

The Influence of Societal Culture On Organizational Identity

Ozgur Ekmekci*, Andrea Casey, Linda Byington and Katie Rosenbusch

Department of Clinical Research and Leadership, The George Washington University, Washington DC 20037, ekmekci@gwu.edu

Abstract

Who are we here? Well, how about there? What about elsewhere? Today's global organizations are facing these questions as they try to determine their organizational identity (Albert & Whetten, 1985) across the many different locations in which they operate. We argue that understanding diverse cultural perspectives has become critical (House, Javidan, & Dorfman, 2001) not only for recruitment and retention, but also for maximizing employees' contributions to and identification with the organization. The purpose of this paper is to explore the phenomenon of how societal culture influences organizational identity in a global organization. The focus of our discussion is on how the local societal cultures in which regional offices are located – as defined by the relative strengths and priorities of the nine cultural dimensions for the GLOBE (Global Leadership and Organizational Behavior Effectiveness) study (House, Javidan, Dorfman, & de Luque, 2006) – may influence the way the employees of a global organization perceive their organizational identity.

The Influence of Societal Culture on Organizational Identity

Who are we here? Well, how about there? What about elsewhere? Today's global organizations are facing these questions as they try to determine their organizational identity across the many different locations in which they operate. The forces of globalization are transforming how corporations interact with current employees and especially how they recruit and retain new members, many of whom bring valued expertise from multiple societal cultures around the world. Understanding diverse cultural perspectives has become critical (House, Javidan, & Dorfman, 2001) not only for recruitment and retention, but also for maximizing employees' contributions to and identification with the organization. Thus, global companies must increasingly understand the impact that multiple cultural perspectives have on employees' perceptions of the organization's identity—that is, those characteristics considered to be the most core, enduring, and distinctive—to foster more effective connections between the corporation and its members.

Global organizations have been defined as those where “products and services are created, where costs are the lowest, quality is the highest, and time to delivery is the shortest and delivered wherever demand is sufficient. Resources are sought from wherever the best quality for cost can be found” (Briscoe & Schuler, 2004, p. 43). In 2007, Fortune's list of the 500 largest public firms in the world - based on revenues - included firms from 32 different countries, employing some 40 million employees. The number of firms and the number of countries involved in international commerce is continuing to expand rapidly, making the world of business increasingly competitive and complex. From January 2002 to March 2003, the United

* To whom correspondence should be addressed

Nations Conference on Trade and Development (2003) reported 829 regional headquarters operations worldwide, involving 52 countries. In a global economy, companies are competing with local as well as other national and international companies to attract the best talent and expertise (House et al., 2001) and then to retain those individuals.

Besides the dynamics of an integrated and global economy, there are other factors that add to the complexities of hiring and retaining a diverse workforce. A significant one is widespread immigration, which has increased dramatically, especially during the past century. Brodbeck, Chhokar, & House (2007) predicted that instead of converging into an “amalgam of global cultural standards,” societal cultural differences may become more distinct as people strive “to preserve their cultural heritage and social identity” (p. 1080). It appears that the global locations of organizations, coupled with the growing cultural diversity of the workforce, have created significant challenges for organizations. A better understanding is needed of how employees from societal cultures with different values and cultural practices perceive the identity of the organization for whom they work, as well as how understanding those perceptions can foster more effective identification with the organization.

Organizational identity is a complex construct originally defined by Albert and Whetten in 1985. Since that time, its meaning has been studied and debated (e.g., Corley et al., 2006; Ravasi & Schultz, 2006). More recently, Whetten (2006) defined it as a property of an organization constituted of those claims that are “the central and enduring attributes of an organization, those that distinguish it from other organizations” (p. 220). These core, enduring, and distinctive (CED) qualities are reflected in an organization’s “unique pattern of binding commitments across time and environments” (p. 220) that repeatedly distinguishes it from others in its social category. Organizational identity frequently surfaces in commemoration or in discourse related to critical events in an organization’s history.

At a time in history, where global companies are faced with the need to continually change and innovate to meet the needs of consumers around the world, they are also being transformed by a workforce that crosses national boundaries and societal cultures. Thus, in order to sustain a sense of self, most organizations emphasize a deep understanding of their history and the implications of who they are as a company. Many of these companies believe that their identity is the key to foster more effective connections with their employees around the world.

Within the context presented up to this point, the purpose of this paper is to explore the phenomenon of how societal culture influences organizational identity in a global organization. Societal culture includes the culture of the country in which the global organization is located as well as the societal cultures of the organization’s employees. We believe that a better understanding of the relationship between societal culture and organizational identity, particularly the ideational and phenomenological components of the definition of organizational identity, is very important.

To date, many identity-based models of organizational identification have been developed (Ashforth & Mael, 1989; Dutton et al., 1994) with little empirical work, particularly on the process of identification and the factors that influence it (Foreman & Whetten, 2002). While organizational identity theory has been useful in helping understand how individuals identify with organizations (Pratt, 1998), the role of societal culture is not well understood. As internally consistent organizational identity claims - facilitated through stories and myths - can facilitate organizational identification (Kriener & Ashforth, 2004), societal culture does have the potential to help influence and shape these identity claims.

The role of societal culture in organizations. The influence of societal culture on organizations has been explored from a variety of perspectives including leadership, management practice, and organizational culture. This paper will contribute to this literature through its discussion of organizational identity, which has been linked with organizational culture (Hatch & Schultz, 2002; Ravasi & Schultz, 2006), and the way societal culture may have an influence on perceptions of organizational identity. Additionally, this paper will connect the well-developed theoretical and empirical work on collective memory - in particular, commemoration and history and their iterative relationship with societal cultures and identity - to the organizational studies literature on societal cultures. For purposes of this paper, *organizational practices* are framed in the discourse related to significant events, and *commonality of beliefs* are framed in the organizational identity claims.

Significance for practice. As organizations increasingly transform from primarily domestic to multinational workforces, a better understanding of and appreciation for the role of societal culture on organizational identity is critical for creating more meaningful, culturally diverse workplace environments. For global organizations that not only honor their history but also focus on continuous innovation and connection with multiple consumer populations, this type of relational understanding among the organization's identity and the multiple societal cultures that are part of such organizations can be beneficial in at least three ways: (1) by leading to more effective recruitment and retention of employees from around the world; (2) by providing tools that can be creatively used to increase employee identification and commitment to the organization; and (3) by providing a framework to guide strategic decisions that depend upon not only a greater understanding of employees' understandings of the organization's identity and history but also how multiple cultural backgrounds influence their perceptions.

Present State of Knowledge and Theoretical Foundation

Organizational identity. With Albert and Whetten's (1985) original conceptualization as its base, research on organizational identity began with a theoretical focus and has grown to include an extended body of empirical literature (e.g., Corley & Gioia, 2004; Corley et al., 2006; Dutton & Dukerich, 1991; Elsbach & Kramer, 1996; Golden-Biddle & Rao, 1997; Gustafson, 1995; Gustafson & Reger, 1995, 1999; Margolis & Hansen, 2002; Nag, Corley, & Gioia, 2007; Sarason, 1995). Researchers have also studied and debated complex aspects of organizational identity, raising questions about multiple identities (Corley & Gioia, 2004; Gustafson & Reger, 1999; Pratt & Foreman, 2000); responses to identity threats (Casey, 1997; Elsbach & Kramer, 1996; Golden-Biddle & Rao, 1997); the content and structure of organizational identity (Gustafson, 1995); identity's relationship to organizational culture (Hatch & Schultz, 2002; Ravasi & Schultz, 2006); the relationship between organizational identity, knowledge, and practice during transformational organizational change (Nag et al., 2007); the relationship between organizational identity and identification (Foreman & Whetten, 2002; Kriener & Ashforth, 2004); the relationship between organizational identity and image (Gioia, Schultz, & Corley, 2000) and organizational identity's relationship to collective memory (Casey, 1997).

