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Cross-National Cross-Cultural Organizational Behavior Research:

Advances, Gaps, and Recommendations

Anne S. Tsui
Arizona State University
Peking University
Hong Kong University of Science and Technology
Correspondence address:
W. P. Carey School of Business
Tempe, AZ 85287
Tel: 480 965 3999
Fax: 480 965 4813
Email: anne.tsui@asu.edu

Sushil S. Nifadkar
Correspondence address:
Arizona State University
W. P. Carey School of Business
Tempe, AZ 85287
Tel: 480 965 3431
Fax: 480 965 4813
Email: sushil.nifadkar@asu.edu

Amy Yi Ou
Correspondence address:
Arizona State University
W. P. Carey School of Business
Tempe, AZ 85287
Tel: 480 965 3431
Fax: 480 965 4813
Email: yi.ou@asu.edu

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Cross-National, Cross-Cultural Organizational Behavior Research: Advances, Gaps, and Recommendations

Abstract

The advent of the twenty-first century has witnessed an increasing interest in developing knowledge of international management to meet the needs of global business development. To take stock of the progress in organizational behavior research with national culture as the major explanatory variable, we analyzed 93 empirical studies published in the 16 leading management journals from 1996 to 2005. This analysis shows some advances but also identifies many gaps in both theory and methods. We offer seven recommendations to address these gaps and advance future research.

At the dawn of the twenty-first century, it is surely a cliché to say, "We live in a global environment." Employees, teams, and organizations increasingly are operating in multicultural, multinational contexts. More and more firms are exporting work, not merely goods, to countries across the globe. Physical distance or time differences are no longer barriers to foreign investment. Local firms without venturing abroad are competing with global corporations. It is not surprising that the metaphors of a "flat world" (Friedman, 2005) or a "global village" (Ger, 1999) are fitting descriptions of the contemporary business world. The acceleration of global business development is accompanied a surging interest in management research across cultures, as evidenced by the increasing presence of international studies in leading journals along with comprehensive and informative reviews on the status of this research.

The *Journal of Management* has published two major reviews on international management research in recent years. Earley and Gibson (1998) tracked the studies of individualism and collectivism over 100 years. Werner (2002) analyzed recent developments in international management research in 20 top management journals. Kirkman, Lowe, and Gibson (2006), in the *Journal of International Business Studies*, reviewed 25 years of empirical research on Hofstede's cultural values framework. Schaffer and Riordan (2003), in a paper published in *Organizational Research Methods*, reviewed the methodologies of cross-cultural research. Gelfand, Erez, and Aycan (2007) gave us an update of cross-cultural organizational behavior research in the *Annual Review of Psychology*. Even the *Academy of Management Journal* devoted two editorial essays (Eden & Rynes, 2003; Kirkman & Law, 2005) to take stock of the status of international management research published in the *Journal* and expressed pride in its accomplishments. These reviews convey a sense of progress, excitement, and anticipation that the twenty-first century is certainly going to be, or should be, the century of international management research.

About a decade ago, Lytle, Brett, Barness, Tinsley, and Janssens (1995) provided a state-of-the-art assessment of cross-cultural research in organizational behavior. Earley and Singh (1995) pointed out that the empirical literature in cross-cultural research is plagued with "confusion concerning the role of culture and national context" (p. 337). Cavusgil and Das (1997) discussed methodological challenges in comparative cross-cultural research in management. These as well as the aforementioned recent reviews identified many conceptual and methodological gaps in the burgeoning literature. They concur that much work remains to build a solid body of knowledge on management or organizational behavior across cultures and offer guidance on how to accomplish this task. Have researchers heeded the good advice of these scholars? The answer is, unfortunately, "Not very often."

Cross-cultural studies in cross-national contexts are more complex than are "domestic" cross-cultural studies. To begin with, this research requires cross-level theorizing and research methods by relating national level characteristics to individual- or team-level responses. Additionally, cross-national data collection introduces issues related to matching samples and construct equivalence. These challenges go beyond those faced by scholars studying cross-cultural differences in a single country or at a single level when cultural values are treated as individual differences variables (e.g., Erez & Earley, 1993). In this article, we focus on cross-national organizational behavior studies with national culture as the major explanatory variable.

To gauge the status of this research, we review the papers published in the leading management journals in the most-recent ten-year period. The rationale for focusing on the best work in the past decade is simple. It informs us on major advances and helps us to identify the challenges evident in even the best work on this important and expanding field. The publications in the high-quality journals should set the benchmark for theory and methods, and provide good

examples for future scholars. Through an in-depth and critical review of the best work, we aim to (1) identify the conceptual and analytical treatment of the concept of culture – which relates to construct validity; (2) assess the role of culture in explaining organizational behavior between the nations being compared – which relates to internal validity; (3) evaluate the meaning and generalizability of the knowledge gained to the nations being studied – which relates to external validity; and (4) offer recommendations to further advance this line of research.

We organize this article as follows. In the first section, Journal and Article Identification, we describe the criteria used in selecting the journals and in identifying the articles to include in the review. In the second section, Content Review, we organize the studies into research subject areas and analyze how researchers have treated the construct of culture and how well culture has informed substantive knowledge about organizational behavior. Section three is Method Review, where we address issues such as sample selection, research design, and statistical approaches used to assess measurement validity and testing hypotheses. We also identify the countries covered by these studies and the country profiles of the authors. From this analysis, we identify the methodological issues that may challenge the internal and external validities of the studies. Finally, in the Recommendations section, we call attention to basic work in construct definition and development, theory building that puts culture in the context of other national characteristics, and indigenous or country-specific research to advance knowledge of organizational behavior in different national contexts.

JOURNAL AND ARTICLE IDENTIFICATION

We relied on Podsakoff, MacKenzie, Bachrach, and Podsakoff (2005) to identify the list of leading management journals. To begin with, we selected journals that publish organizational behavior research. So *Strategic Management Journal* was excluded. We also excluded journals

oriented toward practitioners (e.g., *Harvard Business Review*) or publish only conceptual papers (e.g., *Academy of Management Review*). We supplemented this list with additional journals from Kirkman et al. (2006) and Werner (2002). Altogether, we identified 20 journals.

The article identification was based on our definition of cross-national cross-cultural organizational behavior. We define cross-national cross-cultural organizational behavior as the study of individual behavior and team processes in which national cultural characteristics play a major role as independent or moderating variables. Therefore, we focused exclusively on studies that draw samples from at least two nations and exclude studies in the multicultural but domestic settings. For example, Vandenberghe, Stinglhamber, Bentein, and Delhaise (2001) analyzed the generalizability of a multidimensional model of commitment among employees from 12 different nationalities working in the Translation Department of the European Commission. There is a possibility that the results were attenuated by the organizational culture, human resources practices, communication structure, and physical proximity. Another example is the study comparing negotiation behaviors of Americans to those of Japanese managers working in the same U.S. metropolitan city (Brett & Okumura, 1998). Such samples may not provide a true test of cross-national differences. First, expatriate managers may not be representative of managers in their home culture due to the selection process. Second, exposure to a foreign culture may introduce subtle changes in behavior and attitude among the expatriate managers. We further excluded studies in specific nations outside North America, known as “foreign domestic studies” (Ricks, 1985). For instance, the study of organizational citizenship behavior in Taiwan and comparison of the findings to those in the extant Western literature (e.g., Farh, Earley, & Lin, 1997) does not fit our review criteria. The recent reviews of cross-cultural organizational behavior research (e.g., Gelfand et al. 2007; Kirkman et al. 2006) have included

both domestic cross-cultural and foreign-domestic studies. We focus on true cross-national studies, in which the samples work and live in their own nations within their indigenous cultures.

Beyond requiring the sample to be cross-national, we considered only the studies that address research questions in organizational settings or issues couched within an organizational context. We further excluded studies that analyze the influence of culture on human resource systems such as compensation (e.g., Schuler & Rogovsky, 1998) or selection practices (e.g., Ryan, McFarland, Baron, & Page, 1999). Studies that validate measurement across cultures (e.g., Gibson, Zellmer-Bruhn & Schwab, 2003) or differences in cultural values across nations (e.g., Lenartowicz & Johnson, 2003) are also outside the domain of our review.

We identified the papers to be included in our review in the following manner. We read the titles of all the articles published in the 20 journals over the ten-year period, supplemented by a search using the keywords *culture, cultural, cross-cultural, nation, national, cross-national, country, compared, comparative,* or *across* in the abstracts of the articles. In addition, we checked the references in recent reviews of cross-cultural organizational behavior topics. We then read the short-listed papers. Finally, we identified 93 articles in 16 journals that fit our definition of cross-national cross-cultural organizational behavior research. Table 1 shows the list of 16 journals and the number of articles in each. Even though we made every effort to be thorough in our search, the possibility remains that we might have missed unintentionally some papers. Hopefully, any omissions would not significantly alter the conclusions of our review.

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

CONTENT REVIEW

Given that culture is a core construct in all these studies, we first identify the cultural variables used and measured in these studies. We then briefly summarize each paper for new knowledge gained in the substantive area and the role of culture in this knowledge.

Cultural Values Used

Most researchers use culture to refer to the fairly stable characteristics of a group that differentiate it from other groups. Over 50 years ago, Kroeber and Kluckhohn (1952) offered a definition of culture that is still widely cited today. It is, "patterns, explicit and implicit of and for behavior, acquired and transmitted by symbols, … the essential core of culture consists of tradition, … ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning elements of future action." (p. 181). Hofstede's definition of culture also is frequently referenced: "the collective programming of the mind that distinguishes one group or category of people from another" (1993: p. 89). Most recently, the Global Leadership and Organizational Behavior Effectiveness (GLOBE) project defines culture as "shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations" (House, Hanges, Javidan, Dorfman, & Gupta, 2004: p. 15). These definitions suggest that common experiences and shared meaning are important delimiters of a cultural group. Even though scholars generally agree that variations between groups can exist on multiple dimensions (cognitions and behaviors as well as values), cross-cultural research has focused on shared cultural values as the major source of differentiation among national groups.

The definitions of, and assumptions about, culture in the 93 studies are largely consistent, but there is great variation in its measurement. It ranges from using a general concept like nation

(which could represent multiple cultural values or other national characteristics) to focusing on a specific cultural value such as individualism or power distance. Fewer than half (43) of the 93 studies measured the cultural value(s) hypothesized to account for the differences in the phenomena analyzed. Table 2 summarizes the cultural values measured and the scales used to measure them in the 43 studies, along with the sources of the scales. Even though 43 studies measured culture, only 33 used the measured cultural value scores for hypotheses testing. Ten studies measured cultural values only to validate sample differences. This means that 60 or about two-thirds of the studies used nation as a proxy for culture.

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

In Table 2, we group the studies by the name of the scale mentioned in the papers. A total of 32 studies used a version of individualism or collectivism. Ten studies referred to *individualism/collectivism* (I/C) and treated it as a continuum. Six studies used the term *individualism* only, and another six studies used the term *collectivism* only. Five studies employed the measures of horizontal individualism and vertical collectivism. These 32 studies used a total of 15 unique sources for a measurement of this I/C construct. The Hofstede (1980, 1991, 1994, 2001) measures were used in five studies, the Singelis measures (1994, 1995) in eleven, and the Triandis measures (1988, 1994, 1998) in five. Two studies used the Earley (1993) scale, but one study (Gibson, 1999) referred to it as *collectivism*, whereas the other (Tinsley, 2001) referred to it as *individualism.* Kirkman and Shapiro (2001a, 2001b) used the collectivism scale by Maznevski et al. (1997), while Fu et al. (2004) used the House et al. (1999) in-group collectivism measure. The lack of consensus on the measurement for this cultural value is evident, a cause for concern in terms of construct validity and accumulation of knowledge.

The next most frequently measured value was power distance (PD) and its variants: hierarchy, egalitarianism-hierarchy, or hierarchical differentiation, used in 18 studies. Eight studies used the power distance scale from Hofstede (1980, 1991, 2001). Four used the hierarchy scale from Schwartz (1994). Two used the scale by Erez and Earley (1987), one referring to it as *power distance* (Lam et al., 2002) and the other as *hierarchical differentiation* (Tinsley, 2001). Kirkman and Shapiro (2001a, 2001b) used the measure by Maznevski et al. (1997). Similar to I/C, there is no information on the convergent validity of these multiple measures.

Beyond individualism-collectivism and power distance, 22 other values were used in 16 studies. The value measures by Schwartz (1992, 1994) seem to be gaining prominence and were used in nine studies, followed by the uncertainty avoidance scale by Hofstede in three studies. Tinsley (1998, 2001) used the scales of polychronicity and explicit contracting, treating them as cultural values even though both refer to a behavioral orientation. The former refers to a preference for multitasking, or simultaneous tasking, and the latter refers to a preference for overt codes and communications over informal indirect arrangements.

In summary, although the interest in individualism/collectivism and power-distance remains strong, recent research has begun to use a variety of other cultural values to examine differences in organizational behavior across national contexts. Also, the culture frameworks of scholars such as Singelis, Triandis, and Schwartz are beginning to supplement the Hofstede conceptualization. The proliferation of values and measurement in recent years is a distinctive feature of this literature. Ironically, this may be a hindrance to progress, a point we will discuss in the Recommendations section.

Next, we analyze the topics and types of theoretical models tested in the 93 studies, paying attention to the specific role of the cultural values.

Topics Studied

As shown in Figure 1, we organize the papers according to the role of culture in the theoretical model either as an independent variable (Type I) or as a moderator (Type II) – a typology suggested by Lytle et al (1995) and also adopted in Kirkman et al. (2006)'s review. Within each type, we further arrange the papers in terms of the research topic area, such as leadership, job attitudes, etc. These topic areas are categorized into studies that focus on the individual attributes (individual focused) and those that focus on the relationships between people (interpersonal focused), resulting in a total of 55 Type I and 38 Type II studies.

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

Type I Studies — Culture as Independent Variable

The most frequent topics in Type I studies are ethical orientation, negotiation, conflict management, and team behavior and processes. Five studies focus on the cognitions of employees or managers in a variety of areas without any systematic relationship among them. We group them loosely under the term *cognition*. The job behaviors category includes two studies on performance feedback and two studies on managerial use of different sources for dealing with work issues. Table 3 shows the 55 Type I studies, organized by research areas. The number of countries studied and journal where the paper was published also are indicated.

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

Ethical orientation. Eight papers focus on country variations in managerial attitudes toward ethics. Cullen, Parboteeah, and Hoegl (2004) conducted a 28-country study on ethically suspect behavior using Durkheim's institutional anomie theory (1964). They found that cultural values of achievement orientation and individualism related negatively to the managers' willingness to justify ethically suspect behavior, whereas universalism and pecuniary materialism related

positively to it. The authors further found that social institutional factors such as degrees of industrialization, socialism, and family breakdown to be associated with a high likelihood of these managers' accepting ethically suspect behavior. Average educational attainment of the society, however, related negatively to this lenient ethical attitude.

