and duration of your expatriation experiences in each country. Fill in all the cells where it is applicable. For example, if you have lived in the 1st non-native (foreign) country as a foreign diplomat for 30 months, write "30 months" in Row 2/Column 3. If you have lived in the 3rd non-native country on your list as an expatriate for five months, write "five months" in the cell of Row 4/Column 2. Check "n/a" (Column 5) if not applicable.

Row 1 / Column 1	Column 2: expatriate	Column 3: foreign diplomat	Column 4: peace-keeping officer	Column 5: n/a
Row 2: Name of 1st non-native country _____	_____	_____	_____	o
Row 3: Name of 2nd non-native country _____	_____	_____	_____	o
Row 4: Name of 3rd non-native country _____	_____	_____	_____	o
Row 5: Name of 4th non-native country _____	_____	_____	_____	o
Row 6: Name of 5th non-native country _____	_____	_____	_____	o
Row 7: Name of 6th non-native country _____	_____	_____	_____	o

III. Foreign literature and cultural studies

8. Please specify your credential(s) and subject(s) on foreign literature and/or cultural studies, if any. Fill in all the cells where it is applicable. For example, if you have a diploma for Eastern Asia Studies, write "Eastern Asia Studies" in Row 2/Column 2. If you have

another diploma for French Culture Studies, write "French Culture Studies" in Row 3/Column 2. If you have both a diploma and a degree for English literature studies, write "English Literature Studies" in Row 2/Column 4. Check "n/a" (Column 5) if not applicable.

Row 1 / Column 1	Column 2: Diploma	Column 3: Degree	Column 4: Both diploma and degree	Column 5: n/a
Row 2:	_____	_____	_____	o
Row 3:	_____	_____	_____	o

9. Please specify the type(s)/person(s) and frequency of interactions you had with people from other cultures during your foreign literature and cultural studies listed in Question 8. Fill in all the cells where it is applicable. For example, during your French culture studies, if you **often** interacted with teachers and students with French background, write "teachers and students with French background" in Column 5. If you had a one-year internship in Japan that is related to your East Asia Studies, write "one-year Internship in Japan" in Column 7. Check "n/a" (Column 8) if not applicable:

Row 1/ Column 1	Column 2: Never	Column 3: Rarely	Column 4: Sometimes	Column 5: Often	Column 6: All the time	Column 7: Location and duration of internship	Column 8: n/a
Row 2:	o	_____	_____	_____	_____	_____	o
Row 3:	o	_____	_____	_____	_____	_____	o
Row 4:	o	_____	_____	_____	_____	_____	o
Row 5:	o	_____	_____	_____	_____	_____	o

IV. Majority group member acculturation (MaGMA):

10. Individuals can have majority group member acculturation (MaGMA) experience without traveling abroad. For example, they can interact with their foreign colleagues, customers, classmates, and friends. They may also have one or more family member(s) originally from a foreign country.

List up to seven most influential sources of your MaGMA experience. Specify the type/person, origin, and duration of each MaGMA experience. For example, if your 1st source of MaGMA experience is having a family member originally from Australia for seven years, write "family member" in Row 2/Column 2a, "Japan" in Row 2/Column 2b, and "seven years" in Row 2/Column 2c. If your second MaGMA experience is the interaction with a foreign colleague originally from South Africa for two years and four months, write "a foreign colleague" in Row 3/Column 2a, "South Africa" in Row 3/Column 2b, and "two years and four months" in Row 3/ Column 2c. Check "n/a" (Column 3) if not applicable:

| Row 1/Column 1 | Column 2: Type, Origin, and Duration of MaGMA Source | | | Column 3: n/a |
	a. Type of MaGMA	b. Origin of MaGMA	c. Duration of MaGMA	
Row 2: 1st source of MaGMA	———————	———————	———————	○
Row 3: 2nd source of MaGMA	———————	———————	———————	○
Row 4: 3rd source of MaGMA	———————	———————	———————	○
Row 5: 4th source of MaGMA	———————	———————	———————	○
Row 6: 5th source of MaGMA	———————	———————	———————	○
Row 7: 6th source of MaGMA	———————	———————	———————	○
Row 8: 7th source of MaGMA	———————	———————	———————	○

11. Write the type and origin of your MaGMA sources in Column 1. Then select the frequency of each of your MaGMA experience. For example, if your frequency of interacting with your 1st source of MaGMA is "all the time", check the cell of Row 2/Column 6. Check "n/a" (Column 7) if not applicable:

Row 1/ Column 1	Column 2: Never	Column 3: Rarely (up to 1 day/week)	Column 4: Sometimes (2-3 days/week)	Column 5: Often (4-5 days/week)	Column 6: All the time (6-7 days/week)	Column 7: n/a
Row 2: Type and original of 1st source of MaGMA _____	○	○	○	○	○	○
Row 3: Type and original of 2nd source of MaGMA _____	○	○	○	○	○	○
Row 4: Type and original of 3rd source of MaGMA _____	○	○	○	○	○	○
Row 5: Type and original of 4th source of MaGMA _____	○	○	○	○	○	○
Row 6: Type and original of 5th source of MaGMA _____	○	○	○	○	○	○

Row 7: Type and original of 6th source of MaGMA _____	o	o	o	o	o	o
Row 8: Type and original of 7th source of MaGMA _____	o	o	o	o	o	o

V. Firsthand virtual cross-cultural interactions (FVCCI):

12. Individuals can have firsthand virtual cross-cultural interactions (FVCCI) through exposure to and contact with foreign cultures enabled by mass media and the Internet. For example, people in Asia are exposed to the American culture through Hollywood movies; or people in Canada are exposed to Japanese culture through reading Japanese cartoons.