In a recent review of the past 20 years of organizational identity literature, Corley et al. (2006) described the major inconsistencies in the definitions, related theories, and models of organizational identity. They explained that most of the literature defines organizational identity as real, a "phenomenon experienced by organizational members, perceived by outsiders, and central to social processes with real outcomes in organizational contexts" (p. 89), rather than as a

metaphorical device. They identified three areas of general convergence around the meaning of organizational identity: it is self-referential; inherently contextualized and comparative; and involves “a shared understanding by a collective” (p. 87). Yet there are problems with “shared understanding,” they noted, citing Pratt (2003), that have led to two distinct views of the phenomenon of identity with different, underlying ontological and epistemological paradigms: the social actor view and the social constructionist view.

The social actor perspective of organizational identity. Before presenting the social constructionist view – which constitutes the theoretical foundation of this paper – it might be beneficial to briefly review the social actor perspective (Whetten, 2006) through which organizational identity is described as a stable organizational property, constituted by the most central (C) and enduring (E) attributes that distinguish (D) the organization from others in its social category. According to this view, the CED attributes are comparative “must do” actions, “consistent with what is expected of organizations like us”; they are also historical “must do’s,” “consistent with our organization’s history” (p. 221) and its founders (Casey, 1997; Ravasi & Schultz, 2006; Whetten, 2006).

Whetten (2006) further clarified the social actor view, expanding upon the meaning of the original identity components (Albert & Whetten, 1985): (1) ideational, which represent the “what” or “members’ shared beliefs regarding the question, ‘Who are we as an organization?’” (p. 220); (2) definitional, which “proposes a specific conceptual domain for organizational identity characterized as the CED features of an organization” (p. 220); and (3) phenomenological, which describes how identity-related conversations surface during significant organizational crises or threats. He has suggested that much of the organizational identity research in the past 20 years has focused almost exclusively on the ideational component while mostly ignoring the other two.

Grounded in institutional theory literature, the social actor view assumes that, as a legal entity or “collective social actors” (Scott, 2003, p. 7), an organization occupies “a self determined (and self defining) unique social space,” in which its identity claims reflect a “unique pattern of binding commitments” (Whetten, 2006, p. 220), which “have withstood the test of time” (p. 227). According to Whetten (2006), these claims perpetuate the central and distinguishing features, which “guide organizational strategic actions past, present and future” (p. 224). Identity claims surface most often when events occur that critically threaten the core of the organization (Whetten, 2006). They can often be detected in recollections or commemoration of significant or “profound, fork-in-the-road choices” (Whetten, 2006, p. 221) in the organization’s history (Casey, 1997). They are often recalled as “morals embedded in well-told stories of the defining moments in an organization’s history” (Kimberly, 1987) or highlighted as central themes in autobiographical accounts (Czarniawska, 1997).

Whetten (2006) applied Morgeson and Hofmann’s (1999) concept that collective constructs are best explored through their structure and function - proposing validity standards for legitimate identity claims. The distinctive aspect of identity claims is functional for organizations because it describes an organization’s “unique social space” (Whetten, 2006, p. 222), determining how and in what ways it is similar to other organizations in its social category and, as important, how it is different. “The selection of organizational forms makes up a self categorization process whereby the organization’s memberships in identity categories or groups are declared” (Whetten & Mackey, 2002, p. 398). The founder makes these choices from the inception, providing a unique historical foundation for organizational identity with

characteristics that are positive or “ideal attributes associated with that type” (Whetten, 2006, p. 223). The choices become legitimate organizational actions over time through the comparative and historical frames of reference.

The structural part of the CED definition “specifies that central and enduring organizational attributes are most capable of satisfying the social actor’s identity requirement of being readily recognized by all interested parties” (Whetten, 2006, p. 224). Since “organizations are best known by their deepest commitments—what they repeatedly commit to be through time and across circumstances”—these features “cause or explain” less central features of the organization. Thus, time is inherent in the structural aspects of organizations’ identity claims as they seek to preserve “for tomorrow what has made them what and/or who they are today” (p. 224).

The Social Constructionist Perspective of Organizational Identity. The social constructionist perspective, articulated by Hatch and Schultz (1997, 2002), constitutes the theoretical foundation of this paper. According to this view, organizational identity is a socially constructed and dynamic process involving ongoing dialogue among organizational stakeholders, organizational culture, and the external environment (Gioia et al., 2000). From this view, what is perceived as core is contingent on the degree to which particular identity characteristics are shared across the organization. The idea of multiple organizational identities also surfaces here (Fiol, 2001; Foreman & Whetten, 2002; Glynn, 2000; Pratt & Foreman, 2000), as well as research that has proposed that organizational identity changes or adapts to sustain environmental pressures (Gioia & Thomas, 1996) or during a spin-off (Corley & Gioia, 2004).

Gioia et al. (2000) propose that while members of an organization might “use the same labels to describe the elements of a core identity” (p. 75) these labels may be “subject to multiple and variable interpretations” (p. 75) and that these different interpretations could result in different identities or variations of the same identity over time. In other words, while an organization could promote and preserve the same labels over time, their interpretation – and hence their meaning – could yield a different composite identity, which implies that organizational members go through a dynamic process when constructing their identity, during which the fluid nature of its CED features allows for changes in the way organizational identity is portrayed. From a methods perspective, Gioia et al. (2000) propose that while identity may be assumed to remain stable for cross-sectional research, they invite those involved in “longitudinal studies and more complex portrayals” of organizational identity to take into account the “dynamism”, “ambiguity”, and “mutability” of organizational identity (p. 76). Furthermore, the authors conclude that “the strategic concern of management is no longer the preservation of a fixed identity but the ability to manage and balance a flexible identity” (p. 79), whether this change is brought about by high-velocity environments (Gioia & Chittipeddi, 1991; Gustafson & Reger, 1995), stigma (Fiol & Kooor-Misra, 1997), or environmental jolts (Meyer, 1982).

According to the social constructionist perspective, organizational identity is a framework through which organizational members create meaning of the world around them (Golden-Biddle & Rao, 1997). This perspective implies that members use identity as a means to define and sustain their collective existence, as well as to make sense of their organizational experiences. Since a great portion of this construction process takes place through interactions in and by way of the environment (Giddens, 1991; Weick, 1995; Gioia et al., 2000), it would be fair to suggest that the societal culture – which is part of the environment in which organizational

members interact with others – may have a significant influence on the way organizational identity is constructed and sustained.

Societal Culture and its Relationship to Organizations and Identity. Although there is considerable interest in the relationship of societal cultures to organizations (Dickson, BeShears, & Gupta, 2004), there has been little theoretical or empirical work investigating the relationship of societal culture and organizational identity. The studies that have addressed this relationship have focused on the organizational identification process (Jack & Lorbieki, 2007) and, secondarily, organizational identity, and have emphasized national cultures. In organizational studies, discussions of societal culture and its relationship to organizations have focused on management practices (Schuler & Rogovsky, 1998) and, to a lesser degree, organizational culture (Lee & Barnett, 1997). Taking a broader perspective, there is a well-developed body of work in sociology that links societal and national culture and identity (collective as well as individual) with collective memory and commemoration of past events (Schwartz, 2000, 2005; Cerulo, 1995). Commemorations are rituals that facilitate “order and continuity” and are connected with emotionally significant events that affirm “the identity of one’s group and redefining membership with that group” (Frijda, 1997, p. 109). Events that are recalled are most often turning points and threaten the essence or the identity of the community (Pennebaker & Banasik, 1997). In the section that follows, the term *societal culture* is used to represent the broader perspective of a collective, and *national culture* is used when the literature specifies a country with defined geographical boundaries.