The study by Husted, Dozier, McMahon and Kattan (1996) tested the hypotheses that an MBA education may be a carrier of business ethics and may produce convergence in ethical orientation across nations. Among the samples of MBA students from Mexico, Spain, and the U.S., there was substantial agreement on objectionable practices. However, the moral reasoning of the respondents remained divergent across the three nations, with Mexico and the U.S. being the most different. The author acknowledged the problem of using a translation of an existing moral reasoning scale which may have unknown validity for the comparison cultures.

Jackson (2000) investigated the influence of corporate policy on ethical "grey areas" on manager's ethical decision making in five countries. They found corporate policy to not play a significant role in ethical decision making attitudes. However, perceived behavior of peers had significant influence on attitudes towards ethics across nations. Also the respondents' perception of top manager beliefs produced some minor national differences. In a ten-nation study, Jackson (2001), using the cultural values of uncertainty avoidance, individualism, and collectivism, hypothesized national differences on ethical judgments. Results based on detailed pair-wise analyses largely confirmed the hypothesized differences. In particular, managers from countries high on individualism and low on uncertainty avoidance assigned greater importance to relations with external stakeholders than did managers from countries with other cultural characteristics. However, neither study measured cultural values, and therefore the differences could be due to unmeasured institutional factors such as those considered in the Cullen et al. (2004) study.

Volkema (1999) investigated the perceived ethicality of negotiation, comparing the perceptions of MBA students in the U.S. and Brazil. Using Hofstede's value dimensions, he reasoned that U.S. respondents would differ from Brazilians on the likely use of five negotiation behaviors. He found the U.S. respondents to report less likelihood of information misrepresentation and bluffing than the Brazilian respondents. Since he did not measure cultural values, many other factors could account for the observed differences. Volkema (2004) extended the research to nine countries and used Hofstede's country scores on the four cultural values, along with two economic indicators (consumer price increase and or Gross Domestic Product or GDP per capita). He related them to five categories of negotiation behavior. The results of the study were not very strong, as only 4 out of a possible total of 30 regression coefficients were significant.

The studies by Robertson, Hoffman, and Herrmann (1999) and by Parboteeah, Cullen, Victor and Sakano (2005) compared the U.S. to Ecuador and Japan, respectively. Robertson et al. (1999) found the Ecuadorian managers to be slightly more ethically oriented toward the environmental concerns (deforestation and overfishing) than the U.S. managers. Parboteeah et al. (2005) used cultural values of individualism and collectivism (bud did not measure them) to hypothesize a higher benevolent ethical climate among accountants in Japan and a higher egoistic and principled ethical climate in the U.S. The authors also drew support for their arguments from religious underpinnings—Shintoism and Buddhism—which were argued to influence the worldview of the Japanese managers. The results were not entirely consistent with the hypotheses—American accountants consistently rated their companies as demonstrating a higher level of ethical climate than did the Japanese accountants. The responses of American

participants could have been influenced by the ethical problems that have pervaded the U.S. accounting industry in recent years, posing a threat to the internal validity of the findings.

Job behaviors. Bailey, Chen, and Dou (1997), on the basis of individualism versus collectivism values, argued that U.S. respondents expect success feedback, whereas Japanese and Chinese desire failure feedback. The results supported the hypotheses for the U.S. and Japan, but there was no difference between the U.S. and Chinese samples in terms of their success-feedback expectations. Another study focused on how individualists and collectivists would react to individual- or group-based feedback in terms of self-efficacy, performance, and job satisfaction (Earley, Gibson, & Chen, 1999). This study used samples from three countries (the U.S., China, and Czechoslovakia). Based on both measured cultural values of individualism/collectivism and the country proxies, the results were inconsistent with the predictions. In particular, collectivists reacted positively to both individual-based and group-based feedback. Smith, Peterson, and Schwartz (2002) studied how managers in 47 countries handled eight specific work events. The study used national culture scores from Hofstede (2001). Results suggested that cultural values predict sources of guidance that managers rely on when they pertain to vertical relationships. However, values are less successful in predicting reliance on peers. Another study, by Smith, Peterson, and Wang (1996), examined managers in China, the U.S., and Britain. They found that Western managers rely more on their own experiences, while Chinese managers rely more on rules and procedures. The authors used national culture to explain the differences, even though culture was not measured and the country proxy was used in the statistical analyses.

Cognitions. Abramson, Keating, and Lane (1996) compared the decision style preferences of Canadian, American, and Japanese managers using the Myers-Briggs Type Indicator (MBTI). The findings suggested significant differences between American and Canadian managers. In

particular, Canadians seemed to be more imaginative and theoretical, while Americans appeared to be more realistic and practical. However, this study did not measure values, leaving open the possibility of alternative explanations. In another study involving comparison of Japanese and U.S. samples, Chikudate (1997) used a method based on linguistic-oriented phenomenology to examine meaning of organizational life among U.S. and Japanese supervisors and subordinates. In interviews, they listed words describing life in the organization. The unique words from the two samples were combined. Subjects then were asked to estimate the distance between pairs of words. The multidimensional scaling analysis was applied to the data from the superiors and subordinates separately. The results show important differences in the way Japanese and Americans view authority and power. For example, Japanese managers tend to attach a lot of authority to their hierarchical positions, but American managers do not. However, the author also found that managers and subordinates in both Japan and the U.S. similarly related harmony and happiness in organizational life. Since this study did not measure culture directly, the results could be influenced by other sample differences as well.

DeVoe and Iyengar (2004) examined cross-cultural differences in how managers perceive motivation among their subordinates. Using samples from six countries in North America, Asia, and Latin America, the authors found that North American managers perceived employees to be more extrinsically than intrinsically motivated. Latin American managers saw their subordinates as more intrinsically motivated than extrinsically motivated. Finally, Asian managers perceived their subordinates to be equally motivated by intrinsic and extrinsic factors. However, there was no cross-cultural difference in terms of how employees viewed themselves—they always saw themselves as more intrinsically than extrinsically motivated. Like DeVoe and Iyengar (2004), Lam, Hui, and Law (1999) examined supervisors' perspectives on their subordinates' roles in

four countries. Results suggested that supervisors from all four nations had broader definitions of job roles than did their subordinates. In particular, supervisors from Japan and Hong Kong included many extra-role behaviors as expected parts of their subordinates' jobs. This study neither measured culture nor include any demographic variables as controls, suggesting that alternative explanations abound for the observed differences. Focusing on how behaviors of colleagues are viewed, Johns and Xie (1998) reported that Chinese employees view absences of colleagues from their work group more sympathetically than did the Canadians. No cross-cultural difference existed in terms of how the two samples viewed their own absences. This study controlled for individual differences variables but did not measure culture.

Well-being. Two studies examined the role of a nation's ambient temperature, relative to cultural values, for employee experiences of role stress. Van de Vliert and Van Yperen (1996) proposed an alternative explanation to an earlier study by Peterson et al. (1995) on the relationship of power distance and role stress. They argued that this correlation could be an artifact of a third variable, the temperature of the nation where the work was performed. Using the original data from Peterson et al. involving 21 nations, they found a positive correlation between temperature and role overload, even after controlling for power distance and a host of other economic indicators. Peterson and Smith (1997) pointed out the flaws in the sampling and design of the Van de Vliert and Van Yperen (1996) study. Using an enlarged sample of 32 nations and a more-refined temperature measure (from the city where the role-stress measure was obtained), they found power distance to relate to both role overload and role ambiguity after controlling for temperature. However, the correlation of temperature and role-stress was not significant after controlling for power distance. Peterson and Smith (1997) concluded that these correlations do not provide definitive evidence for a causal link between any of these variables.

The more important need is to interpret clusters and configuration of variables in international research due to the interdependent presence of multiple contributors to culture. We will elaborate on the configuration approach to cross-national studies in the Recommendations section.

Spector et al. (2001) examined the relationships of individualism to work locus of control and to well-being. Using data from 24 nations, and computing correlations at the nation/territory level, the authors found that individualism/collectivism to relate strongly to work locus of control, while it was unrelated to the measures of well-being. Since the analyses were at the ecological level, its meaning at the individual level is unknown.

Motivation. An interesting study was conducted by Niles (1999), a Sri Lankan by birth working in Australia at the time of the study. She reasoned that Christianity is not the only etiology of the Protestant work ethic. She refuted the popular pessimistic view of Buddhism and suggested that the Buddha formulated a work ethic encouraging hard work, initiative, striving, persistence, and ethics. She drew a stratified random sample of residents in Darwin, Australia, and Colombo, Sri Lanka. Ninety-eight percent of the sample from Colombo were Buddhists, and 68% of the Darwin sample were Christians. She found that the Sri Lankan respondents endorsed a work ethic more strongly than respondents from the Western culture. The study did not measure any cultural values, and the analysis did not include any other contextual factors. However, the stratified random sample improved the external validity of the study.

Sagie, Elizur and Yamauchi (1996) compared the achievement motivation of managers in five nations. The results were consistent with the hypotheses that achievement tendency would be highest among U.S. respondents with an individualistic orientation and lowest for the Hungarian and Japanese respondents with collectivistic orientation. However, the authors drew these conclusions without actually measuring the cultural values. Chan and Drasgow (2001)

compared the role of personality and cultural values in predicting motivation to lead. Using a sample from Singapore (military recruits and junior college students) and a sample from the U.S. (undergraduate students), they found the cultural values of individualism and collectivism related to motivation-to-lead in both countries. Using executive MBA students in 15 countries, Hofstede, Deusen, Mueller and Charles (2002) studied the importance of 21 business goals for tycoons (business leaders) and for the students themselves. Focusing on the rating of perceived goal priorities of the business leaders, the authors found the importance ratings of several business goals to correlate with power distance, uncertainty avoidance, individualism, and long-term orientation, attesting to the importance of a nation's cultural values for goal motivation.

Perceptions of leadership. The four papers on this topic sought to verify the cross-cultural generalizability of leadership concepts. Using the GLOBE dataset involving 6,052 middle managers from 22 European countries, Brodbeck and coauthors (2000) concluded that concepts regarding outstanding leadership are culturally determined. Also using the GLOBE dataset, Den Hartog, House, Hanges and Ruiz-Quintana (1999) examined the universality of charismatic or transformational leadership in 62 nations. Results suggested that aspects of charismatic or transformational leadership as contributors to perceptions of outstanding leadership are universally endorsed. They also found national differences on many other leadership attributes. This research had a careful matched sampling plan across the nations along with rigorous measurement validation, contributing to both internal and external validity. Javidan and Carl (2004) found both Canadian and Iranian samples to describe charismatic leadership in terms of vision, tenacity, intellectual challenge, self-sacrifice, and eloquence. Javidan and Carl (2005) compared Canadian and Taiwanese leadership attributes by asking managers from both countries

to assess their immediate supervisors. Terms such as visionary, symbolizer, auditor, and self-sacrificer were common across these two cultures. Neither studies measured culture.

Justice/reward allocation. Distributive justice provided the theoretical backdrop for three studies in this area. Giacobbe-Miller, Miller, and Victorov (1998) reported the results of two studies involving American and Russian samples. In a simulation experiment, managers in both countries emphasized productivity (that is, the equity rule) over co-worker relations and equality as criteria for pay allocation. Similarly, in the second study, both American and Russian students preferred the equity rule. In a later paper (Giacobbe-Miller, Miller & Victorov, 2003), these authors found American and Russian managers to emphasize more productivity and less equality than Chinese managers using scenario measures but found no significant differences using a survey scale on "beliefs about inequality" (Kluegel & Smith, 1986). Murphy-Berman and Berman (2002) examined cross-cultural differences in perceptions of distributive justice using samples from Hong Kong and Indonesia, both of which are collectivistic cultures. Results suggested that Hong Kong respondents viewed the use of merit as fairer than the use of need. On the contrary, the Indonesian respondents saw the use of need as fairer than the use of merit. The study thus highlights the need for a nuanced differentiation between nations generally considered to belong to the same cultural cluster. However, the differences also could be due to other non-culture factors since the cultural values measured were for examining sample difference and were not for hypotheses testing.

Negotiation. Adair and Brett (2005) used a creative design to compare the negotiation behavior in high-context and low-context cultures (Hall, 1976) over four stages of the negotiation process. They used samples of negotiation dyads in high-context, low-context, and mixed context from 8 nations. Results confirmed the hypothesized differences in the patterns of

negotiator behavior across cultures and time. The process research and the use of multiple nations strengthen both the internal and external validity of this study. In another study, Adair, Okumura, and Brett (2001) found the U.S. and Japanese negotiators (representing low- and high-context cultures, respectively) to differ in information exchange and influence behaviors. Also, Japanese negotiators adapted their behavior in intercultural negotiation more than the U.S. negotiators. In this study, the authors statistically verified that the Japanese valued hierarchy more than the US negotiators while the US negotiators valued individualism more than did the Japanese participants. However, the hypotheses were tested using nation as a proxy for culture.

Gelfand and Christakopoulou (1999) compared negotiation cognition of people in the U.S. and Greece. They used a two-week computer-mediated negotiation simulation for data collection. The results were consistent with the hypothesis that members of an individualistic culture (U.S.) would commit a fixed-pie-error more than members of a collectivistic culture (Greece) would. In another study, using samples from the U.S. and Japan, Gelfand et al. (2002) predicted that a self-serving bias of fairness in conflict situations, hypothesizing that the focus on positive attributes among people from individualistic cultures (U.S.) would be less prevalent in collectivistic cultures (Japan). The hypothesis was supported in four studies using different methodologies (free recall, scenarios, and a laboratory experiment). Successful replication across studies increased both internal and external validity of the study. Tinsley and Pillutla (1998) compared the negotiation norms of U.S. and Hong Kong subjects. They hypothesized differences based on the cultural values of self-enhancement, self-transcendence, conservatism, and openness to change, which were measured using the Schwartz (1992) value inventory. Results supported the hypothesized differences, as U.S. negotiators subscribed to self-interest and joint problem-solving norms and Hong Kong negotiators subscribed to an equality norm.

Conflict management. Five studies dealt with this topic, of which two were by Tinsley (1998, 2001) and one by Tinsley and Brett (2001). In the 1998 study, using the culture dimensions of hierarchical differentiation, explicit contracting, and polychronicity, Tinsley hypothesized that U.S. business managers would prefer the integrating mutual interests while resolving conflicts, Germans would prefer utilizing existing regulations for conflict resolution, and the Japanese would defer to those with high status power. Results confirmed the majority of the hypotheses. In a later study (Tinsley, 2001), four cultural values (individualism, hierarchy, polychronicity, and explicit-contracting) predicted differences in the use of different patterns of conflict management strategies among managers from Germany, Japan, and the U.S. In a third study, Tinsley and Brett (2001), using the summer intern hiring simulation, compared the conflict norms of Hong Kong and U.S. managers. Based on the differences between these two cultural groups in individualism, egalitarianism, and openness to change, the authors hypothesized that the U.S. managers would be more likely to discuss, synthesize mutual interests, and resolve more issues than the Hong Kong managers. Hong Kong managers, on the other hand, would be more likely to show concern for authority and collective interests and to send more issues to higher management than the U.S. managers. The hypotheses were largely confirmed. Also, to ensure that their sample generalized to American and Hong Kong cultures, the authors collected data on cultural values using a short form of the Schwartz (1994) survey. The results suggested that the samples were representative of their cultures.