List up to seven most influential sources of your FVCCI experience. Specify the type, origin, and duration of each FVCCI experience. For example, if your 1st source of FVCCI is watching US movies and TV series for more than five years, write "Movies and TV series" in Row 2/Column 2a, "the US" in Row 2/Column 2b, and "five years" in Row 2/Column 2c. If your 2nd source of FVCCI is watching Korean pop music and dramas through the Internet for two years, write "music and drama" in Row 3/Column 2a, "South Korea" in Row 3/Column 2b, and "two years" in Row 3/ Column 2c. Check "n/a" (Column 3) if not applicable:

Row 1/Column 1	Column 2: Type, Origin, and Duration of FVCCI Source			Column 3: n/a
	a. Type of FVCCI	b. Origin of FVCCI	c. Duration of FVCCI	
Row 2: 1st source of FVCCI	_____	_____	_____	o

Row 3: 2nd source of FVCCI	———————	———————	———————	o
Row 4: 3rd source of FVCCI	———————	———————	———————	o
Row 5: 4th source of FVCCI	———————	———————	———————	o
Row 6: 5th source of FVCCI	———————	———————	———————	o
Row 7: 6th source of FVCCI	———————	———————	———————	o
Row 8: 7th source of FVCCI	———————	———————	———————	o

13. Write the type and origin of your FVCCI sources in Column 1. Then select the <u>frequency</u> of each of your FVCCI experience. For example, if your frequency of being exposed to your 1st source of FVCCI is "all the time", check the cell of Row 2/Column 6. Check "n/a" (Column 7) if not applicable:

Row 1/ Column 1	Column 2: Never	Column 3: Rarely (up to 1 day/week)	Column 4: Sometimes (2-3 days/week)	Column 5: Often (4-5 days/week)	Column 6: All the time (6-7 days/week)	Column 7: n/a
Row 2: Type and original of 1st source of FVCCI ———————	o	o	o	o	o	o
Row 3: Type and original of 2nd source of FVCCI ———————	o	o	o	o	o	o

Row 4: Type and original of 3rd source of FVCCI _____	○	○	○	○	○	○
Row 5: Type and original of 4th source of FVCCI _____	○	○	○	○	○	○
Row 6: Type and original of 5th source of FVCCI _____	○	○	○	○	○	○
Row 7: Type and original of 6th source of FVCCI _____	○	○	○	○	○	○
Row 8: Type and original of 7th source of FVCCI _____	○	○	○	○	○	○

14. Did your FVCCI experience inspire you for more cross-cultural interactions, such as learning foreign language(s), enrolling in foreign cultural studies, participating in on-line discussions of the foreign cultural products that you were exposed to, attending concerts and fan meetings by foreign artists? If so, please specify the type, origin, duration, and/or frequency below. For example, "I

have been learning Japanese for one and half years because of my exposure to Japanese cartoons and music." Or "I frequently participated into the on-line discussions of Korean drama and TV programs. I occasionally attended concerts by Korean artists." Write "n/a" if it is not applicable.

VI. Secondhand cross-cultural interactions (SCCI):

15. Individuals can have secondhand cross-cultural interactions (SCCI) through exposure to and contact with people who have direct and firsthand cross-cultural experiences. For example, they have a family member and/or close friend who has lived abroad.

List up to seven most influential sources of your SCCI experience in the order of the duration of your SCCI. Specify the <u>type/person</u>, <u>origin,</u> and <u>duration</u> of each SCCI experience.

For example, if your longest SCCI experience is having a family member living in a foreign country (e.g., Germany) for 11 years, write "a family member" in Row 2/Column 2a, "German" in Row 2/Column 2b, and "11 years" in Row 2/Column 2c. If your second longest SCCI experience is having a close friend who has visited a lot of foreign countries in a span of six years, write "a friend" in Row 3/Column 2a, "many foreign countries" in Row 3/Column 2b, and "six years" in Row 3/ Column 2c. Check "n/a" (Column 3) if not applicable:

Row 1/Column 1	Column 2: Type, Origin, and Duration of SCCI Source			Column 3: n/a
	a. Type of SCCI	b. Origin of SCCI	c. Duration of SCCI	
Row 2: 1st source of SCCI	_____	_____	_____	o
Row 3: 2nd source of SCCI	_____	_____	_____	o

Row 4: 3rd source of SCCI	—————————	—————————	—————————	○
Row 5: 4th source of SCCI	—————————	—————————	—————————	○
Row 6: 5th source of SCCI	—————————	—————————	—————————	○
Row 7: 6th source of SCCI	—————————	—————————	—————————	○
Row 8: 7th source of SCCI	—————————	—————————	—————————	○

16. Write the type and origin of your SCCI sources in Column 1. Then select the frequency of each of your SCCI experience. For example, if your frequency of being exposed to your 1st source of SCCI is "all the time", check the cell of Row 2/Column 6. Check "n/a" (Column 7) if not applicable:

Row 1/ Column 1	Column 2: Never	Column 3: Rarely (up to 1 day/week)	Column 4: Sometimes (2-3 days/week)	Column 5: Often (4-5 days/week)	Column 6: All the time (6-7 days/week)	Column 7: n/a
Row 2: Type and original of 1st source of SCCI —————————	○	○	○	○	○	○
Row 3: Type and original of 2nd source of SCCI —————————	○	○	○	○	○	○

229

Row 4: Type and original of 3rd source of SCCI _____	o	o	o	o	o	o
Row 5: Type and original of 4th source of SCCI _____	o	o	o	o	o	o
Row 6: Type and original of 5th source of SCCI _____	o	o	o	o	o	o
Row 7: Type and original of 6th source of SCCI _____	o	o	o	o	o	o
Row 8: Type and original of 7th source of SCCI _____	o	o	o	o	o	o