Sociological literature on societal cultures, commemoration, and identity. The influence of societal cultures on the process and outcomes of commemoration and their link to identity has been studied extensively in sociology (Hodgkin & Radstone, 2003; Schwartz & Kim, 2002). Factors that influence commemoration include shared values, emotions, language (Pennebaker & Banasik, 1997), and generations (Schuman, Belli, & Bischooping, 1997; Schuman & Scott, 1989). Commemoration is consistently connected with identity at both the individual and collective levels in that the “construction of a person’s identity as a member of a group not only implies coherence with the past but also with the other individuals sharing that past” (Frijda, 1997, p. 109). As Frijda (1997) noted, the shared identity may extend to a small group such as a family or larger groups such as societies or nations. Researchers who focus on national cultures suggest that cultural memories affirm a nation’s identity (Carr, 2003). Hodgkin and Radstone (2003) proposed that “nationalist memory describes a geography of belonging; an identity forged in a specified landscape inseparable from it” (p. 169). Schwartz and Kim (2002) found that recollection of critical events is patterned in accord with the specific cultural themes that comprise a national identity schema. In their study, the U.S. identity schema emphasized independence, quality, individualism, populism, feelings of triumph, and dominance as compared to the Korean identity schema, which emphasized interdependence, hierarchy, and honor. Other researchers took a broader perspective and suggested that the commemoration process is linked primarily to shared values and interaction that may extend beyond national boundaries in that the “past constitutes a resource for creating community among those with shared values and common interests who are embedded in networks of interaction” (Fine, 2007, p. 28).

Organization studies. In the cross-cultural management literature, several perspectives on societal and national cultures have emerged. The theory and research on the intersection of societal and national cultures and organizations have drawn primarily from Hofstede's (1980, 1992) work that asserts that cultural differences between nations can be described and measured in a set of dimensions that reflect answers to "universal problems of human societies" (Hofstede, 2006, p. 883). For a comprehensive review of empirical research incorporating Hofstede's cultural values framework over the span of 25 years, see Kirkma, Lowe, & Gibson (2006).

More recently, others have suggested a homogenization (Howes, 1996) or convergence view (Dorfman, Hanges, & Brodbeck, 2004) of globalization, where national cultural differences are "being replaced by global corporate cultures and universal organizational identification" (Jack & Lorbiecki, 2007, p. S82). And yet a third perspective would agree that countries and societies play a major role in the construction of social reality in organizations in global organizations, yet within a national culture (Ailon-Souday & Kunda, 2003) multiple social identities exist, and the research has investigated differentiation and plurality among employees as well as the consumers in a specific country or society (Jack & Lorbiecki, 2007). McSweeney (2002) and others have challenged the homogeneity assumption in Hofstede's work, suggesting that it does not take into account the agency of individuals in defining and shaping this identity (Ailon-Souday & Kunda, 2003), and related research has focused on the complexity of these relationships. Jack and Lorbiecki's (2007) study has surfaced the role of national identity in organizational identification and at the same time has also contradicted the "received wisdom in the cross-cultural management literature which attributes a certain fixity and homogeneity to the concept of national identity" (p. S91) and introduces further complexity to this relationship by asserting that organizational identity should be "thought of as differentially constructed according to the complex interdependencies of the level of identity in question, the nature of dominant discourses with an organization and the social and cultural position of the individual" (Jack & Lorbiecki, 2007, p. S93).

A different perspective has been taken by the GLOBE (Global Leadership and Organizational Behavior Effectiveness) research project that focuses on the relationships between societal culture, organizational culture, and leadership. GLOBE built on Hofstede's (1980) and others' (Trompenaars & Hampden-Turner, 1997, Kluckhorn & Strodtbeck, 1961) work and through its research surfaced 10 cultural clusters representing core dimensions from 62 cultures around the world. GLOBE used the term *societal culture* instead of *national culture* to "indicate the complexity of the culture concept and because in several instances we sampled two subcultures from a single nation" (House, Javidan, Dorfman, & de Luque, 2006, p. 104). A working assumption of the GLOBE project was that many countries have multiple, large subcultures within their borders (Chhokar, Brodbeck, & House, 2007), which many times expand beyond the borders.

Efforts were directed toward drawing representative samples that were comparable regarding dominant forces that shape culture including "history, language, politics, and religion" (Chhokar et al., 2007, p. 23), and they sampled from more than one subculture in large countries. Despite these efforts, due to the nature of the study, it had limited capacity to discern subgroups within societies. For a discussion of the strengths and limitations of the study, see Brodbeck et al. (2007), as well as Hofstede (2006) and Graen (2006).

GLOBE represented a large-scale international management research project with multiple phases, including quantitative and qualitative methodologies, and 173 researchers across 62 participating countries (Leung, 2007). The initial goal of the project was to develop measures

of cultural and leadership attributes that could be used across cultures (Chhokar et al., 2007). The sample for the GLOBE project was more than 17,300 middle managers from 950 mainly domestic companies from three industries (Chhokar et al., 2007). Responses to the survey were aggregated to the culture level of analysis, providing measurement of the nine core GLOBE culture dimensions. For an in-depth discussion of the GLOBE project, see House et al. (2004) and Chhokar et al. (2007). Theoretical dimensions of the GLOBE project are discussed in the following section.

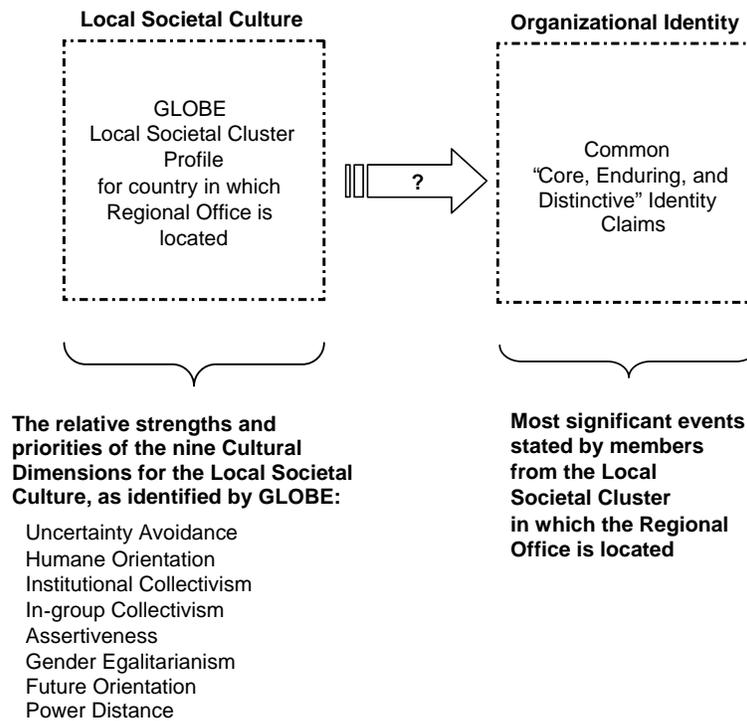
Theoretical Foundation. Culture represents the shared understanding of a collective that differentiates it from other collectives (House et al., 2001; Chhokar et al., 2007). Culture is defined as “shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations” (House & Javidan, 2004, p. 15). The GLOBE project examined the shared values as well as the shared practices. The focus on shared values stemmed from anthropology (i.e., Kluckhohn & Strodtbeck, 1961), with values defined as judgments about “the way things should be done” and practices defined as the “way things are done in this culture” (Triandis, 2004, p. xv). Nine attributes of culture were identified during the project and when quantified represented “core cultural dimensions” (Chhokar et al., 2007, p. 7). These dimensions were performance orientation, uncertainty avoidance, humane orientation, institutional collectivism, in-group collectivism, assertiveness, gender egalitarianism, future orientation, and power distance. Six of these dimensions were consistent with Hofstede’s (1980, 1991), and the remaining three surfaced from related literature, such as the World Values Survey (Inglehart, Basanez, & Moreno, 1998), and the data collected (Leung, 2007; Triandis, 2004). Profiles of the cultural dimensions for 10 societal clusters (related countries within each) were created based on the GLOBE research. These closely corresponded to past research on cultural regions (Gupta & Hanges, 2004).