Morris et al. (1998) compared the conflict resolution approaches in the U.S., China, India, and the Philippines, using MBA students in each country. They confirmed that societal conservatism values positively relate to the use of an avoiding style, while self-enhancement and openness to change positively relate to the use of a competing style. Further, Chinese subjects

reported a greater tendency to use the avoiding style than the participants in the other three countries, while the U.S. subjects reported a greater tendency to use the competing style relative to the others. Finally, Gelfand, Nishii, Holcombe, Dyer, Ohbuchi and Fuhuno (2001) examined the cognitive representation of conflict in the U.S. and Japan. Using multidimensional scaling analyses, the authors compared U.S. participants' views to Japanese participants' views of U.S. and Japanese conflict episodes. Results suggested the presence of a universal, or etic, dimension of conflict construal. Participants from both cultures construed conflict through a compromise-versus-win frame. There were also unique dimensions of construal within each culture. This study went beyond earlier research that imposed a common conflict frame and examined differences in the common dimensions. It suggests the need to explicate both universal and culture-specific elements of conflict, negotiation, or other behaviors in future research.

Cooperation/trust. Based on the individualism/collectivism argument, Chen and Li (2005) conducted two cross-national experiments comparing cooperative tendency between Hong Kong and Australian respondents. As hypothesized, Hong Kong respondents made less cooperative decisions than the Australians did in mixed motive business situations when dealing with strangers in their home location. However, they were more cooperative with compatriots than with foreigners when they were in a foreign territory. These studies provide robust findings on the lower tendency of collectivists to trust and cooperate with out-group members.

Marshall and Boush (2001), using the individualism/collectivism framework, examined three decision-making simulations between American and Peruvian export managers. Results indicated an erosion of cultural effects with the passage of time, suggesting the dynamic nature of culture. In particular, they found that personal characteristics and relationship history overrode the influence of culture as the managers got to know each other. Huff and Kelley (2003)

examined the differences in trust across seven countries, using the individualism/collectivism argument also. This study reported higher levels of trust in the U.S. than in Asian countries. Similar findings were reported in Huff and Kelley (2005), who observed that U.S. managers showed higher levels of trust compared to Asian managers. The two Huff and Kelley studies (2003, 2005) provided further evidence to suggest that people from collectivistic cultures express less trust in out-groups (people outside the organization, such as suppliers and customers) than those from the more individualistic cultures.

Influence tactics. Fu and Yukl (2000) examined the perceived effectiveness of influence strategies. The authors reasoned that U.S. and China respondents would differ on such perception due to differences in cultural values of power-distance, uncertainty avoidance, and short-term versus long-term orientation. They found U.S. managers rated rational persuasion and exchange as more effective than did Chinese managers. For Chinese managers, coalition tactics, upward appeals, and gifts were viewed as more effective influence tactics.

Ralston, Vollmer, Srinvasan, Nicholson, Tang and Wan (2001) compared views on upward influence strategies across six cultures. Results suggested that there is broad agreement across countries on whether an influence tactic is seen positively or negatively. However, three distinct categories were visible as well. The Dutch and Americans viewed the use of soft influence strategies (e.g., image management) positively and hard influence strategies (e.g., coercion) negatively. Germans and Indians considered soft strategies less acceptable than the Dutch and Americans. At the same time, they also viewed hard strategies negatively. The Mexican and Hong Kong managers viewed hard strategies as reasonably acceptable, while they saw soft strategies as less acceptable than did the Dutch and Americans. Neither the Fu nor the Ralston studies measured culture, introducing ambiguity in the cultural interpretation of the findings.

Team behavior and processes. Earley (1999) examined the influence of power distance and member status on team efficacy using an experimental design and senior managers in four nations: the U.S., the U.K., France, and Thailand. The first two countries represent low power distance and the latter two represent high power distance. The results showed that high-status members (male, older, or better-educated members) had a proportionally larger influence on the collective efficacy and performance of the team in high power distance cultures, whereas collective efficacy was tied to the judgments of all group members in low power distance cultures. With better controls in an experimental design, this study provided reasonable confidence in the importance of the role of member characteristics that may infer status-differential and power distance value for effective teamwork.

Harrison, Mckinnon, Wu and Chow (2000) explored the cultural factors that may influence employee adaptation to fluid work groups in Taiwan and Australia, representing countries differing in collectivism and power distance. Australian managers reported employees' adapting more readily to working in different teams, working under different leaders, and taking on leadership of project teams than the middle managers in Taiwan reported. The two samples were matched in terms of the functional background of the managers, size and industries of the firms, and local firms. These additional controls provided greater confidence in attributing the observed differences to cultural values, even though the values were not measured. Gomez, Kirkman, and Shapiro (2000) analyzed the evaluation of team member behavior by part-time MBA students in the U.S. and Mexico, representing individualistic and collectivistic cultures, respectively. After controlling for country, collectivism (measured at the individual level) had a positive relationship to the evaluation of a teammate. Furthermore, the evaluation was higher for in-group members among the Mexican respondents than among the U.S. respondents.

Merritt and Helmreich (1996) used samples of flight attendants and pilots from the U.S. and seven Asian countries (Hong Kong, Japan, Korea, the Philippines, Thailand, Singapore, and Taiwan) to study toward flight deck teamwork and leadership. A multidimensional scaling analysis produced three dimensions that corresponded to different clusters of cultural values. The responses were similar among the Asian respondents and consistent with high collectivism and high power distance orientation. U.S. pilots expressed views that reflected high individualism and low power distance values. The authors suggested that the attitudinal similarity among the Asian groups could be due to the monocultural bias of the questionnaire toward the Asian group. However, the differences in sample characteristics (the Asian respondents much less experienced than the U.S. respondents) also could have accounted for the differences observed.

In a highly creative study, Gibson and Zellmer-Bruhn (2001) compared national differences in teamwork metaphors used by employees in six multinational corporations in four countries: the U.S., France, Puerto Rico, and the Philippines. Using content analysis of in-depth interview data, the authors identified five metaphors: military, family, sports, associates, and community. Results confirmed national variations in the use of the five metaphors. Specifically, countries high in individualism (U.S. and France) tended to use the sports or associates metaphors while countries high in power distance (Philipines and Puerto Rico) tended to use the military or family metaphors. Further, power distance and collectivistic values were negatively associated with the use of teamwork metaphors that emphasized clear roles and broad scope. These results suggest that the meaning of teamwork may differ across cultures and, in turn, imply potential differences in team norms and team-member behaviors.

Kirkman and Shapiro (2001a, 2001b) conducted two studies using the same data set of 461 members in 81 self-management teams from four countries: Belgium, Finland, the Philippines,

and the U.S. In one study (2001a), the focus was on how cultural values influenced employee job attitudes (satisfaction and commitment) by influencing employees' resistance to teams or to self-management. The second study (2001b) tested the same hypotheses, except the outcome was team effectiveness and empowerment. The authors used the cultural values of collectivism, power distance, doing orientation, and determination. The hypotheses were largely supported, as resistance fully mediated the influence of cultural values for team outcomes and partially mediated the influence of cultural values for individual-level outcomes. Further analysis showed culture's having a stronger effect on resistance in some countries than in others. For example, determinism was more strongly associated with resistance to self-management among U.S. than among Philippine respondents. Finally, Wade-Benzoni et al. (2002) examined cross-cultural differences in cognitions and behaviors in a social dilemma situation across Japan and U.S. samples. Results indicated that the Japanese decision makers in teams used the equal allocation rule more and expected others to be more cooperative than did the decision makers in the U.S. teams. This study measured the cultural values to ensure that the samples were representative of their cultures. The culture scores, however, were not used in testing the hypothesis.

It is important to note that among the eight studies focusing on teams, five analyzed outcomes at the individual level. Only Earley (1999), Kirkman & Shapiro (2001b) and Wade-Benzoni et al. (2002) conducted the analysis at the team-level. Thus, knowledge about how team behavior or process differs across nations is still limited.

Type II Studies — Culture as Moderating Variable

The topics receiving the most attention in type II studies are job attitudes, justice and reward allocation, leadership or managerial behavior, and well-being. Studies of employee job performance, responses to job satisfaction, and exchange behavior are loosely grouped under the

job behavior topic. Only two studies focused on the moderating effect of culture on teams. The 38 Type II papers, organized according to research areas, are listed in Table 4

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

Job attitudes. Glazer and Beehr (2005) examined whether the effect of role stressors (ambiguity, overload, and conflict) on turnover intentions varied across four cultures. Using samples of nurses from Hungary, Italy, the U.K., and the U.S., and using a multi-group structural equation path analysis, they concluded that stress is largely a culture-general process. The use of participants from similar jobs (nursing) across nations helped authors control for effects of industry and profession. However, effects of other contextual factors, such as government regulation and labor laws governing the nursing profession in each country, could potentially provide alternative explanations as well. Glazer, Daniel, and Short (2004) also used samples of nurses from those same countries. In this study, they examined the relationship between personal values and commitment. Results using mediated regression analysis suggested that values partially mediated the effects of countries on affective commitment.

Grandey, Fisk, and Steiner (2005) examined the moderating role of emotion culture on the relationship between emotion regulation and job satisfaction using samples from France (representing impulsive culture) and the U.S. (representing institutional culture). Results suggested that the relationship was weaker for French employees than for U.S. employees. However, Grandey et al. (2005) did not measure emotion culture. Therefore, one can only indirectly infer that emotion culture played the hypothesized moderating role and that other cultural or institutional factors such as customer service climate did not play a role in the model.

Similar to Grandey et al., Huang and Van de Vliert (2003) examined the moderating role of culture in the relationship between job characteristics and job satisfaction, using a sample

comprising 49 nations. Besides the cultural values, they also included other contextual variables such as national wealth and social security. Although it is not possible to generate hypotheses for all possible cultural/national predictors, like Cullen et al. (2004), these authors ventured beyond the commonly used national culture dimensions. Another important feature of this study was testing a cross-level model. We will return to these two important aspects of this paper—multiple national contexts and cross-level modeling—in the Recommendations section.

Like Huang and Van de Vliert (2003), Hui, Au, and Fock (2004) also conducted a cross-level study. In particular, they examined the moderating effect of power distance on the relationship between empowerment and job satisfaction, using three studies. The first is a 33-country study and it used Hoftstede's power distance measure at the nation level and control for national wealth measured by GDP. Study II measured power distance at the individual level using samples of Canadian and Chinese hotel front line employees. Study III, also compared Canada and China, added causal support to the survey findings in Study I and II by using an experimental design. The hypothesis on the moderating role of power distance was supported in all three studies. The relationship between empowerment on job satisfaction was stronger in low power-distance cultures than in high power-distance cultures. Money and Graham (1999) examined whether a model of salesperson performance works similarly in Japan as it does in the U.S. The findings suggested that the financial aspects of a job are more important for the sales personnel in the U.S. On the other hand, value congruence played a more-important role in driving job satisfaction among Japanese participants. The paper suffered from an omission common to many papers in this review—that of not measuring culture directly. And since neither culture nor other cross-national difference factors were measured, it is difficult to tease out the effects of hypothesized cultural values from other contextual variables.

Similar to Hui et al. (2004), Robert and his coauthors (2000) examined the moderating role of culture in the relationship between managerial practices (empowerment and continuous improvement) and job satisfaction. Results suggested that continuous improvement was positively associated with satisfaction in all samples (the U.S., Mexico, Poland, and India). However, empowerment was negatively associated with satisfaction in India but positively associated in the other three samples. This paper measured horizontal and vertical individualism and collectivism to validate sample differences. Interestingly, results suggested that India was not the most vertical culture in the sample as presumed, thereby highlighting the importance of actually measuring cultural values and then including culture scores in statistical analyses. Sweeney and McFarlin (2004) did not test the moderating role of culture directly. They studied the applicability of social comparison theory in 12 nations, expecting differences based on the cultural values of individualism and collectivism. Specifically, the authors argued that samples from individualistic countries will show a stronger effect of pay comparisons on income satisfaction while this effect will be weaker in collectivistic countries. However, in contrast to the predictions, after controlling for actual pay level, three different forms of pay comparison (comparison with compatriots, with those having similar education, and with those in similar jobs) were predictive of income satisfaction in all 12 nations, with minor differences between the Western and other countries in the sample. The authors explained that the similarity in educational level may account for the results, suggesting that culture may not be the only explanation for income satisfaction.

Job behaviors. Bagozzi, Verbeke, and Gavino (2003) examined how sales personnel in an interdependent-based culture (Philippines) and an independent-based culture (the Netherlands) experienced and self-regulated shame, although the paper did not measure the two forms of self-

construal (interdependent and independent) directly. Results suggested that while Filipino and Dutch employees experienced shame in largely similar ways, they responded to the experience differently. Also using a sample of salespeople, Dubinsky et al. (1997) reported that the relationships between personal values and job outcomes such as performance are similar across U.S. and Japanese employees. Thomas and Pekerti (2003), however, reported cross-cultural differences in the relationship between job satisfaction and job behaviors. The nationality of the participants (Indonesia representing vertical collectivism and New Zealand representing horizontal individualism) moderated the relationship between job satisfaction and exit, loyalty and neglect, but not voice. Specifically, high job satisfaction had a stronger effect on reducing exit and neglect for New Zealanders than for Indonesians. The interaction results for loyalty were not clear. This study also validated the cultural profiles of the participants even though they did not use these measured variables in the hypotheses testing.

Thomas and Au (2002) investigated the moderating influence of horizontal individualism and vertical collectivism on the relationship between job satisfaction and quality of job alternatives to behavioral responses in the form of exit, voice, loyalty, and neglect. Results suggested that culture moderated several relationships. For example, the quality of job alternatives had a stronger relationship with exit for those with high horizontal individualism. Unlike Thomas and Pekerti (2003), this study not only verified the cultural values of the samples, it tested the hypothesized role of culture. Using nation as a proxy, Greer and Stephens (2001) compared the tendency to escalate commitment between Mexican and U.S. decision-makers. Consistent with the expectations that people in higher power distance had lower tolerance for mistakes, Mexican subjects were significantly more likely to escalate and report

higher confidence in their decision than were the U.S. subjects. While culture was not measured, this study controlled for a large number of sampling and individual differences variables.