Conceptual Framework

The framework for our paper is conceptualized as the intersection between societal culture and organizational identity. Historically, theoretical and empirical work in organizational studies has explored the intersection between societal culture and organizational culture, with debates about the degree to which the two influence or interact with each other. Organizational identity has been linked to organizational culture and, depending on the perspective taken, is described as a “self-referencing aspect of organizational culture” or a related construct with “distinct conceptual boundaries” (Whetten, 2006, p. 227). Since the links between these constructs remain complex and unclear in the organizational studies literature, we seek to clarify through our discussion the relationship between societal culture and organizational identity and inform the larger picture of the intersection between societal culture, organizational identity and organizational culture. The focus of our discussion is on how the local societal cultures in which regional offices are located – as defined by the relative strengths and priorities of the nine cultural dimensions for the GLOBE study – influence the way the employees of a global organization perceive their organizational identity. This focus is illustrated in Figure 1.

The concept of culture arose from the disciplines of sociology and anthropology (Hatch, 1997) and has been defined by many scholars (e.g., Herskowitz, 1948). Numerous organizational scholars have offered definitions of organizational culture, such as Jacques (1952) and Schein (1985). These definitions share common themes with societal culture definitions, especially

Figure 1. How does Societal Culture Influence Organizational Identity?



those around “shared meanings” and “shared assumptions,” as illustrated by Ravasi and Schultz’s (2006) definition: “a set of shared mental assumptions that guide interpretation and action in organizations by defining appropriate behavior” (p. 437). More recently, House and Javidan (2004) framed 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” (p. 15). They also asserted that this definition crosses levels, i.e., organizational and societal.

Often the issues that surface across literatures on culture are the degree of sharedness and the presence and interaction of multiple cultures within an organization or society. In the GLOBE research, societal culture was operationalized to consist of “commonly experienced language, ideological belief systems (including religion and political belief systems), ethnic heritage, and history” (House & Javidan, 2004, p. 15). The researchers looked at cultural manifestations in terms of agreement and “the commonality of observed and reported practices of entities such as families, schools, work organizations...” (p. 16). Their focus was on the sharedness of these values as emphasized in the anthropological work of Kluckhohn and Strodtbeck (1961).

Organizational studies researchers have linked organizational identity and organizational culture, both theoretically (Hatch & Schultz, 2000; Whetten, 2006) and empirically (Ravasi & Schultz, 2006). Those who view organizational identity through a social constructionist lens (Hatch & Schultz, 2000) make strong connections between organizational culture and identity, and, although Whetten, from a social actor view, sees the two constructs as having separate conceptual boundaries, he does describe how “members are most likely to invoke specific cultural elements as distinguishing features when they are experienced as central and enduring

attributes” (p. 228), citing Clark (1972) as a scholar who used organizational sagas as “a form of differentiation among private colleges” (p. 228). In an empirical study, Ravasi and Schultz (2006) also described how “the manifestations of organizational culture affect identity dynamics” (p. 433). Their findings highlighted the role of culture in preserving “a sense of distinctiveness and continuity, as organizational identity is subjected to exploit reevaluation” (p. 455), and they further demonstrated that organizational members “assigned considerable importance” to what they called “‘cultural horizons’ ... manifested in distinctive practices and objects that they perceived as a legacy of a shared past” (p. 447).

The social actor view of organizational identity and the GLOBE research on societal culture both draw from institutional theory, especially the principle of isomorphism, where organizations are pressured to conform to institutionalized beliefs and processes. In the case of organizational identity, organizations need to be recognized within their social category but also differentiate themselves from other organizations in that category. It has been noted that “whereas different types of isomorphism may operate at various levels of cultural influence (national or societal versus industrial), specific cultural dimensions may drive organizational isomorphism differentially” (Dickson et al., 2004, p. 84). Furthermore, “although institutional theory can provide a framework to interpret and predict the transmission of cultural values and establishment of common organizational behavioral patterns, it is neither a simple process nor a simplistic explanation” (Dickson et al., 2004, pp. 84-85). Investigating the intersection of societal culture and organizational identity is one step in understanding the dynamics of this relationship.

“Organizations are manifestations of larger cultural systems,” Hatch (1997) noted (p. 206), and “in many ways, the culture of an organization is borrowed from and bound up with larger cultural processes associated with the organization’s environment” (p. 200). We might expect, then, that as an organization becomes increasingly global and expands to regional locations, multiple societal influences are likely to influence its organizational identity and its culture. Yet organizations are influenced not only by the multiple surrounding societal cultures but most strongly by those within—the employees (Hatch, 1997). Thus, multiple and diverse societal cultural factors both outside and inside regional headquarters global of companies have to be taken into account in this increasingly complex environment.

Relationship between Societal Culture and Organizational Identity

“Although culture provides the system of rules that defines a social system, identity provides the contextual understanding of those rules that govern people’s understanding of themselves in relation to the larger social system” (Fiol, Hatch, & Golden-Biddle, 1998, p. 56). Furthermore, “identity reflects how a social entity makes sense of itself in relation to the cultures it is part of (Fiol, Hatch, & Golden-Biddle, 1998, p.58). Societal culture is just one of the many different types of cultures – such as professional, community, workgroup - that constitute the social environment in which an organization constructs its identity (Fiol, Hatch, & Golden-Biddle, 1998). As stated earlier, the focus of this paper is the relationship between societal culture and organizational identity, which will be organized and discussed, as presented below, within the context of the nine cultural dimensions for the GLOBE study. The nine propositions, summarized in Table 1, are phrased as they would apply to a global organization that operates multiple regional offices situated in a number of different societal clusters.

Performance orientation. This dimension refers to “the degree to which a society encourages and rewards group members for performance improvement and excellence” (Javidan & House, 2001, p.300). In societies where performance orientation is high, a great deal of emphasis is placed on training and developing the individual, communicating in a direct and explicit manner, and displaying a sense of urgency, whereas in societies where performance orientation is low, competition and direct feedback create uneasiness and adversely affect relationships (Javidan & House, 2001). Therefore, for a regional office of a global company situated in a societal culture where performance orientation is high, the perceived organizational identity is likely to contain a greater number of attributes that reflect competing, scoring, winning, evaluating, achieving, comparing, distinguishing, and elevating – as compared to a regional office of the same company that is situated in a societal culture where performance orientation is low(er).

Proposition 1. The perceived organizational identity in a societal culture, where performance orientation is high, will have more attributes associated with competing, scoring, winning, evaluating, achieving, comparing, distinguishing, and elevating.

Uncertainty avoidance. This dimension is defined as “society’s reliance on social norms and procedures to alleviate the unpredictability of future events” (Javidan & House, 2001, p.295). In societies where there is high uncertainty avoidance, individuals value orderliness, consistency, structure, clear expectations, rules, and laws, whereas in societies that have a lower uncertainty avoidance, individuals possess a greater tolerance for ambiguous situations, seek less structure, and are not much concerned about rules and regulations (Javidan & House, 2001). Therefore, for a regional office of a global company situated in a societal culture where uncertainty avoidance is high, the perceived organizational identity is likely to contain a greater number of attributes that reflect categorizing, regulating, controlling, governing, directing, planning, structuring, and communicating – as compared to a regional office of the same company that is situated in a societal culture where uncertainty avoidance is low(er).

Proposition 2. In a societal culture, where uncertainty avoidance is high, the perceived organizational identity will have more attributes associated with categorizing, regulating, controlling, governing, directing, planning, structuring, and communicating.

Humane orientation. This dimension is defined as “the degree to which a society encourages and rewards individuals for being fair, altruistic, generous, caring, and kind to others” (Javidan & House, 2001, p. 300). In societies where humane orientation is high, a great amount of emphasis is placed on maintaining good human relations, belongingness, and sympathizing and supporting the weak, whereas in societies with low human orientation, individuals are more motivated by self-enhancement, through which wealth and power is gained through individual efforts (Javidan & House, 2001). Therefore, for a regional office of a global company situated in a societal culture where humane orientation is high, the perceived organizational identity is likely to contain a greater number of attributes that reflect caring, empathizing, supporting, including, protecting, fostering, nurturing, loving, and comforting – as compared to a regional office of the same company that is situated in a societal culture where humane orientation is low(er).

Proposition 3. In a societal culture, where humane orientation is high, the perceived organizational identity will have more attributes associated with caring, empathizing, supporting, including, protecting, fostering, nurturing, loving, and comforting.

Institutional collectivism. This dimension reflects “the degree to which individuals are encouraged by societal institutions to be integrated into groups within organizations and the society” (Javidan & House, 2001, p. 296) or “the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action” (House, Javidan, & Dorfman, 2001, p. 497). In societies where institutional collectivism is high, the common goals and interests of the group take precedence over those of individuals and rewards are set up in a way to recognize and honor the collective body rather than the individual, whereas in societies where institutional collectivism is low, individuals place greater emphasis on elements that set themselves apart from others and greatly value autonomy, freedom, and personal achievement (Javidan & House, 2001). Therefore, for a regional office of a global company situated in a societal culture where institutional collectivism is high, the perceived organizational identity is likely to contain a greater number of attributes that reflect collaborating, team-building, uniting, institutionalizing, bonding, ritualizing, consolidating, and building tradition – as compared to a regional office of the same company that is situated in a societal culture where institutional collectivism is low(er).

Proposition 4. In a societal culture, where institutional collectivism is high, the perceived organizational identity will have more attributes associated with collaborating, team-building, uniting, institutionalizing, bonding, ritualizing, consolidating, and building tradition.

In-group collectivism. This dimension “refers to the extent to which members of a society take pride in membership in small groups such as their family and circle of close friends, and the organizations in which they are employed” (Javidan & House, 2001, p. 297) or “the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families” (House, Javidan, & Dorfman, 2001, p. 497). In societies where in-group collectivism is high, individuals provide special treatment to and favor close friends or family members over peers - irrespective of skills or qualifications – whereas in societies where in-group collectivism is low, family members and close friends do not anticipate rules and regulations to be overlooked in their favor (Javidan & House, 2001). Therefore, for a regional office of a global company situated in a societal culture where in-group collectivism is high, the perceived organizational identity is likely to contain a greater number of attributes that reflect developing fraternalism, belonging, building family, and establishing roots – as compared to a regional office of the same company that is situated in a societal culture where in-group collectivism is low(er).

Proposition 5. In a societal culture, where institutional collectivism is high, the perceived organizational identity will have more attributes associated with developing fraternalism, belonging, building family, and establishing roots.

Assertiveness. This dimension is “the extent to which a society encourages people to be tough, confrontational, assertive, and competitive versus modest and tender” (Javidan & House 2001, p. 293). In assertive societies, individuals value competition and sympathize with the strong, whereas in less assertive societies, individuals are inclined to form warm and cooperative relationships grounded in harmony (Javidan & House, 2001). Therefore, for a regional office of a global company situated in a societal culture where assertiveness is high, the perceived organizational identity is likely to contain a greater number of attributes that reflect pressing, leading, trailblazing, exploring, challenging, dominating, and commanding – as compared to a

regional office of the same company that is situated in a societal culture where assertiveness is low(er).

Proposition 6. In a societal culture, where assertiveness is high, the perceived organizational identity will have more attributes associated with pressing, leading, trailblazing, exploring, challenging, dominating, and commanding.

Gender egalitarianism. This dimension is “the extent to which a society maximizes gender role differences” (Javidan and House, 2001, p. 294). In societies where gender role differences are strongly emphasized, men receive greater social status and women find it difficult to reach positions that grant them authority, whereas in societies where practices do not emphasize gender role differences, women are usually granted higher status and are widely included in decision-making processes (Javidan & House, 2001). Therefore, for a regional office of a global company situated in a societal culture where assertiveness is high, the perceived organizational identity is likely to contain a greater number of attributes that reflect establishing paternalism, emphasizing masculinity, conveying toughness, and demonstrating ruggedness – as compared to a regional office of the same company that is situated in a societal culture where gender egalitarianism is low(er).

Proposition 7. In a societal culture, where gender egalitarianism is high, the perceived organizational identity will have more attributes associated with establishing paternalism, emphasizing masculinity, conveying toughness, and demonstrating ruggedness.

Future orientation. This dimension refers to “the extent to which a society encourages and rewards future-oriented behaviors such as planning, investing in the future, and delaying gratification” (Javidan & House, 2001, p. 294). In cultures where future orientation is high, individuals save more for the future and employ a longer timeframe in their thinking and decision-making process, whereas, in cultures where future orientation is low, individuals do not usually plan for the long term, employ a short timeframe in their thinking, and place a higher priority on instant gratification (Javidan & House, 2001). Therefore, for a regional office of a global company situated in a societal culture where future orientation is high, the perceived organizational identity is likely to contain a greater number of attributes that reflect being patient, demonstrating discipline, saving, planning for contingency, and leaving legacy – as compared to a regional office of the same company that is situated in a societal culture where future orientation is low(er).

Proposition 8. In a societal culture, where future orientation is high, the perceived organizational identity will have more attributes associated with being patient, demonstrating discipline, saving, planning for contingency, and leaving legacy.

Power distance. This dimension is defined as “the degree to which members of a society expect power to be unequally shared” (Javidan & House, 2001, p. 295). In societies where power distance is high, individuals with power and status are clearly set apart from those without and are expected to receive strong obedience and respect, whereas in societies where power distance is low, there is much less distinction between those with and without power (Javidan & House, 2001). Therefore, for a regional office of a global company situated in a societal culture where power distance is high, the perceived organizational identity is likely to contain a greater number of attributes that reflect attaining power, gaining status, establishing superiority, possessing

authority, and creating distinction – as compared to a regional office of the same company that is situated in a societal culture where power distance is low(er).

Proposition 9. In a societal culture, where power distance is high, the perceived organizational identity will have more attributes associated with attaining power, gaining status, establishing superiority, possessing authority, and creating distinction.

Table 1. Summary of Proposed Relationship between Dimensions of Societal Culture and Attributes Representing Organizational Identity

Higher degree of...	... leads to more identity attributes associated with...
Performance Orientation	Competing, Scoring, Winning, Evaluating, Achieving, Comparing, Distinguishing, Elevating
Uncertainty Avoidance	Categorizing, Regulating, Controlling, Governing, Directing, Planning, Structuring, Communicating
Humane Orientation	Caring, Empathizing, Supporting, Including, Protecting, Fostering, Nurturing, Loving, Comforting
Institutional Collectivism	Collaborating, Team-building, Uniting, Institutionalizing, Bonding, Ritualizing, Consolidating, Building Tradition
In-group Collectivism	Developing Fraternalism, Creating Sense of Belonging, Building Family, Establishing Roots
Assertiveness	Pressing, Leading, Trailblazing, Exploring, Challenging, Dominating, Commanding
Gender Egalitarianism	Establishing Paternalism, Emphasizing Masculinity, Conveying Toughness, Demonstrating Ruggedness
Future Orientation	Being Patient, Demonstrating Discipline, Saving, Planning for Contingency, Leaving Legacy
Power Distance	Attaining Power, Gaining Status, Establishing Superiority, Possessing Authority, Creating Distinction

Broader Impacts of the Proposed Relationship

Fostering more productive workplaces. Better understanding how societal culture influences organizational identity will also enhance our understanding of the process of identification as well as provide a foundational knowledge for managers regarding how a critical element of the organization, i.e., its identity, is perceived and understood by employees from different cultures working in global and multinational organizations. As noted by Javidan et al. (2006), “foreign sales by multinational corporations have exceeded \$7 trillion and are growing 20 percent to 30 percent faster than their sales of exports” (p. 67). Along with this trend, immigration is also increasing worldwide (Brodbeck et al., 2007) and thus adding to the demand for employees capable of working in and across a multiple number of societal cultures.

There are an estimated 200,000 U.S. expatriates (Javidan et al., 2006) around the world, and this phenomenon is not isolated to the United States. Considering “85% of *Fortune* 500 companies have reported a shortage of global managers with the necessary skills” (Javidan et al., 2006, p. 67) that will allow them to be successful in different societal cultures, better

understanding and utilizing cultural strengths becomes a competitive advantage for global organizations. A more in-depth understanding of how employees from different cultures view organizational identity claims and the history that commemorates them will facilitate a manager's capacity to build commitment and identification of the employee with the organization for more productive and meaningful workplaces.