Well-being. Spector and colleagues conducted two studies on this topic. In Spector et al. (2002), it was hypothesized that individualism/collectivism would moderate the relationship between locus of control and well-being. However, data from 24 "geopolitical" entities did not support this hypothesis. This paper used Hofstede's national level I/C measure. In another study, Spector et al. (2004) reported that samples from Anglo (Australia, Canada, England, New Zealand, and U.S.), as compared to Latino (Argentina, Brazil, Colombia, Ecuador, Mexico, Peru, and Uruguay) and Chinese (Hong Kong, People's Republic of China, and Taiwan) regions, demonstrated a stronger positive relationship between work hours and work-family stressors. The authors explained this finding by arguing that Anglos view working extra hours as taking time from their families, and that such thoughts may result in stress and related outcomes. The study based its arguments on cross-cultural differences in terms of individualism/collectivism. However, this dimension was not measured, thus throwing open the possibility of other contextual factors impacting the results.

Also investigating work and family demands, Yang, Chen, Choi, and Zhou (2000) found that family demand had a stronger effect on work-family conflict in the U.S. than in China. On the other hand, work demand had a stronger effect on work-family conflict in China than in U.S. The findings of Schaubroeck, Xie, and Lam (2000) , on the other hand, suggest that the pattern of three-way interactive effect of job demands, job control and efficacy on coping and health may be cross culturally generalizable. However, the operative theory for efficacy (self- versus group-oriented) differs across cultures. This paper used the idiocentrism and allocentrism scale (Triandis & Gelfand, 1998), which represents the individual-level manifestation of

individualism/collectivism. Actual measurement of cultural values in the analyses added to the validity of this study at the individual level, but the role of national culture remains ambiguous.

Sexual harassment. This topic was examined in two studies. Cortina and Wasti (2005) examined cultural implications of coping responses to sexual harassment in the U.S. and Turkey. Anglo-American women, representing less patriarchal and collectivistic culture, were more likely to use detached coping, trying to forget the stressor or make no coping efforts; while Hispanic-American and Turkish women, representing more patriarchal and collectivistic cultures, were more likely to use avoidant-negotiating coping, trying to avoid seeing the harasser or negotiate with him. Wasti et al. (2000) examined whether the model of sexual harassment proposed by Fitzgerald and colleagues (1997) is generalizable to Turkey, a culture that is more patriarchal than the US. The measurement and structural models showed good fit when estimated separately for the two cultures. However, the invariant simultaneous structural model showed somewhat weaker fit indices as compared with the individual models. Overall, the authors concluded that the Fitzgerald and colleagues' model is generalizable to Turkey. One weakness of the two studies on sexual harassment is that both studies used nation as a proxy for culture. Therefore, one cannot be sure whether culture played the hypothesized role in the model.

Justice/reward allocation. In an interesting three-study examination of the moderating role of culture, Brockner, Chen, Mannix, Leung and Skarlicki (2000) found that the relationship between procedural fairness and outcome favorability was stronger among participants with more-interdependent forms of self-construal compared to those with independent self-construal. Study 2 of this paper involved the actual measurement of self-construal. Fischer and Smith (2004) investigated the role of cultural values, using Schwartz value survey, in the relationship between reward allocation decisions and perceived justice. The results suggested that self-

enhancement versus self-transcendence was a stronger moderator of the relationship than openness to change versus conservation. Specifically, the authors found that those valuing self-enhancement perceive allocation decisions based on work performance or seniority to be fairer than those valuing self-transcendence. In another study on allocation preferences, Chen, Meindl, and Hui (1998) found that Americans and Chinese responded to the situational factors of task interdependence and system goals in a similar manner. Both the U.S. and Hong Kong participants preferred the equity rule under low task interdependence while the equality rule was preferred under high task interdependence. This study included measures of achievement motivation and individualism/collectivism, thus adding to the validity of results. In another study involving U.S. and Hong Kong samples, Lam, Schaubroeck, and Aryee (2002) found that power distance, but not individualism, moderated the relationship between perceived justice and satisfaction. That is, the relationship between justice perceptions and work outcomes (such as absenteeism and job performance) was stronger for low power distance individuals than for high power distance individuals. This study measured both power distance and individualism.

Leung, Su, and Morris (2001) hypothesized cross-cultural differences in employee reactions to feedback drawing arguments on the cultural variation in terms of power-distance between China and U.S. Results supported the arguments. Chinese respondents reacted less negatively to supervisory criticism compared to the U.S. respondents. However, rather than actually measuring the cultural values, this study used country proxy to infer culture. Van de Vliert et al. (2004) also studied employee reactions to feedback using a scenario study with a Chinese and a Dutch sample. They used the argument of person-culture fit. Individualists responded more positively to individual-focused feedback, while collectivists responded positively to group-focused feedback. Mixed-mode or mismatched feedback conditions produced the most negative reactions

to both positive and negative feedback. The study used the measured culture scores rather than country proxy to test the culture effect.

Mueller, Iverson, and Jo (1999) examined whether there were cross-cultural differences between met expectations and justice perceptions. Their study found that meeting expectations of autonomy were more influential in explaining justice evaluation in the U.S. compared to Korea, whereas meeting expectations of advancement opportunities played a more-salient role in Korea. Cross-cultural differences were found in terms of compensation-award decisions as well. Using samples of executive education participants from China and the U.S., Zhou and Martocchio (2001) found that Chinese managers rely more on work performance and personal needs when making monetary decisions but put more emphasis on the relationship with co-workers and managers when deciding on nonmonetary decisions. This paper drew cross-cultural difference arguments from the individualism/collectivism framework, but, like many other studies, it did not measure cultural values.

Negotiation. Only one study, Gelfand and Realo (1999), tested the moderating effect of culture in the negotiation domain. This paper argued that accountability, that is, being answerable for one's actions, will have different impact on negotiation outcomes depending on individualism and collectivism values of the negotiators. The hypotheses were tested using a laboratory study (which used Caucasian and Asian American students in U.S.) and a judgment study, which compared a U.S. (an individualistic culture) and an Estonian (a collectivistic culture) samples. The authors found that, depending on negotiators' collectivism, accountability had differential effects on their psychological states, behaviors, and cooperation and competition. Specifically, in high-accountability situations, negotiators with low levels of collectivism

achieved lower outcomes as compared to those with high levels of collectivism. One strong point of this paper was that both studies in this paper involved measurement of cultural values.

Leadership behaviors. Six studies examined issues related to leadership/managerial behavior. Agarwal, DeCarlo, and Vyas (1999) examined a leadership model connecting leadership style (initiation of structure and consideration) and organizational commitment. The authors concluded that the model worked relatively similarly in the U.S. and India despite reported differences in various cultural dimensions. This suggested that there are other national-level factors that might negate the prevalent culture-difference arguments. However, unlike Agarwal et al. (1999), Dorfman and colleagues (1997) reported mixed results. They found three leader behaviors (supportive, contingent reward, and charismatic) to be universal across five nations. However, directive, participative, and contingent-punishment behaviors were culture-specific in terms of their effect on organizational commitment and job performance, based on a functional equivalence test, i.e., evaluation of equivalence of paths in the causal models.

Ensari and Murphy (2003) similarly found cross-cultural differences in the attribution of charisma. Their study suggested that in individualistic culture (U.S.), a leader's prototypical characteristics were more effective in the formation of leadership impression, while company performance was more effective in leadership attributions in a collectivistic culture (Turkey). This study used Triandis et al.'s individualism/collectivism scale to ensure that the two samples fit the cultural assumption about Turkey and the U.S. Spreitzer, Perttula, and Xin (2005) similarly reported the moderating effect of the superior's traditionality on the relationship between transformational leadership and leadership effectiveness.

The study by Pillai, Scandura, and Williams (1999) found the quality of the leader-member exchange relationship to be associated with job satisfaction in five countries. However, lack of

actual measurement of cultural values and the inclusion of few control variables impose limitations on internal validity of this study. Using data from 12 European countries, Elenkov and Manev (2005) found that culture influenced leadership behavior, which in turn influenced organizational innovation. Culture also moderated the relationship between leadership behavior and innovation in general. This study used country-culture scores from Hofstede.

Influence tactics/Political behaviors. Fu and colleagues (2004), based on 12-nation data from the GLOBE project, reported that cultural values moderated the relationship between social beliefs such as cynicism and perceived effectiveness of several influence strategies. This study used the Hierarchical Linear Modeling (HLM) analysis, since the model was specified at two levels—individual and national. Specifically, in cultures higher on future orientation, in-group collectivism, uncertainty avoidance, and those believing in fate control are more likely to use assertive and relationship based influence strategies. Vigoda (2001) examined cross-national differences between perception of organizational politics and employee behavior. The results suggested that organizational politics affected U.K. employees more strongly than Israelis. Specifically, participants from the U.K. displayed higher exit and neglect intentions and expressed lower loyalty and job satisfaction as a result of perceived organizational politics. This study controlled for sample differences but did not measure the hypothesized cultural values.

Team behavior and processes. We found two studies in this research area. Gibson (1999) found support for the moderating influence of collectivism on the relationship between group efficacy and group effectiveness in such a way that when collectivism was high, group efficacy was positively related to group effectiveness. Lam, Chen, and Schaubroeck (2002) also found the moderating role of allocentrism and idiocentrism, individual level manifestations of the cultural values of collectivism and individualism, respectively. They found that allocentrism

moderated the relationship between perceptions of group participative decision-making opportunity and group performance. Similarly, idiocentrism moderated the relationship between perceptions of individual participative decision-making opportunity and individual performance.

Summary and Assessment

The work in these 93 papers published in the leading journals suggests progress in both the topics studied and the cultural values used. Each study was well conceived and executed, providing new insight on various aspects of organizational behavior in the nations studied. The studies used a variety of culture dimensions along with many different measures for the major constructs of individualism and collectivism. However, there are also several issues that have created some difficulty in the interpretation of findings. For example, different names were often used for similar constructs (e.g., hierarchy, egalitarianism, power distance). Many studies used country as a proxy for culture. Few studies considered non-cultural variables, either theoretically as predictors or empirically as controls. This suggests the possibility of many alternative explanations for the observed differences across the nations studied. The large number of topics, while providing breadth in the coverage of the study domains, also shows a rather fragmented approach without a clear paradigm or a dominant theoretical framework. No major theories of culture, beyond the original thesis of culture as trait (Hofstede, 1991, 2001, 2006), were developed and tested in these organizational behavior topics published in the management-oriented journals. Studies essentially aimed to confirm that work behavior, attitudes, or perceptions differ as a function of specific cultural values with or without measuring them. While each study makes a contribution to knowledge, as a collection, the issues raised compromise our confidence that the observed similarities or differences in organizational behavior are due to culture.

METHOD REVIEW

This section provides an overview of issues related to research methods. We begin with a discussion of research design, with attention to the method of data collection and the level at which the data were analyzed. We then discuss issues related to sample characteristics, measurement quality checks, and statistical tools to test the hypotheses. In addition, we present information on the countries studied and the country profiles of the authors of the papers. We report the observations separately for the two types of studies (Type I and Type II). Table 5 summarizes the methodological profile of the 93 studies.

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

Research Design

The most commonly used research design is questionnaire surveys (63%), followed by simulation experiments (22%) and scenario-based surveys (20%). A large proportion (76%) of Type II studies uses the survey method, whereas simulation experiments are common in Type I studies (25%) on the topics of negotiation, conflict, cooperation, and justice. A few studies use interviews to complement their data collection. For example, Harrison et al. (2000) use both a structured questionnaire-based survey and open-ended personal interviews. In a laudable, but not easily replicable, data collection exercise, Gibson and Zellmer-Bruhn (2001) interviewed the 107 individuals in four countries. Such interviews enabled them to generate metaphor data inductively from the local interviewees' natural mental processes, thereby reducing the bias that may exist if they were to use an existing model in a deductive approach.

Level of Analysis

We define the level of analysis by the unit of measurement and the level at which the hypotheses are tested. Individual level means both the independent and the dependent variables

are measured at the individual level and the hypotheses are tested at that level. Group or national level means both are measured and hypotheses tested at that level. When the dependent variable level is measured at the individual level and the independent variable is at the group (or national) level, they are cross-level studies. Among the 93 studies, three are analyzed at the group level, seven are at the national level, and four are cross-level with culture as the higher level and employee responses as the lower level construct. In other words, ninety-six percent of the studies are at the single level – individual, group or nation. This is truly surprising, given the cross-level nature of the phenomenon, which by definition involves the integration of a macro characteristic (national culture) with micro processes (individual and group behavior at work).

Sample Characteristics

Of the 93 studies, 71% used working employees or manager samples, 23% used MBA or executive students, and 12% used undergraduate students. Not surprisingly, the undergraduate samples were mostly used in negotiation (e.g., Gelfand et al., 2001), justice (e.g., Chen et al., 1998), and cooperation (Chen & Li, 2005) research. The use of working managers and employees is a major strength of this line of research.

Sample Equivalence

Since the purpose of cross-cultural studies is to compare across samples from different populations (cultures or nations), it is important that the sample represent its population and the characteristics of the comparison samples be as equivalent as possible. Without meeting these requirements, it is difficult to estimate the true effect of culture. Few studies use random samples (except e.g., Niles, 1999) but many studies made efforts to ensure that samples from different countries were equivalent. Fifty-two studies (56%) discussed sample equivalence issues, out of which 24 studies also conducted statistical tests of sample demographics. Only ten studies (11%)

finally conclude that there is no significant difference between the samples in terms of the demographic characteristics. Since less than one-third (29%) of all studies include the respondent demographics as control variables, it is unknown whether, and how many of, the differences observed between nations might be confounded by sample differences.

Measurement Equivalence

Cross-cultural scholars have highlighted the importance of ensuring measurement equivalence before testing theoretical relationships (e.g., Cavusgil & Das, 1997; Riordan & Vandenberg, 1994; Schaffer & Riordan, 2003). The most often used tests are configural and metric equivalence or invariance (Vandenberg & Lance, 2000). Configural invariance refers to the equality of factor structures or equal number of factors and factor patterns. It is achieved by good fit indices on the single-sample confirmatory factor analysis (CFA). Metric invariance is achieved when all factor-loading parameters are equal across groups by using a multigroup CFA and comparing changes in fit indices between the constrained and unconstrained models. In our review, 23% report the configural equivalence test, while 22% report the additional metric equivalence test. Since type II studies are interested in the equivalence or non-equivalence of a conceptual model between cultures, more studies tested measurement equivalence. Testing for equivalence, however, does not mean achieving it. Parboteeah et al. (2005), for example, performed a metric equivalence test and found the Japanese factor structure of the ethical climate to be different from the U.S. factor structure. The authors selected different item to construct culture-specific factors and performed separate CFAs. This is a procedure not used in any other studies. We will discuss this approach in the Recommendations section.