Enabling participation of underrepresented groups. A strong connection has been established between an organization's identity and members' identification with the organization (Ashforth & Mael, 1989; Dutton et al., 1994; Mael & Ashforth, 1992; Pratt, 1998). Identification is defined as "the degree to which a member defines himself or herself by the same attributes that he or she believes define the organization" (Dutton et al., 1994, p. 39). Theorists exploring the process of organizational identification draw heavily on social identity theory (see Pratt, 1998 for a review). Social identity theory begins with the premise that people classify themselves and others based on various social or demographic groups (e.g., gender, race, ethnicity, religion, occupation). This social classification process provides individuals with a means of defining themselves through their identification, or feeling of oneness, with a particular group. Ashforth and Mael (1989) and others have extended this to organizations, proposing that individuals conceptualize the organization with a "group" to which they compare their own self-conceptualization.

Given this, the impact for underrepresented groups is apparent. Since factors such as the attractiveness of the perceived organizational identity and the consistency between individual self-concepts and organizational identity impact the strength of identification (Dutton et al., 1994), this can have implications for the extent to which underrepresented groups identify with a given organization. Understanding the nature of the relationship between societal culture and an organization's identity and history will help to surface ways to connect with employees from different cultures as well as foster meaningful participation to transform workplaces.

Future Directions

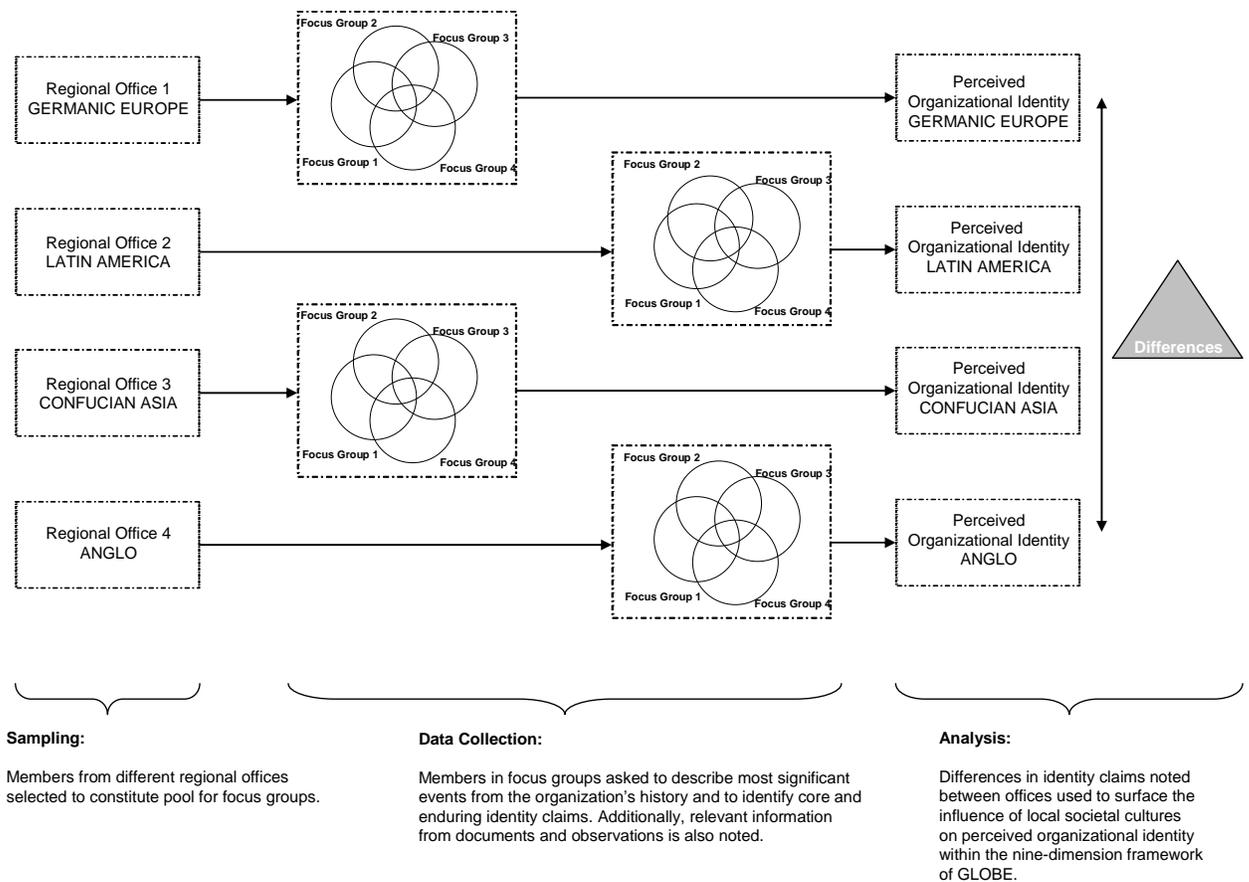
There are no doubt certain challenges involved in investigating the proposed relationship. The most significant challenge would likely be isolating the influence of societal culture from other factors that could potentially account for differences observed in perceived organizational identity across a global company's regional offices. Despite this limitation, by using a multiple case study design, it might be possible to investigate the complex dynamics of the proposed relationship between societal culture and organizational identity when little empirical evidence exists (Eisenhardt, 1989; Patton, 1990), or when the context and the phenomenon are interconnected (Yin, 1993). Furthermore, one of the benefits of using a case study in this case is that it provides the opportunity for lengthy, comprehensive study of a complex phenomenon using multiple methods or triangulation to describe a full picture of the phenomenon involved (General Accounting Office, 1990). By employing an emergent study design, researchers could follow a general roadmap detailed by Eisenhardt (1989) by employing qualitative fieldwork, where the goal is "to describe and analyze a pattern of relationships" (Miles & Huberman, 1994, p. 17).

For example, as illustrated in Figure 2, it might be possible to sample members of a global organization from several different regional offices – each situated in a separate GLOBE societal cluster – to constitute a pool for focus groups. Then, by conducting focus groups varying in size from 10 to 20 members, researchers could collect data by asking participants in focus

groups to describe the most significant events from the organization’s history and to identify core, enduring, and distinctive identity claims. In addition, researchers could collect additional information from documents and based on field observations. Once the data is collected, researchers may then analyze the data to construct perceived organizational identities for each societal cluster. Any difference noted can then be interpreted in line with the priorities and strengths of the nine GLOBE dimensions within and across the sampled societal clusters.

While there may be many other ways to go about with respect to the research design, the fact remains that the relationship between societal culture and organizational identity is worth investigating in greater detail. At a time when global integration is a key priority for many organizations that find themselves in situations where they have to deal with cultural elements both within and outside of their organizational boundaries, it is imperative that members of these organizations develop a better sense and appreciation for the influence of societal culture in defining who they are as an organization. Without such understanding, the response to the question “Who are we?” will remain largely incomplete and generate more questions than answers.

Figure 2. Potential Research Design Overview



References

- Ailon-Souday, G., & Kunda, G. (2003). The local selves of global workers: The social construction of national identity in the face of organizational globalization. *Organization Studies*, 23(7), 1073-1096.
- Albert, S., & Whetten, D. A. (1985). Organizational identity. In L. L. Cummings & B. M. Straw (Eds.), *Research in organizational behavior* (pp. 263-295). Greenwich, CT: JAI Press.
- Ashforth, B. E., & Mael, F. (1989). Social identity theory and the organization. *Academy of Management Review*, 14, 20-39.
- Briscoe, D. R., & Schuler, R. S. (2004). *International human resource management* (2nd ed). New York: Routledge.
- Brodbeck, F. C., Chhokar, J. S., & House, R. J. (2007). Culture and leadership in 25 societies: Integration, conclusions, and future directions. In J. S. Chhokar, F. C. Brodbeck, & R. J. House (Eds.), *Culture and leadership across the world: The GLOBE book of indepth studies of 25 societies* (pp. 1023-1084). Mahwah, NJ: Lawrence Erlbaum Associates.
- Carr, G. (2003). War, histories and the education of memory. The massacre at the Fosse Ardeatine. History, myth, ritual and symbol. In K. Hodgkin & S. Radstone (Eds.), *Contested pasts. The politics of memory* (pp. 57-78). London: Routledge.
- Casey, A. (1997). Collective memory in organizations. In P. Shrivastava, A. Huff, & J. Dutton (Series Eds.) and J. Walsh & A. Huff (Vol. Eds.), *Advances in strategic management. Volume 14: Organizational learning and strategic management* (pp. 111-151). Greenwich, CT: JAI Press, Inc.
- Cerulo, K. (1995). *Identity designs. The sights and sounds of a nation*. New Brunswick, NJ: Rutgers University Press.
- Chhokar, J. S., Brodbeck, F. C., & House, R. J. (2007). Introduction. In J. S. Chhokar, F. C. Brodbeck, & R. J. House (Eds.), *Culture and leadership across the world: The GLOBE book of indepth studies of 25 societies* (pp. xiii-xvi). Mahwah, NJ: Lawrence Erlbaum Associates.
- Chhokar, J. S., Brodbeck, F. C., & House, R. J. (Eds.). (2007). *Culture and leadership across the world: The GLOBE book of indepth studies of 25 societies*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Clark, B. (1972). The organizational saga in higher education. *Administrative Science Quarterly*, 17, 178-184.
- Corley, K. G., & Gioia, D. A. (2004). Identity ambiguity and change in the wake of a corporate spin-off. *Administrative Science Quarterly*, 49, 173-208.
- Corley, K. G., Harquail, C. V., Pratt, M. G., Glynn, M. A., Fiol, C. M., & Hatch, M. J. (2006). Guiding organizational identity through aged adolescence. *Journal of Management Inquiry*, 15, 85-99.
- Czarniawska, B. (1997). *Narrating the organization: Dramas of institutional identity (new practices of inquiry)*. Chicago: University of Chicago Press.
- Dickson, M. W., BeShears, R. S., & Gupta, V. (2004). The impact of societal culture and industry on organizational culture. Theoretical explanations. In R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman, & V. Gupta (Eds.), *Culture, leadership and organizations. The GLOBE study of 62 societies* (pp. 74-90). Thousand Oaks, CA: Sage Publications.

- DiMaggio, P. J., & Powell, W. W. (1983). The iron cage revisited. Institutional isomorphism and collective rationality in organizational fields. *American Sociological Review*, 48, 147-160.
- Dorfman, P. W., Hanges, P. J., & Brodbeck, F. C. (2004). Leadership and cultural variation: The identification of culturally endorsed leadership profiles. In R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman, & V. Gupta (Eds.), *Culture, leadership and organizations. The GLOBE study of 62 societies* (pp. 669-720). Thousand Oaks, CA: Sage Publications.
- Dutton, J. E., & Dukerich, J. M. (1991). Keeping an eye on the mirror: Image and identity in organizational adaptation. *Academy of Management Journal*, 34, 517-554.
- Dutton, J. E., Dukerich, J. M., & Harquail, C. V. (1994). Organizational images and member identification. *Administrative Sciences Quarterly*, 39, 239-263.
- Eisenhardt, K. M. (1989). Building theories from case study research. *Academy of Management Review*, 14(4), 532-550.
- Elsbach, K. D., & Kramer, R. M. (1996). Members' responses to organizational identity threats: Encountering and countering the *Business Week* rankings. *Administrative Science Quarterly*, 41, 442-478.
- Fine, G. (2007). The construction of historical equivalence: Weighing the red and the brown scares. *Symbolic Interaction*, 30(1), 27-39.
- Fiol, C. M. (2001). Revisiting an identity-based view of sustainable competitive advantage. *Journal of Management*, 27, 691-699.
- Fiol, C. M., Hatch, M.J., & Golden-Biddle, K. (1998). *Organizational culture and identity: What's the difference anyway?* In Whetten, A., & Godfrey, P. C. (Eds.) *Identity in organizations: Building theory through conversations*. Page, Thousand Oaks.
- Fiol, C. M. & Kooor-Misra, S. (1997). Two-way mirroring: Identity and reputation when things go wrong. *Corporate Reputation Review*, 1(2), 147-152.
- Foreman, P., & Whetten, D. A. (2002). Members' identification with multiple-identity organizations. *Organization Science*, 13, 618-635.
- Frijda, N. H. (1997). Commemorating. In J. W. Pennebaker, D. Paez, & B. Rime (Eds.), *Collective memory of political events. Social psychological perspectives* (pp. 103-127). Mahwah, NJ: Lawrence Erlbaum Associates.
- General Accounting Office (GAO). (1990). *Case study evaluations*. Washington, DC: Author.
- Giddens, A. (1991). *Modernity and self-identity: Self and society in the late modern age*. Cambridge: Polity Press.
- Gioia, D. A., & Chittipeddi, K. (1991). Sensemaking and sensegiving in strategic change initiation. *Strategic Management Journal*, 12, 443-448.
- Gioia, D. A., Schultz, M., & Corley, K. G. (2000). Organizational identity, image, and adaptive instability. *Academy of Management Review*, 25, 63-81.
- Gioia, D. A., & Thomas, J. B. (1996). Identity, image, and issue interpretation: Sensemaking during strategic change in academia. *Administrative Science Quarterly*, 42, 370-403.
- Glynn, M. (2000). When cymbals become symbols: Conflict over organizational identity within a symphony orchestra. *Organization Science*, 11, 285-298.

- Golden-Biddle, K., & Rao, H. (1997). Breaches in the board room: Organizational identity and conflicts of commitment in a nonprofit organization. *Organization Science*, 8(6), 593-611.
- Graen, G. B. (2006). In the eye of the beholder: Cross-cultural lesson in leadership from Project GLOBE: A response viewed from the third culture bonding (TCB) model of cross-cultural leadership. *Academy of Management Perspectives*, 20(4), 95- 101.
- Gupta, V., & Hanges, P. J. (2004). Regional and climate clustering of societal cultures. In R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman, & V. Gupta (Eds.), *Culture, leadership and organizations. The GLOBE study of 62 societies* (pp. 178-218). Thousand Oaks, CA: Sage Publications.
- Gustafson, L. T. (1995). *The structure and content of organizational identity in hypercompetitive environments*. Unpublished doctoral dissertation, Arizona State University, Tempe, AZ.
- Gustafson, L. T., & Reger, R. K. (1995). Using organizational identity to achieve stability and change in high velocity environments. *Academy of Management Best Paper Proceedings*, 464-468.
- Gustafson, L. T., & Reger, R. K. (1999). *Beyond collective organizational identity: Empirical evidence for multiple subidentities*. Paper presented at the Academy of Management Meeting, Chicago, IL.
- Hatch, M. J. (1997). *Organization theory*. Oxford, UK: Oxford University Press.
- Hatch, M. J., & Schultz, M. (1997). Relations between organizational culture, identity, and image. *European Journal of Marketing*, 31(5-6), 356-365.
- Hatch, M. J., & Schultz, M. (2000). Scaling the tower of Babel: Relational differences between identity, image and culture in organizations. In M. Schultz, M. Hatch & M. Larsen (Eds.), *The expressive organization: Linking identity, reputation, and the corporate brand*. Oxford, UK: Oxford University Press.
- Hatch, M. J., & Schultz, M. (2002). Organizational identity dynamics. *Human Relations*, 55, 989-1018.
- Herskovitz, M. J. (1948). *Man and his works: The science of cultural anthropology*. New York: Alfred A. Knopf.
- Hodgkin, K., & Radstone, S. (Eds.). (2003). Introduction. In *Contested pasts. The politics of memory* (pp. 1-21). London: Routledge.
- Hofstede, G. (1980). *Culture's consequences: International differences in work-related values*. Beverly Hills, CA: Sage.
- Hoststede, G. (1991). *Culture and organizations: Software of the mind*. London: McGraw-Hill.
- Hofstede, G. (1992) *Cultures and organizations: Software of the mind*. New York McGraw-Hill.
- Hofstede, G. (2006). What did GLOBE really measure? Researchers' minds versus respondents' minds. *Journal of International Business Studies*, 37, 882-896.
- House, R. J., & Javidan, M. (2004). Overview of GLOBE. In R. J. House, P.J. Hanges, M. Javidan, P. W. Dorfman, V. Gupta (Eds.), *Culture, leadership and organizations. The GLOBE study of 62 societies* (pp. 9-28). Thousand Oaks, CA: Sage Publications.
- House, R., Javidan, M., & Dorfman, P. W. (2001). Project GLOBE: An introduction. *Applied Psychology: An International Review*, 50(4), 489-505.