Almost all the studies used the back-translation procedure, but only a few studies paid attention to the semantic equivalence issue, which concerns the similarity in the meaning of a

construct across cultures. Only a few studies used interviews to identify emic measures, such as the conception of organizational life (Chikudate, 1997) or the meaning of teamwork (Gibson & Zellmer-Bruhn, 2001). In general, the idea that measurement equivalence is not sufficient to ascertain construct validity is largely unexplored in the studies reviewed.

Statistical Techniques for Hypothesis Testing

There is growing evidence that cross-cultural researchers have started using more advanced statistical tools for data analyses. Many studies applied multiple statistical techniques for hypothesis testing. The regression method, including hierarchical and moderated regression, is the most frequently used (50%). The next frequently used statistics is the various types of variance tests for evaluating group differences (32%). A number of studies performed the functional equivalence test to compare the equivalence of the structural model between groups (e.g., Mueller et al., 1999) or to test the moderating role of culture using nation as the group variable (e.g., Bagozzi et al., 2003). The four studies with the cross-level design use HLM to test their hypotheses. Several studies adopted the multidimensional scaling method to differentiate culture groups, such as attributing different meaning to organizational life (Chikudate, 1997), leadership (Brodbeck et al., 2000), or conflict frames (Gelfand et al., 2001).

Advances in Structural Equation Modeling (SEM) have enabled the testing of complex causal or path models and the examination of measurement or model equivalence across cultural groups. The use of HLM is appropriate to test the influence of culture on outcomes of individuals or workgroups embedded within the culture, however it was used in only four studies. The cross-level issue is an important theme to which we will return in the Recommendations section.

Countries in the 93 Studies

The 93 studies involve a total of 87 nations or geopolitical entities (e.g., treating Hong Kong and Taiwan separate from mainland China). These 87 entities account for approximately 44% of the nations in the world, covering 76% of the world area and 84% of the world population (Infoplease, 2006). The number of countries in each study ranges from 2 to 62. Table 6 lists all the countries studied, and as shown the U.S. is in 78 studies. Countries in 20 or more studies include Japan, Hong Kong, the People's Republic of China, the U.K., and Germany.

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

About half of the studies (49 of 93) compare two countries, and the U.S. is in 35 of these 49. Sixteen studies include ten or more countries, while 28 studies compare three to nine countries. The dominance of U.S. in these 93 studies is not surprising, given that U.S. scholars provided research leadership in most of the investigations. We now turn to the country profile of the authors of these studies.

Country Profile of the Authors in 93 Studies

Cross-national studies are demanding in terms of knowledge of the nations analyzed and data collection in unfamiliar regions. For many reasons, most cross-national studies are likely to involve multiple investigators. As many scholars (Teagarden et al., 1995; Tsui, 2004, 2006; Von Glinow, Shapiro, & Brett, 2004) have stated, the use of local nationals as collaborators is desirable, if not essential, for all phases of international management research (e.g., from conceptualization to designing measures and the interpretation of the results). Therefore, we expected that most of the 93 studies would be the products of cross-national collaboration. Following Kirkman and Law (2005), we use the location of the author's university affiliation at the time of publication to identify the extent of cross-national research teams. We were surprised to find that only 57 studies (61% of 93) involve authors from two or more nations.

Table 7 shows the country breakdown of the authors. There are 365 unique authors (69 first authors and 296 coauthors) coming from 54 nations. About 68% of the first authors and 29% of the coauthors work in universities based in the U.S. In other words, 32% of the first authors and 71% of the coauthors work in universities located in other countries with a many of them residing in Hong Kong, Canada, China, the U.K., Japan, the Netherlands, France, Sweden, Australia, and Germany. The profile suggests that cross-national cross-cultural studies have been conducted primarily under the intellectual leadership of U.S. authors. This characteristic of the country background of the authorship is not surprising when one considers that most of the 16 leading management journals are U.S. based. North American authors, reviewers, and editors operate within a well-established research paradigm. U.S. led research may have an advantage for publication in U.S.-based journals over research led by non-U.S. based scholars operating under different research paradigms (March, 2005).

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

RECOMMENDATIONS

On the basis of the research on cross-cultural organizational behavior published in 16 leading management journals in the past ten years, progress is evident in many areas. We now know more about negotiation and conflict behavior, ethical orientation, job attitudes, reward-allocation preferences, well-being, and leadership in different nations. The research designs for studies are also becoming more rigorous through the use of methods other than surveys, affording stronger internal validity. More than a third of the studies measure the cultural values and use those values in hypothesis testing. Managerial samples dominate, and only about 10% of the studies used undergraduate students. About a fourth of the studies apply statistical tests to ensure measurement equivalence (either configural or metric equivalence, or both).

The progress, however, is overshadowed by several conceptual and methodological issues, some of which are quite basic, to our astonishment. The fundamental concept of culture has not been systematically examined, nor the proliferation of cultural frameworks with overlapping dimensions and inconsistent measurement. Researchers have ignored the fact that culture is not the only differentiator of nations and may covary with other national characteristics. The inadequate consideration of other factors and lack of control for alternative causes may have compromised the internal validity of many studies. Most researchers ignored the essentially cross-level nature of the phenomena in their theory development and empirical study. These issues have hindered greater progress that could be made by cross-national organizational behavior research. We offer seven recommendations to address these foundational issues with the goal of stimulating major advances in future research. Some of these recommendations are not new (e.g., avoid using nation as a proxy for culture or ensure construct equivalence). While it is beyond the scope of this paper to identify the barriers to progress in these areas, it is important to raise them again to encourage further efforts.

Recommendation 1: Consider the Group Property of the Culture Concept

Without exception, the definitions of culture refer to it as a group-level construct that demarcates one group from another. As discussed by Klein and Kozlowski (2000), a group construct can have one of three types of properties: global, shared, or configural. A global property is a relatively objective, easily observable characteristic that does not emerge or originate from the perceptions of individual group members. Examples of the global property of a nation are population, Gross Domestic Product (GDP), or the number of museums per capita. A shared property originates in the common experiences, perceptions, cognitions, or behaviors of the individuals within a group. It represents a consensual or collective aspect of the group.

Culture as it is used currently in the literature assumes a shared property of a nation. A configural property captures the variability of the individual characteristics within a group. Like shared property, configural properties also emerge from characteristics of individual group members. However, these properties, unlike shared properties, are not expected to have a consensual element. Examples of configural property are income disparity or value differences between people in different ethnical groups or regions within a country.

Many scholars (e.g., Earley, 1993; Markus & Kitayama, 1991;Triandis, 1989) have suggested that there is variation in individual experiences of culture and others have found considerable within-nation variation on many culture dimensions (e.g., Dorfman & Howell, 1988; Strauss & Quinn, 1997; Triandis, 1995). This suggests a configural property. It is curious that culture researchers continue to treat culture as a global property by using nation as a proxy, or assume a shared property of culture by using mean scores of culture values. Treating culture as a global construct, especially the use of a proxy for culture, does not provide informative insight into how culture influences employee behaviors in different national contexts. Studies at the country level (e.g., Huang & Van de Vliert, 2003; Peterson & Smith, 1997) often relied on the Hofstede (1991, 1994) scores, which are mean country-level scores aggregated from individual responses, again reflecting an assumption of a shared property of culture. The lack of attention to the potential configural nature of culture is most puzzling.

There is potential for interesting theory development by focusing on the variance of culture held by the individuals in a nation. The idea of tightness or looseness of a culture, first introduced by Pelto (1968) and later elaborated by Triandis (1989) may be relevant for considering the configural property of culture. Gelfand, Nishii, and Raver (2007) define tightness-looseness as the strength of social norms and degree of sanctioning when a member's

behavior deviates from the social norms of a society. The implication is that in a context with loose norms, there is more tolerance for variations in individual beliefs and behaviors. Therefore, it is conceivable that cultural values would have a shared property in nations with tight norms and a configural property in nations with loose norms. In other words, the same cultural value, e.g., individualism or power distance, may have different properties in the context of a loose or a tight culture. There are opportunities for future scholars to develop new insight on the role of national culture for individual and team behavior in organizations by theorizing on the configural nature of the culture concept.

Recommendation 2: Consolidate Cultural Values -Toward a Configuration Approach

The seminal work by Hofstede offers a cultural framework that has guided cross-cultural research for over 20 years. However, the field is now rich with many other cultural frameworks (e.g., Triandis, Schwarts, Sengelis, Trompenaars). Recently, House et al. (2004), through a ten-year effort, developed a set of nine cultural values relating to both national and organizational culture. This suggests that the field now has more choices in terms of cultural frameworks. But this increased choice is not without its cost. It perpetuates the lack of a paradigm and is a hindrance to accumulation of knowledge. Further, the trait approach, treating cultural values as independent dimensions, continues to dominate current research.

Lack of meaningful progress is measurement also is evident. This review identifies, for individualism and collectivism alone, fifteen unique sources of measurement. There are other measures not represented in the review. For example, Dorfman and Howell (1988) adapted Hofstede's (1980) ecological construct of culture to capture cultural variations at the individual level. Their scales can predict different loci of commitment among culturally diverse employees in the U.S. (Clugston, Howell, & Dorfman, 2000). We see a critical need for a consolidation of

different cultural frameworks and their measurement. Theoretical work is needed to develop a parsimonious categorization of cultural values. Empirical research is necessary to examine the convergent and discriminant validity of the measures for different cultural values with the goal of identifying a set of measures that have high construct validity to guide future research.

In essence, we need to re-examine the construct of culture at its core. Culture is a latent, a hypothetical construct, and most definitions refer to culture as a pattern. It is not a list of independent dimensions, but is "the integrated, complex set of interrelated and potentially interactive patterns characteristic of a group of people" (Lytle et al., 1995: 170). Research in organizational culture has shown that a configuration of cultural values predicts outcomes differently from a set of independent culture dimensions (Tsui, Song & Yan, 2007). Further work on the construct validity of culture should include the development of a configuration model. Lytle et al. (1995) offer a preliminary categorization. They identify over 70 dimensions grouped into six categories: (1) definition of self, (2) motivational orientation, (3) relation between societal members, (4) pattern of communication, (5) orientation toward time, change, and uncertainty, and (6) pattern of social institutions and social systems. However, a categorization is not a configuration. Future research should identify the inter-relationships among the dimensions and develop patterns that may describe a particular nation or groups of nations. For example, synthesizing the results of eight empirical studies, Ronen and Shenkar (1987) clustered countries based on similarity in employee work attitudes. Hofstede's (1980) original framework identifies countries with similar profiles on cultural values. Subsequent empirical research has not followed up on this profile approach. In general, the abundance of culture dimensions and corresponding measures do not necessarily advance our knowledge on culture. We need consolidation of cultural values and development of configuration models to

improve its conceptual clarity and to advance future research. Theory and research can compare the predictive validity of the dimensional and the configuration approach of cultural effects.

Recommendation 3: Include National Differences beyond Culture -Toward a Polycontextual Approach

It is well recognized that nation and culture do not completely overlap, that nations differ in many aspects beyond cultural values, leading to the debate on whether cultural or national differences drive differences in organizational behavior across nations (Busenitz, Gomez & Spencer, 2004: Erez & Earley, 1993). Thus, the results from the studies that used nation as a proxy without directly measuring culture are difficult to interpret for at least two reasons. First, it does not take into account possible within-nation variation in a cultural value (Au, 1997). Within-nation variation of Hofstede's culture values has been observed even in the U.S. setting (e.g., Clugston, et al., 2000). Second, it does not identify many other factors beyond culture that may account for differences in work behavior across nations. For example, in the Cullen et al. (2004) study, the achievement, individualism, and universalism values were positively related to four social institutional factors measured with objective indicators: economy (e.g., percent of urban population and energy use), welfare socialism (e.g., taxes collected by government as percent of GDP), family strength (e.g., divorce-to-marriage ratio), and educational attainment. By controlling for these institutional factors, we could place more confidence on the finding reported by these researchers that national culture influences managerial views of ethical behaviors. Parboteeah et al (2005) reported that professional culture may suppress the influence of national culture in predicting perceptions of ethical climate by accountants, again suggesting the need to include non-cultural factors to isolate the influence of culture.

Because of the multiplicity of the context, scholars have introduced the word *polycontextualization* (Von Glinow, Shapiro, & Brett, 2004) to describe the process of incorporating multiple contexts for a holistic and valid understanding of any phenomenon in it. Shapiro, Von Ginow, and Xiao (2007) further argue that much of current research, cross-cultural or monocultural, tends to rely on a single context—the verbal medium. They propose a "polycontextually sensitive" research method to guide cross-cultural research. Polycontextually-sensitive research methods require strengthening the many senses of knowing *or sense-making* by which cultural understanding can occur (Shapiro et al., 2007). In other words, senses of knowing can have many sources that can be traced to the nation's economic, political, geographic, or historic contexts. Including the influence of multiple contexts will provide for both better theory development and stronger inference of culture effects.

Synthesizing the ideas of various scholars, we offer a partial list of national contexts that may be relevant in analyzing organizational behavior in different nations. Figure 2 offers a polycontextual approach to cross-national cross-cultural research. The core idea is that multiple contexts give rise to different sources of meaning, which in turn influence how employees perceive work and organizations, and their responses in terms of work behaviors and outcomes.

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

The major contexts that may separate one nation from another include the physical, historical, political, economic, social, and cultural. These contexts pave the foundation for different ways of knowing by people in that nation. The ways of knowing include physical (e.g., the meaning of time or space), communication (reliance on verbal or nonverbal means), sensory (attention to visual, auditory, or kinetic cues), psychological (decision-making style, information

processing, or display of emotion), or philosophical (moral or spiritual bases of decision making). These ways of knowing in turn determine the meaning of work or organizations.

As shown in the research by Den Hartog et al. (1999) and Brodbeck et al. (2000), employees in different nations carry different implicit leadership theories or different leadership prototypes. Similarly, employees in different nations have different mental images or metaphors of teamwork (Gibson & Zellmer-Bruhn, 2001). Focusing on social institutions and using a sample of 26 nations with over 30,000 employees, Parboteeah and Cullen (2003) found work centrality of employees to relate to five national characteristics beyond culture. They are the level of industrialization (measured by energy use), union strength (percentage of workforce unionized), educational accessibility (by United Nations Development Program's education attainment score), social inequity (GINI index of income), and socialism (central government expenditure as a percentage of Gross National Product, or GNP. These effects were obtained after controlling for the three cultural values of uncertainty avoidance, individualism, and masculinity. In an 84-nation analysis of survey responses from 19,525 managers, Van de Vliert and Smith (2004) found leader reliance on subordinates for information or delegation to vary with the nation's development (a combined index of per capita income, educational attainment, and life expectancy) and harshness of climate. These findings remained after controlling for the cultural values of power distance and uncertainty avoidance. The authors used these findings to propose an ecological leadership theory. These studies show that cross-national studies of organizational behavior need to expand beyond using culture as meaningful differentiators. We echo the advice of scholars like Hofstede (1980; 2006), Peterson and Smith (1997) who encourage researchers to include other national differentiators for building theories on cross-national differences in organizational behavior and performing a more-valid analysis of the influence of culture. A

polycontextual approach is challenging, because it requires our OB scholars to draw theories from not only psychology and sociology but also economics, anthropology, political science, etc.; however, this approach has the promise for offering new, valid, and holistic insight into organizational behavior in different national contexts.