- House, R. J., Javidan, M., Dorfman, P. W., & de Luque, M. S. (2006, November). A failure of scholarship: Response to George Graen's critique of GLOBE. *Academy of Management Perspectives*, 102-114.
- Howes, D. (1996). *Cross-cultural consumption: Global markets, local realities*. London: Routledge.
- Inglehart, R., Basanez, M., & Moreno, A. (1998). *Human values and beliefs: A cross-cultural sourcebook*. Ann Arbor, MI: University of Michigan Press.
- Jack, G., & Lorbiecki, A. (2007). National identity, globalization and the discursive construction of organizational identity. *British Journal of Management*, 18, S79-94.
- Jacques, E. (1952). *The changing culture of a factory*. New York: Dryden Press.
- Javidan, M., Dorfman, P. W., de Luque, M. S., & House, R. J. (2006). In the eye of the beholder: Cross cultural lessons in leadership from Project GLOBE. *Academy of Management Perspectives*, 20, 67-90.
- Javidan, M., & House, R. J. (2001). Cultural acumen for the global manager: Lessons from project GLOBE. *Organizational Dynamics*, 29(4), 289-305.
- Kimberly, J. R. (1987). The study of organization: Toward a biographical perspective. In J. W. Lorsch (Ed.), *Handbook of organizational behavior* (pp. 223-237). Englewood Cliffs, NJ: Prentice Hall.
- Kirkman, B. L., Lowe, K. B., & Gibson, C. B. (2006). A quarter century of culture's consequences: A review of empirical research incorporating Hofstede's cultural values framework. *Journal of International Business Studies*, 37, 285-320.
- Kluckhohn, F. R., & Strodtbeck, F. L. (1961). *Variations in value orientations*. New York: HarperCollins.
- Kriener, G. E. & Ashforth, B. E. (2004). Evidence toward an expanded model of organizational identification. *Journal of Organizational Behavior*, 25(1), 1-27.
- Lee, M., & Barnett, G. A. (1997). A symbols-and meaning approach to the organizational cultures of banks in the United States, Japan, and Taiwan. *Communication Research*, 24(4), p. 394-412.
- Leung, K. (2007). Foreword. In J. S. Chhokar, F. C. Brodbeck, & R. J. House (Eds.), *Culture and leadership across the world: The GLOBE book of indepth studies of 25 societies* (pp. xiii-xvi). Mahwah, NJ: Lawrence Erlbaum Associates.
- Mael, F., & Ashforth, B. E. (1992). Alumni and their alma mater: A partial test of the reformulated model of organizational identification. *Journal of Organizational Behavior*, 13, 103-123.
- Margolis, S. L., & Hansen, C. D. (2002). A model for organizational identity: Exploring the path to sustainability during change. *Human Resource Development Review*, 1, 277-303.
- McSweeney, B. (2002). Hofstede's model of national cultural differences and their consequences: A triumph of faith—a failure of analysis. *Human Relations*, 55, 89-118.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: A sourcebook of new methods* (2nd ed.). Thousand Oaks, CA: Sage Publications.

- Morgeson, F. P., & Hofmann, D. A. (1999). The structure and function of collective constructs: Implications for multilevel research and theory development. *Academy of Management Review*, 24(2), 249-266.
- Nag, R., Corley, K. G., & Gioia, D. A. (2007). The intersection of organizational identity, knowledge, and practice: Attempting strategic change via knowledge grafting. *Academy of Management Journal*, 50(4), 821-848.
- Patton, M. Q. (1990). *Qualitative evaluation and research methods*. Thousand Oaks, CA: Sage.
- Pennebaker, J. W., & Banasik, B. L. (1997). On the creation and maintenance of collective memories: History of social psychology. In J. W. Pennebaker, D. Paez & B. Rime (Eds.), *Collective memory of political events. Social psychological perspectives* (pp. 3-19). Mahwah, NJ: Lawrence Erlbaum Associates.
- Pratt, M. (1998). To be or not to be? Central questions in organizational identification. In D. A. Whetten & P. C. Godfrey (Eds.), *Identity in organizations: Building theory through conversations* (pp. 171-207). Thousand Oaks, CA: Sage Publications.
- Pratt, M. C. (2003). Disentangling collective identity. In J. Polzer, E. Mannix, & M. Neale (Eds.), *Identity issues in group research in managing groups and teams* (Vol. V, pp. 161-188). Stamford, CT: Elsevier Science.
- Pratt, M., & Foreman, P. O. (2000). Classifying managerial responses to multiple organizational identities. *Academy of Management Review*, 25(1), 18-42.
- Ravasi, D., & Schultz, M. (2006). Responding to organizational identity threats: Exploring the role of organizational culture. *Academy of Management Journal*, 49, 433-458.
- Sarason, Y. (1995). A model of organizational transformation: The incorporation of organizational identity into a structuration theory framework. *Best Papers Proceedings of the Academy of Management*, Vancouver, BC, 47-51.
- Schein, E. (1985). *Organizational culture and leadership*. San Francisco: Jossey-Bass.
- Schneider, S. C., & Angelmar, R. (1993). Cognition in organizational analysis: Who's minding the store? *Organization Studies*, 14(3), 347-374.
- Schuler, R. S., & Rogovsky, N. (1998). Understanding compensation practice variations across firms: The impact of national culture. *Journal of International Business Studies*, 29(1), 159-177.
- Schuman, H., Belli, R. F., & Bischooping, K. (1997). The generational bias of historical knowledge. In J. W. Pennebaker, D. Paez, & B. Rime (Eds.), *Collective memory of political events*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Schuman, H., & Scott, J. (1989). Generations and collective memories. *American Sociological Review*, 54, 359-381.
- Schwartz, B. (2000). *Abraham Lincoln and the forge of national memory*. Chicago: The University of Chicago Press.
- Schwartz, B. (2005). The new Gettysburg Address: Fusing history and memory. *Poetics*, 33, 63-79.
- Schwartz, B., & Kim, M. (2002). Honor, dignity and collective memory. In K. Cerulo (Ed.), *Culture in mind* (pp. 209-226). London: Routledge.
- Scott, W. R. (2003). *Organizations: Rational, natural, and open systems*. Upper Saddle River, NJ: Prentice Hall.

- Triandis, H. C. (2004). Foreword. In R. J. House, P. J. Hanges, M. Javidan, P. W. Dorfman, & V. Gupta (Eds.), *Culture, leadership and organizations. The GLOBE study of 62 societies* (pp. xv-xix). Thousand Oaks, CA: Sage Publications.
- Trompenaars F., & Hampden-Turner, C. (1998). *Riding the waves of culture: Understanding diversity in global business* (2nd ed.). New York: McGraw-Hill.
- United Nations Trade and Development Office. (2003, July 21). World market for corporate HQs emerging [press release]. Retrieved January 31, 2008, from <http://www.unctad.org/Templates/Webflyer.asp?docID=3768&intItemID=2068&lang=1>
- Weick, K. (1995). *Sensemaking in organizations*. Thousand Oaks, CA: Sage.
- Whetten, D. A. (2006). Albert and Whetten revisited: Strengthening the concept of organizational identity. *Journal of Management Inquiry*, 15, 219-234.
- Whetten, D. A., & Mackey, A. (2002). A social actor conception of organizational identity and its implications for the study of organizational reputation. *Business & Society*, 41, 393-414.
- Yin, R. K. (1993). *Applications of case study research*. Newbury Park, CA: Sage.