The polycontextual approach complements the "configuration" idea of cultural values. While *culture* is a composite of many cultural manifestations, *nation* is a composite of both cultural and noncultural factors. We advocate not only moving from studies of one or few culture dimensions to a configuration, but also incorporating noncultural factors that differentiate one nation from another. We encourage future scholars to develop and test theories, using either the polycontextuality or the configuration approach or, if appropriate, both, in explaining how and why behavior in organizations differs between nations. We are not advocating a grand theory of culture. We are simply suggesting that we should move beyond the narrow models that focus on a few cultural values, providing limited understanding of relationships across societies, to incorporating a higher level of theorization that accounts for interactions among culture values (configuration) and inclusion of other contextual factors in the model (polycontextualization). This is the type of midrange cross-cultural theory advocated by Lytle et al. (1995).

Culture is not static. We also need to develop dynamic models of culture by tracking changes in culture over time and the effect of cultural changes. Scholars have observed that cultural values may change more rapidly during periods of environmental transformation in economy or technology (Fertig, 1996). Indeed, Ralston et al. (2006) found cultural values changed much more in China than in the U.S. in a recent 12-year period. Marshall and Boush (2001), in an experimental study, found that the influence of country (U.S. versus Peru) on managers' cooperative intentions and behavior diminish over time. Later decisions are

influenced more by the attributes of the relationship and partners' personal characteristics than by the decision maker's country of origin. Recognizing and incorporating the likelihood of cultural change is especially important for those scholars who study nations with rapid economic, technological, and social development such as China, India, Mexico, Russia, or Brazil.

Recommendation 4: Recognize the Nature of the Beast—Toward Cross-Level Models

Despite the fact that culture is an ecological concept, a majority of the studies (84% of the studies in this review) developed and tested hypotheses at the individual level. The results of studies (e.g., Peterson & Smith, 1997; Van de Vliert & Van Yperen, 1997) that tested culture effects (e.g., power distance) on average individual experiences (e.g., role stress) at the national level are not interpretable at the individual level. Only four studies (e.g., Cullen et al., 2004; Fu et al., 2004; Hui et al., 2004) in our review used a cross-level design and a statistical test (either HLM or Mlwin) appropriate for cross-level theory and data. Analysis of employee work behavior across nations should explore different types of cross-level models (Klein & Kozlowski, 2000). Studies that use culture as a main effect correspond to the cross-level direct-effect model (Type I models), whereas those that use culture as a moderating variable correspond to the cross-level moderation model (Type II models). If the culture variable has a configural property, there is the possibility of a cross-level frog-pond model (Type III models). For example, the experiences of the individualists in a context of predominately collectivists may be quite different from those of the individualists among those who are also individualists. Future theory development could focus on the asymmetric experiences of people whose values differ from those of others in a group.

In testing a hypothesis relating one or more cultural values at the societal level to outcomes at the individual or team level, researchers have used two practices in terms of data analysis. One

is to measure values at the individual level and test the hypotheses at this level, which is the predominant approach in the studies reviewed in this paper. This approach, unfortunately, is inappropriate, as it is an ecological fallacy to assume that all individuals share the group attribute. It is an atomistic fallacy to infer that the results obtained at the individual level are valid at the societal level. Therefore, if the interest is in understanding cross-national differences in individual outcomes, scholars must build cross-level models and avoid theorizing and conducting the research at only the individual or the national level.

Another frequently used approach is the cross-level operator analysis (CLOP) method (Klein & Kozlowski, 2000) which aims to estimate the effect of higher-level characteristics on a lower-level outcome. This approach involves assigning the country-level score (a proxy or a cultural value score) to individuals and tests the hypotheses at the individual level, with a regression approach. The problems of this dis-aggregation of a higher-level measure to a lower level are well-known. It violates the assumption of independence of data required in regression, and it produces biased standard errors and parameter estimates. Given the availability of HLM (Bryk & Raudenbush, 1992; Hofmann, 1997) and a related program, MLwiN (Rasbash & Woodhouse, 1995), we expect and encourage a decreased use of CLOP and an increased use of HLM-like procedures in future studies of cross-national cross-cultural organizational behavior research.

Recommendation 5: Ensure Construct Validity - Beyond Back-Translation and Measurement Equivalence

As Schaffer and Riordan (2003) explained in detail, it is critical to ensure construct validity across samples in cross-cultural research. This includes semantic equivalence, which can be achieved to some extent through a careful translation process. However, Farh, Cannella, and Lee (2006) pointed out that translation is not the best approach to ensure construct validity across

cultures. These authors described three other approaches, adaptation, de-contextualization, and contextualization. The latter two involve the development of new scales. De-contextualization develops context-free measures that can be used in many cultures. The contextualization approach develops context-specific scales that may be meaningful in one culture but not in another. Examples are the *guanxi* (Chen, Chen & Xin, 2004), "face", or *renqing* variables (Liu, Friedman, & Chi, 2005) in studying organizational behavior in the Chinese context. In essence, the translation/back translation procedure (Brislin, 1980) is no longer sufficient to ensure the validity of measures across cultures.

If construct development work finds a construct with similar meaning across cultures but involving different indicators, cross-cultural researchers usually retain the common items and delete those that fail to converge in another sample. However, this "pseudo-etic" approach by using a reduced set of common items can be detrimental to the construct validity of the measure. A long time ago, Berry (1969) argued that a measurement instrument for use in more than one country should contain items common across countries and items that are country-specific. Indeed, Gelfand et al. (2001) found that U.S. and Japanese negotiators have both etic or universal, and emic or culture-specific, construals of conflict. Parboteeah et al. (2005) needed to use different items to construct culture-specific measures of ethical climate for the Japanese and the U.S. samples. Most cross-cultural researchers have applied emic measures from one nation (usually the U.S.) to other nations. Other than ensuring good translation, recent studies also performed statistical tests to ensure measurement equivalence. These tests require a common set of items among the comparison groups, resulting in the "pseudo-etic" problem. Even though cross-cultural methodologists have discussed the possibility of combining etic and emic items in a single scale (e.g., Van Raaij, 1978), it is only recently that a statistical procedure is available to

test the equivalence of multigroup latent variable models involving different numbers of items and factors (Baumgartner & Steenkamp, 1998). Janssens, Brett, and Smith (1995) adopted this approach in their study of a safety policy in three countries: the U.S., France, and Argentina. They found two items failing to converge in the factor analysis of the French data and one item failing in the Argentinean data. Instead of dropping these items from all three samples, as most scholars would do, they replaced them with constants or imagery variables in the French and Argentinean data. A related approach is to leave the loading of the emic items to be freely estimated instead of constraining them to be equivalent across groups.[1]

The pseudo-etic approach may create an unnecessary barrier to achieving construct equivalence across samples, as illustrated in a recent study by Tang et al. (2006) who tested the measurement equivalence of a simple nine-item love-of-money scale in 29 geo-polities. Only 17 samples passed the metric equivalence test. More samples may achieve construct equivalence if the researchers had identified emic items for some samples. While the efforts to identify the emic indicators are demanding, the combined etic-emic approach has a good potential to improve construct validity in different samples and construct equivalence across samples.

Recommendation 6: Go Native—Toward Country-Specific Research

Another characteristic of cross-national, cross-cultural research is a preference to start with an existing model (most of which are U.S. models) and to analyze how other nations may differ from the U.S. on the phenomenon being studied. There are several reasons for this preference. The cross-cultural scholar can draw on an existing body of literature and join an ongoing intellectual conversation. By extending the model to other nations, the scholar can test the boundary conditions of current theories and knowledge. By identifying cross-cultural differences, the research can satisfy the intellectual curiosity of U.S. researchers and inform the

[1] Personal conversation with Gordon Cheung, author of Cheung & Rensvold (2002).

practice of U.S. multinational corporations. However, as Ofori-Dankwa and Ricks (2000) pointed out, researchers using a "difference-oriented lens" may tend to pose questions and find results consistent with the lens used. The risk of this orientation is that the researchers might not be asking "the right questions" (Ofori-Dankwa & Ricks, 2000, page 173), i.e., studying issues that may be of low relevance to other cultures. Valid cross-cultural studies must start with substantive knowledge of relevant phenomena in all the contexts (Cavusgil & Das, 1997) before making meaningful comparisons between them.

Tsui (2004) showed that North American and secondarily European research dominate the global management literature. She encouraged more country-specific studies, especially in Asia, South America and other developing economies to fill the gap in global management knowledge. She further distinguished country-specific (or context-specific) from cross-cultural (context-embedded) research. Tsui (2004) used the term *indigenous* to refer to the country- or context-specific research that involves a high degree of contextualization or even polycontextualization when studying novel contexts. Such research does not aim to test an existing theory, but strives to derive new theories of phenomena in their specific contexts.

The best example of context-specific research is the work by local scholars using local language. However, such work may not involve explicit contextualization because the context is implicit in the theories and methods of inquiry. As such, the context is not obvious to, or shared by, researchers outside the context. The outputs of this research are usually published in local language journals that are not accessible to most cross-cultural scholars. Cross-cultural collaboration in conducting context-specific research can facilitate the transfer of knowledge across borders and to ensure that the cultural assumptions are explicated clearly in the new theory or model. Like fish in water, the insider may take water for granted. Outsiders can ask

about the nature of the water and reveal assumptions that are either not obvious or too obvious to the insider. High-quality context-specific research requires a deep knowledge of the context, but such research does not have to be limited to insiders. Many influential and insightful theories have been developed about China's transition from a planned to a market economy and its ramifications by scholars who are not natives to China (e.g., Boisot & Child, 1996; Earley, 1993; Guthrie, 1997; Nee, 1992; Walder, 1992). These scholars have spent substantial amounts of time observing and interacting with local scholars and managers or working with collaborators who have intimate knowledge of the context. These country-specific studies have added valuable and novel insight to the stock of global management knowledge. In a review of 226 China-related papers (including many cross-cultural studies) published in 20 journals in the period 1984 to 1999, Li and Tsui (2002) found that the most cited articles are the country-specific studies with a high degree of contextualization.

Cross-cultural studies are valuable, but their value is limited by the lack of comparable knowledge about the nations involved in the study. Almost 300 scholars around the world outside of the U.S. participated in the 93 studies discussed in this review. This group of intellectual resources should be sought out as valuable collaborators for future cross-national studies, and, more importantly, should be encouraged to contribute to global management knowledge by engaging in country-specific research using the indigenous approach.

Recommendation 7: Engage in Long-Term Cross-National Collaborations

As we approach the end of our discussion, it should be evident that cross-national research is not, could not, and should not be the undertaking of a single individual, even though we admire the seven solo scholars who conducted ten of the studies in this review. The fact remains that almost 90% of the studies in our review are collaborative efforts, over 60% of which involve

cross-national partnerships. Many scholars have written extensively about the merit and challenges of cross-border research teams (e.g., Boyacigiller & Adler, 1991; Meyer, 2007; Peterson, 2001; Teagarden et al., 1995; Tsui, 2004). We refer readers to these excellent discussions, especially that by Peterson (2001), who identifies the varying motivations, contextual influences, and suggestions necessary to realize effective and rewarding international collaboration. We point to the rich intellectual resources in at least 54 countries around the world, representing a total of 365 scholars who have contributed to the body of knowledge on organizational behavior across nations through these 93 studies.

The intellectual leadership of cross-national research by U.S. scholars is a mixed blessing. While they can provide expertise on theory, research design, and familiarity with the dominant research paradigm, they also may lead (unknowingly or unintentionally) the study down a path that is essentially an application or replication of (U.S.) domestic research rather than develop new theoretical insights on unique problems that are important in the comparison nations. Due to cultural differences, scholars in some countries may be deferential to their U.S. collaborators. Therefore, U.S. researchers should make deliberate efforts to actively seek the views, advice, and input of their country collaborators including selecting the topic to study, deciding the methods of data collection, and identifying the relevant samples. They should involved in conducting the analyses, especially when it involves qualitative data obtained from observations, interviews, written documents, or in understanding the meaning of local artifacts such as national icons. Subjects in different nations may have different styles in responding to surveys or interviews. The local collaborator can provide insight into the appropriateness of methods like simulation, experimentation, or nonparticipant observation and assist in contextualizing the research method.

Using foreign collaborators primarily as data collection instruments is probably a suboptimal use of this intellectual resource.

We mentioned earlier that many scholars have developed deep insight into local phenomena through their deep involvement in the local context by spending a substantial amount of time there. Reflections by the "Great Minds in Management" (Smith & Hitt, 2006) converge on a similar point. High-quality, high-impact research is the result of the scholars' deep knowledge about the phenomena they study. This is true of cross-national research as well. International studies are not for those who can not depart from the comfort of their homes or who dislike flying for more than a few hours. Good local knowledge can not be attained in a matter of days, weeks, or even months. We encourage scholars of any nation to spend their sabbatical year (not months) in the country that they would most like to study. An extended stay would not only deepen knowledge, it could build friendships and trust that are critical for successful and rewarding partnerships lasting for many years. Knowledge about a phenomenon does not result a single study, but requires a program of research that continues for years or even decades. Wonderful friendships may emerge from cross-national collaborations.

CONCLUSION

Our review of a sample of 93 studies in the 16 leading management journals shows substantial progress, but much more important work remains. The challenge of cross-national cross-cultural organizational behavior research is manifold greater than the challenges of domestic studies, especially in the U.S., where there are a well-developed paradigm, well-defined research methods, and a large body of literature to draw upon. However, it is also clear that global management knowledge is scant on knowledge beyond the North American or European contexts. The twenty-first century should be, if it is not already, the century of

international management research. The unique challenges of organizational behavior research in the cross-national context are to ensure the construct validity of the culture concept, to include other national differentiators for improving the internal validity of the findings, and to strengthen the research design by leveraging on the knowledge of the country collaborators. This could enhance the external validity of the studies. If we may borrow a quote from Smith and Hitt (2005), cross-cultural research is “not for the faint-hearted” because of the need to clear many intellectual and physical barriers. Similar to creating any influential work, achieving success in cross-national cross-cultural studies of organizational behavior requires “an unshakable sense of efficacy and a firm belief in the worth of what they are doing” (Smith & Hitt, 2005: 30). To the cross-national researchers, we salute you for your dedication and contribution to global learning.

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Table 1
List of journals and number of articles

Journal Name	Number of Articles
Academy of Management Journal [AMJ]	9
Administrative Science Quarterly [ASQ]	2
Human Relations [HR]	6
Journal of Applied Psychology [JAP]	16
Journal of Business Research [JBR]	4
Journal of Cross-Cultural Psychology [JCCP]	9
Journal of International Business Studies [JIBS]	16
Journal of Management [JOM]	2
Journal of Management Studies [JMS]	2
Journal of Occupational and Organizational Psychology [JOOP]	2
Journal of Organizational Behavior [JOB]	7
Leadership Quarterly [LQ]	3
Management International Review [MIR]	5
Organization Science [OS]	2
Organizational Behavior and Human Decision Processes [OBHDP]	5
Personnel Psychology [PP]	3
Total	**93**

Table 2
Cultural values measured in 43 cross-national studies

Cultural value	Studies that measured the cultural value	Source cited for the cultural value measured
Variants of individualism/collectivism (32 studies)		
Individualism / collectivism	Chen, Meindl & Hui, 1998	Perloe, 1967, Hui, 1988
	Cullen, Parboteeah & Hoegl, 2004	Trompenaars & Hampden-Turner, 1998
	Earley, Gibson & Chen, 1999	Earley, 1994
	Elenkov & Manev, 2005	Hofstede, 1980, 2001
	Ensari & Murphy, 2003*	Triandis et al., 1988
	Gomez, Kirkman & Shapiro, 2000	Wagner, 1995
	Huang & Van de Vliert, 2003	Hofstede, 1991
	Smith, Peterson & Schwartz, 2002	Hofstede, 1994
	Spector et al., 2001; Spector et al., 2002	Hofstede, 1994
	Volkema, 2004	Hofstede, 1980, 1991
Individualism	Adair, Okumura & Brett, 2001*	Schwartz, 1994
	Gibson & Zellmer-Bruhn, 2001	Content analysis of interview data
	Lam, Schaubroeck & Aryee, 2002	Triandis & Gelfand, 1998
	Murphy-Berman & Berman, 2002*	Schwartz, 1994
	Tinsley, 2001	Earley, 1993
	Wade-Benzoni et al, 2002*	Markus & Kitayama, 1991; Schwartz, 1990
Collectivism	Gibson, 1999	Earley, 1993
	Gelfand & Realo, 1999	Triandis, 1994
	Kirkman & Shapiro, 2001a	Maznevski et al., 1997
	Kirkman & Shapiro, 2001b	Maznevski et al., 1997
	Murphy-Berman & Berman, 2002*	Schwartz, 1994
	Van de Vliert et al., 2004	Singelis, 1994
Horizontal individualism and Vertical collectivism	Chan & Drasgow, 2001	Singelis et al., 1995
	Chen & Li, 2005	Singelis et al., 1995
	Robert et al., 2000*	Singelis et al., 1995
	Thomas & Au, 2002	Singelis et al., 1995
	Thomas & Pekerti, 2003*	Singelis et al., 1995
Horizontal collectivism	Chen & Li, 2005	Singelis et al., 1995
Vertical individualism	Robert et al., 2000*	Singelis et al., 1995
In-group collectivism	Fu et al., 2004	House et al., 1999
Independent/interdependent self-construal	Brockner, et al., 2000	Singelis et al., 1995
	Gelfand et al., 2002*	Singelis, 1994
	Murphy-Berman & Berman, 2002*	Singelis, 1994
Idiocentrism and allocentrism	Lam, Chen & Schaubroeck, 2002	Triandis & Gelfand, 1998
	Schaubroeck, Xie & Lam, 2000	Triandis & Gelfand, 1998
Variants of power distance (18 studies)		
Power distance	Earley, 1999	Earley & Erez, 1997
	Elenkov & Manev, 2005	Hofstede, 1980, 2001
	Gibson & Zellmer-Bruhn, 2001	Content analysis of interview data
	Hofstede et al, 2002	Hofstede, 1980, 1991, 2001
	Huang & Van de Vliert, 2003	Hofstede, 1991
	Hui, Au & Fock, 2004	Hofstede, 1991; Brockner et al, 2001
	Kirkman & Shapiro, 2001a	Maznevski et al., 1997
	Kirkman & Shapiro, 2001b	Maznevski et al., 1997

	Lam, Schaubroeck & Aryee, 2002	Erez & Earley, 1987
	Peterson & Smith, 1997	Hofstede, 1991
	Smith, Peterson & Schwartz, 2002	Hofstede, 1994
	Van de Vliert & Van Yperen, 1996	Hofstede, 1991
	Volkema, 2004	Hofstede, 1980, 1991
Hierarchy	Adair, Okumura & Brett,2001*	Schwartz, 1994
	Tinsley & Brett, 2001*	Schwartz, 1994
Egalitarianism-hierarchy	Glazer & Beehr, 2005*	Schwartz, 1994
Hierarchical	Tinsley, 1998	No source mentioned
differentiation	Tinsley, 2001	Erez & Earley, 1987

Other cultural values (16 studies)

1. Achievement;	Cullen, Parboteeah & Hoegl, 2004	Trompenaars & Hampden-Turner, 1998
2. Universalism		
3. Conservatism	Morris et al., 1998	Schwartz, 1992, 1994
	Glazer & Beehr, 2005*	Schwartz, 1994
	Tinsley & Pillutla, 1998*	Schwartz, 1992
4. Determination;	Kirkman & Shapiro, 2001a	Maznevski et al., 1997
5. Doing orientation	Kirkman & Shapiro, 2001b	Maznevski et al., 1997
6. Egalitarian commitment-conservatism;	Smith, Peterson & Schwartz, 2002	Smith, Dugan & Trompenaars, 1996
7. Loyal involvement-utilitarian involvement		
8. Explicit contracting	Tinsley, 1998	No source mentioned
	Tinsley, 2001	Tinsley, 1998
9. Field independence	Gibson, 1999	Oltman, Raskin & Witkin, 1971
10. Future orientation	Fu et al., 2004	House et al., 1999
11. Autonomy-embeddedness;	Smith, Peterson & Schwartz, 2002	Schwartz, 1994
12. Harmony-mastery		
13. Masculinity	Elenkov & Manev, 2005	Hofstede, 1980, 2001
	Smith, Peterson & Schwartz, 2002	Hofstede, 1994
	Volkema, 2004	Hofstede, 1980, 1991
14. Openness to change;	Fischer & Smith, 2004	Schwartz, 1992
15. Self enhancement	Morris et al., 1998	Schwartz, 1992, 1994
16. Self transcendence	Tinsley & Pillutla, 1998*	Schwartz, 1992
17. Polychronicity	Tinsley, 1998	No source mentioned
	Tinsley, 2001	Bluedorn et al., 1992
18. Pecuniary materialism	Cullen, Parboteeah & Hoegl, 2004	Inglehart, 1997
19. Self-direction	Tinsley & Brett, 2001*	Schwartz, 1994
20. Traditionality	Spreitzer, Perttula & Xin, 2005	Farh et al., 1997
21. Tradition	Tinsley & Brett, 2001*	Schwartz, 1994
22. Uncertainty avoidance	Elenkov & Manev, 2005	Hofstede, 1980, 2001
	Fu et al., 2004	House et al., 1999
	Smith, Peterson & Schwartz, 2002	Hofstede, 1994
	Volkema, 2004	Hofstede, 1980, 1991

* Studies that measured the cultural value only for validating sample differences across nations.

Table 3 Type I Studies with Culture as an Independent Variable (N=55)

Individual focused	Interpersonal focused
Ethical orientation	**Justice/reward allocation**
1. Cullen, Parboteeah, & Hoegl, 2004, AMJ – ethical behavior [28]	1. Giacobbe-Miller, Miller, & Victorov, 1998, PP – reward allocation rules [2]
2. Husted et al., 1996, JIBS – ethical attitudes [3]	2. Giacobbe-Miller, et al., 2003, JIBS – reward allocation rules [3]
3. Jackson, 2000, JMS – ethical attitudes [5]	3. Murphy-Berman & Berman, 2002, JCCP – distributive justice evaluations [2]
4. Jackson, 2001, HR – ethical attitudes [10]	**Negotiation**
5. Parboteeah, et al., 2005, MIR – ethical climate [2]	1. Adair & Brett, 2005, OS – negotiation behavior [8]
6. Robertson, Hoffman, & Hermann, 1999, MIR – environmental ethics [2]	2. Adair, Okumura, & Brett, 2001, JAP – negotiation behavior [2]
7. Volkema, 1999, JBR –ethicality in negotiation [2]	3. Gelfand & Christakopoulou, 1999, OBHDP – negotiation process [2]
8. Volkema, 2004, JBR - ethicality in negotiation [9]	4. Gelfand, et al., 2002, JAP – perception of fairness in negotiations [2, 2, 2, 2]
Job behaviors	5. Tinsley & Pillutla, 1998, JIBS – negotiation norms [2]
1. Bailey, Chen, & Dou, 1997, JIBS –feedback preference[3]	**Conflict management**
2. Earley, Gibson, & Chen, 1999, JCCP – performance feedback use [3]	1. Gelfand, et al., 2001, JAP – conflict frame [2]
3. Smith, Peterson, & Schwartz, 2002, JCCP – sources of guidance [47]	2. Morris, et al., 1998, JIBS – conflict style [4]
4. Smith, Peterson, & Wang, 1996, JIBS – sources of guidance [3]	3. Tinsley, 1998, JAP – conflict resolution modes [3]
Cognitions	4. Tinsley, 2001, JAP – negotiating conflict [3]
1. Abramson, Keating, & Lane, 1996, MIR – problem solving style [3]	5. Tinsley & Brett, 2001, OBHDP – conflict management strategies [2]
2. Chikudate, 1997, MIR – organizational life [2]	**Cooperation/trust**
3. DeVoe & Iyengar, 2004, OBHDP –theories of employee motivation [6]	1. Chen & Li, 2005, JIBS – cooperative behavior [2]
4. Johns & Xie, 1998, JAP – view on absences from work [2]	2. Marshall & Boush, 2001, JIBS – cooperation [2]
5. Lam, Hui, & Law, 1999, JAP – perspectives on citizenship behavior [4]	3. Huff & Kelley, 2003, OS –trust in organization [7]
Well-being	4. Huff & Kelley, 2005, JBR – trust in organization [7]
1. Peterson & Smith, 1997, AMJ – role stress [32]	**Influence tactics**
2. Spector, et al., 2001, JOB – locus of control and well-being [24]	1. Fu & Yukl, 2000, LQ – perceived effectiveness of influence tactics [2]
3. Van de Vliert & Van Yperen, 1996, AMJ – role stress [21]	2. Ralston, et al., JCCP – influence tactic preference [6]
Motivation	**Team behavior and processes**
1. Chan & Drasgow, 2001, JAP – motivation to lead [2]	1. Earley, 1999, OBHDP – collective efficacy [4]
2. Hofstede, et al, 2002, JIBS – leaders' business goals [15]	2. Gibson & Zellmer-Bruhn, 2001, ASQ – teamwork metaphor [4]
3. Niles, 1999, HR – meaning of work [2]	3. Gomez, Kirkman, & Shapiro, 2000, AMJ – team member evaluation [2]
4. Sagie, Elizur, & Yamauchi, 1996, JOB – achievement motivation [5]	4. Harrison, et al., 2000, JIBS – teamwork adaptation [2]
Perceptions of leadership	5. Kirkman & Shapiro, 2001a, AMJ – resistance to teams and individual outcomes [4]
1. Brodbeck, et al., 2000, JOOP – leadership prototypes [22]	6. Kirkman & Shapiro, 2001b, JCCP – resistance to teams and team outcomes [4]
2. Den Hartog, et al., 1999, LQ – implicit leadership theories [62]	7. Merritt & Helmreich, 1996, JCCP – attitude toward team and team leadership [8]
3. Javidan & Carl, 2004, JMS – leadership profiles [2]	8. Wade-Benzoni, et al., 2002, JAP – cooperation [2]
4. Javidan & Carl, 2005, MIR – leadership attributes [2]	

Note: # in brackets [ ] refers to the number of countries in the study. Multiple # means multiple studies reported in the paper. See Table 1 for journal names.

Table 4 Type II Studies with Culture as a Moderating Variable (N=38)

Individual focused

Job Attitudes

1. Glazer & Beehr, 2005, JOB - role stress and commitment [4]
2. Glazer, Daniel, & Short, 2004, HR - human value and organizational commitment [4]
3. Grandey, Fisk, & Steiner, 2005, JAP – emotion and job satisfaction [2]
4. Huang & Van de Vliert, 2003, JOB – job characteristics and job satisfaction [49]
5. Hui, Au, & Fock, 2004, JIBS – empowerment, continuous improvement and job satisfaction [33, 2, 2]
6. Money & Graham, 1999, JIBS – performance, pay and satisfaction [2]
7. Robert, et al., 2000, JAP – empowerment and satisfaction [4]
8. Sweeney & McFarlin, 2004, JOOP – social comparison and income satisfaction [12]

Job Behaviors

1. Bagozzi, Verbeke, & Gavino, 2003, JAP – Shame and performance [2]
2. Dubinsky, et al., 1997, JBR – performance & commitment [2]
3. Greer & Stephens, 2001, JOM – escalation of commitment [2]
4. Thomas & Pekerti, 2003, JCCP – job satisfaction and exchange behavior [2]
5. Thomas & Au, 2002, JIBS – behavioral response to job dissatisfaction [2]

Well-Being

1. Spector, et al., 2002, AMJ – locus of control and well-being [24]
2. Spector, et al., 2004, PP – work hours and work-family stress [15]
3. Schaubroeck, Xie, & Lam, 2000, JAP – control/demand and health symptom and turnover intention [2]
4. Yang, et al., 2000, AMJ – work-family demand and conflict [2]

Sexual Harassment

1. Cortina & Wasti, 2005, JAP – response to sexual harassment [2]
2. Wasti, et al., 2000, JAP – model of sexual harassment [2]

Interpersonal focused

Justice/Reward Allocation

1. Brockner, et al., 2000, ASQ – procedural fairness and outcome favorableness [2, 2, 1]
2. Chen, Meindl, & Hui, 1998, JOB – justice and parity [2]
3. Fischer & Smith, 2004, JCCP – reward allocation and justice perception [2]
4. Lam, Schaubroeck, & Aryee,2002, JOB – justice and outcomes [2]
5. Leung, Su & Morris, 2001, HR – reactions to critical supervisory feedback [2]
6. Mueller, Iverson, & Jo, 1999, HR – expectations and justice evaluations [2]
7. Van de Vliert et al, 2004, JCCP – interpretation of supervisory feedback [2]
8. Zhou & Martocchio, 2001, PP – reward allocation and employee outcomes [2]

Negotiation

1. Gelfand & Realo, 1999, JAP – accountability and negotiation outcomes [1, 2]

Leadership Behaviors

1. Agarwal, DeCarlo, & Vyas, 1999, JIBS – leadership and commitment [2]
2. Dorfman, et al., 1997, LQ - leadership and outcomes [5]
3. Elenkov & Manev, 2005, JOM – leadership and innovation [12]
4. Ensari & Murphy, 2003, OBHDP – leadership perception & charismatic attribution [2]
5. Spreitzer, Perttula, & Xin, 2005, JOB – transformational leadership and effectiveness [2]
6. Pillai, Scandura, & Williams, 1999, JIBS – leadership and job satisfaction [5]

Influence Tactics/Political Behavior

1. Fu, et al., 2004, JIBS – perceived effectiveness of influence tactics [12]
2. Vigoda, 2001, HR – reactions to organizational politics [2]

Team behavior and processes

1. Gibson, 1999, AMJ – group efficacy and group effectiveness [2, 2]
2. Lam, Chen, & Schaubroeck, 2002, AMJ – participative decision making and performance (individual and team) [2]

Note: # in brackets [ ] refers to the number of countries in the study. Multiple numberss mean multiple studies reported in the same paper. See Table 1 for journal names.

Table 5 Method Profile of the 93 Cross-national Cross-cultural Studies

	Type 1 (N=55)		Type 2 (N=38)		Total (N=93)	
	Number	%	Number	%	Number	%
Research design						
Survey	30	55%	29	76%	59	63%
Simulation experiment	14	25%	6	16%	20	22%
Scenario survey	9	16%	10	26%	19	20%
Interview	3	5%	0	0%	3	3%
Archival data	2	4%	0	0%	2	2%
Level of analysis						
Individual	44	80%	34	89%	78	84%
Groups	2	5%	3	8%	5	5%
Nation	7	13%	0	0%	7	8%
Cross level	1	2%	3	5%	4	4%
Sample characteristics						
Working employees/managers	35	64%	31	82%	66	71%
MBA/Executive students	15	27%	6	16%	21	23%
Undergraduate students	7	13%	4	8%	11	12%
Sample equivalence						
Discussed but not tested	18	35%	10	26%	28	30%
Discussed and tested	12	22%	12	32%	24	26%
Sig. differences reported	6	11%	8	21%	14	15%
Controlled for demographics	15	27%	12	32%	27	29%
Measurement equivalence						
Configural equivalence test	8	15%	13	34%	21	23%
Metric equivalence test	7	13%	13	34%	20	22%
Primary statistical tool for hypothesis testing						
Regression/moderated or hierarchical/correlations	25	45%	22	58%	47	50%
ANOVA/MANOVA/ANCOVA/MANCOVA/t-test	24	44%	6	16%	30	32%
SEM	4	7%	9	24%	13	14%
Functional equivalence test	0	0%	6	16%	6	6%
HLM	1	4%	3	5%	4	5%
Others (discriminant analysis / cluster analysis / multidimensional scaling/ content analysis)	8	15%	1	3%	9	10%

Note: The total may exceed the N due to the use of multiple methods in some studies.

Table 6 Country Profile of the 93 Studies

Country	# Studies	%	Country	# Studies	%
US	78	84	Spain	15	16
Japan	30	32	Canada	13	14
Hong Kong	27	29	Brazil	13	14
China	26	28	Hungary	12	13
UK	24	26	Philippines	11	12
Germany	20	22	Korea	11	12
France	18	19	New Zealand	10	11
India	18	19	Poland	10	11
Mexico	16	17	Russia	10	11
Netherlands	16	17	Sweden	10	11
Taiwan	15	16	Turkey	10	11
Australia	15	16	Finland	10	11

Countries studied 6-9 times each (19 in total):
Africa (2): Nigeria, South Africa
Asia (4): Indonesia, Israel, Singapore, Thailand
Europe (12): Austria, Belgium, Bulgaria, Czech, Denmark, Greece, Italy, Norway Portugal, Romania, Slovenia, Switzerland
South America (1): Argentina

Countries studied 2- 5 times each (21 in total):
Africa (3): Egypt, Uganda, Zimbabwe
Asia (5): Georgia, Iran, Macau, Malaysia, Pakistan
Central America (2): El Salvador, Jamaica
Europe (6): Belarus, Estonia, Iceland, Ireland, Slovakia, Ukraine
South America (5): Chile, Colombia, Ecuador, Peru, Venezuela

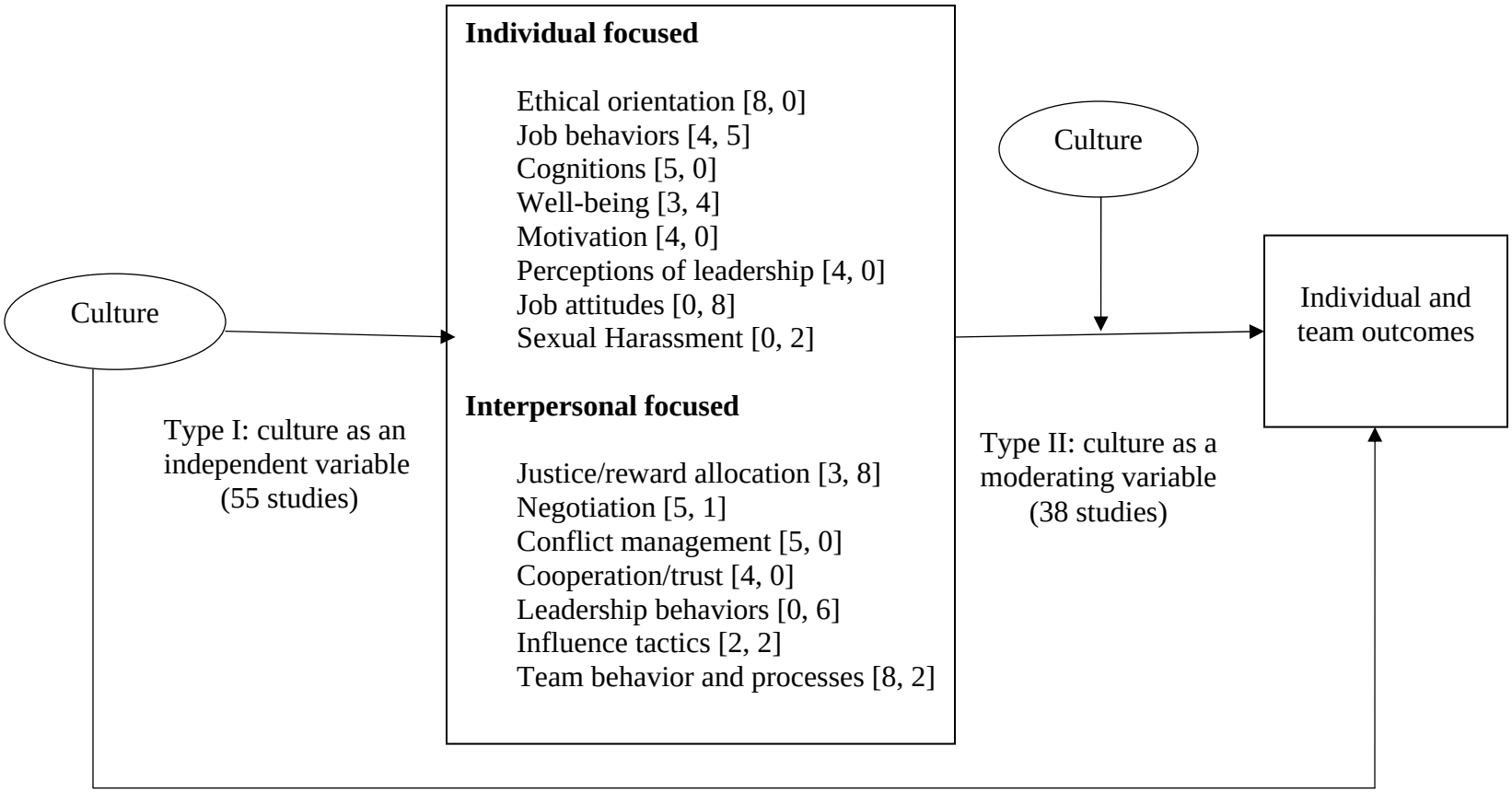
Countries studied only once each (23 in total):
Africa (5): Kenya, Morocco, Namibia, Tanzania, Zambia
Asia (7): Jordan, Kazakhstan, Kuwait, Lebanon, Qatar, Saudi Arabia, Sri Lanka
Central America (6): Bahamas, Costa Rica, Guatemala, Nicaragua, Panama, Puerto Rico
Europe (3): Albania, Latvia, Lithuania
South America (2): Bolivia, Uruguay

Total number of countries: 87.

Table 7
Country Profile of the Authors of the 93 Studies

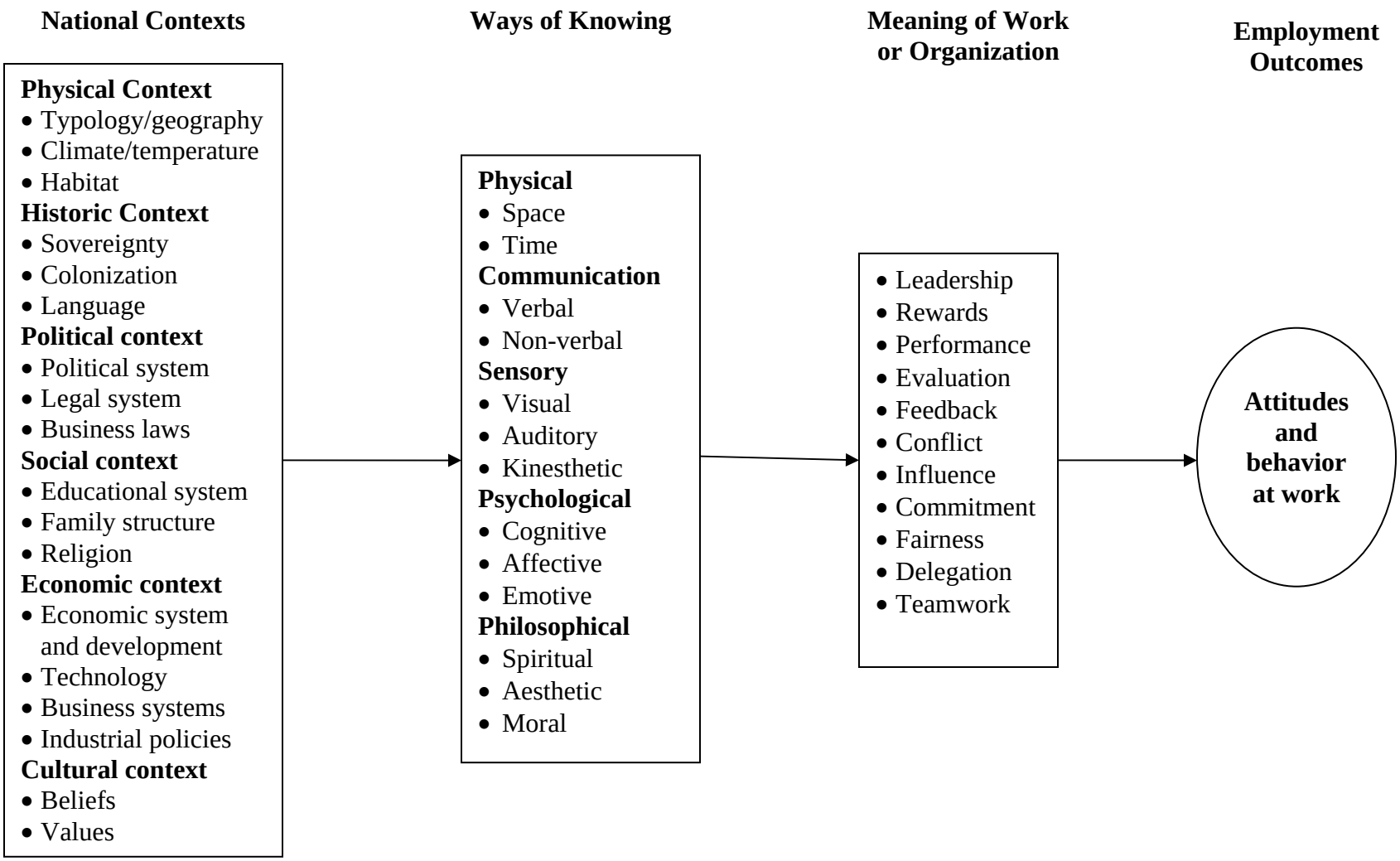
Country	# of first authors	# of co-authors	Total # of authors
US	63 (68%)	125 (29%)	188
Hong Kong	8	23	31
Canada	5	16	21
China	0	20	20
UK	4	15	19
Japan	1	16	17
Netherlands	4	13	17
France	0	13	13
Sweden	0	12	12
Australia	2	10	12
Germany	1	9	10
Taiwan	0	9	9
Slovenia	0	9	9
Spain	0	8	8
Israel	2	6	8
Poland	0	7	7
Russia	0	7	7
New Zealand	1	6	7
Ireland	0	6	6
Turkey	0	6	6
Denmark	0	5	5
South Africa	0	5	5
Singapore	1	2	3
Mexico	1	0	1
Brazil, George, Greece, India, Korea, Philippines, Switzerland (4 each)	0	28	28
Argentina, Costa Rica, Czech Republic, Estonia, Indonesia, Italy, Malaysia (3 each)	0	21	21
Austria, Belgium, Bulgaria, Columbia, Hungary, Kuwait, Nigeria, Portugal, Romania, Thailand, Ukraine (2 each)	0	22	22
Bolivia, Ecuador, Egypt, Morocco, Qatar (1 each)	0	5	5
Total # of authors	93	424	517
Number of unique authors	69	296	365
Total # of countries = 54			

Figure 1 Two Types of Cross-national Cross-cultural Studies on Individuals and Teams in Organizations



Note: In the brackets are the number of Type I (first number) and Type II (second number) studies.

Figure 2 A Polycontextual Approach to Cross-national Cross-cultural Organizational Behavior Research



BIOGRAPHICAL SKETCHES

Anne S. Tsui (anne.tsui@asu.edu) is Motorola Professor of International Management at Arizona State University. She is a former editor of the Academy of Management Journal and the Founding Editor of Management and Organization Review. Her research interests include organizational demography, employment relationships, and organizational culture, especially in the Chinese context.

Sushil S. Nifadkar (sushil.nifadkar@asu.edu) is a doctoral student at the W. P. Carey School of Business, Arizona State University. His current research interests include cross-cultural management and emotions. Before returning to academics, he was working with an IT consulting firm in India.

Amy Yi Ou (yi.ou@asu.edu) is a first-year doctoral student at the W. P. Carey School of Business, Arizona State University. Her current research interests include cross-cultural organizational behavior and mentoring.