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Home Versus Host – Identifying With Either, Both, or Neither? The Relationship between Dual Cultural Identities and Intercultural Effectiveness

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ABSTRACT The present study examines the relationship between dual cultural identities and intercultural effectiveness. Upon the evidence of the regulating effects of cultural identities on individuals' cognitive, affective, and behavioral responses to cultural stimuli, we argue that cultural identities cast non-negligible influence on intercultural effectiveness. Focusing on the distinction between identity to one's cultural origin and identity to host culture, we hypothesize that individuals high on both identities are more effective than those low on both of them, followed by those high on one of the identities but low on the other. We apply polynomial regression and the response surface method to data collected from managers and workers with international experience ($n = 82$), in order to better capture the relationship between dual cultural identities and various aspects of intercultural effectiveness. The hypotheses are generally supported. Theoretical and practical implications for further capitalizing on such knowledge are discussed.

KEY WORDS • bicultural • cultural identities • dual identities • intercultural effectiveness

Introduction

In today's increasingly global society, it is common for individuals to have multiple cultural or ethnic backgrounds, live and work in culturally diverse environments, and enter into contact with people from different cultures. However, such cultural diversity also repre-

sents major challenges for individuals and organizations to accomplish tasks in a multicultural context, where huge individual and organizational interests are at stake. Models of international staff transfer (e.g. Arthur and Bennett, 1995; Black et al., 1991), cultural adaptability and adjustment (e.g. Kelley and Meyers, 1999; Matsumoto et al., 2001),

cultural intelligence (e.g. Earley and Ang, 2003; Thomas and Inkson, 2003; Thomas et al., 2008), and cultural competences (e.g. Johnson et al., 2006; Leiba-O'Sullivan, 1999) have been developed to help people be more effective and achieve better performance outcomes in work settings involving multiple cultures. Originating from different research traditions, theories of acculturation strategies and biculturalism (e.g. Bell and Harrison, 1996; Berry et al., 1987; LaFromboise et al., 1993) have also contributed to this body of knowledge by suggesting that individuals with a bicultural background or holding dual cultural identities will suffer less from stress, will adjust better to unfamiliar cultural environments, and will interact better with individuals from other cultures.

However, several caveats in the study of bicultural individuals exist and may potentially hinder its further application to advancing cultural competences and intercultural effectiveness. First, few studies have, either conceptually or empirically, explicitly addressed (a) the possible negative effects of holding one single cultural identity to excess, or (b) the potential advantages of not identifying with any culture. Second, many existing studies on biculturalism adopted methods with limited capabilities to detect more complex relationships between identity configuration and outcomes (e.g. Bizman and Yinon, 2004; Leong and Ward, 2000, in which dual identities were compounded as one single variable; and Ward and Kennedy, 1994, which used a bipartite split approach). Third, despite solid theoretical arguments for the benefits of biculturalism supported by empirical research with student samples, little evidence exists of such potential benefits in the workplace. Whether and how dual cultural identities can help international managers excel in intercultural encounters remains unclear. In an effort to fill these gaps, we examine the relationship between dual cultural identities – that is, identity with one's culture of origin (hereafter *home-identity*) and identity with

the host culture (hereafter *host-identity*) – and intercultural effectiveness. We contribute to the biculturalism literature by (1) theorizing about the relative effectiveness of four identity configurations, (2) providing empirical evidence obtained from managers and workers with international experiences, and (3) adopting an adequate analytical method.

In the current study we address the issue of the effectiveness of bicultural individuals in organizations from a particular angle. Instead of strictly defining bicultural individuals as people who *have internalized* the schemas of two different cultures, we adopt a broader definition of biculturals in terms of individuals' development of dual cultural identities. The reason for this is twofold. First, it underlies the important role of cultural identity in intercultural interaction. In fact, plenty of studies have shown that individuals' cultural identities (even for those strictly defined biculturals) may influence their levels of cognitive/integrative complexity, their cognitive accessibility to certain cultural knowledge, and, finally, their effectiveness in certain intercultural encounters (Benet-Martínez et al., 2006; Hong et al., 2003; Tadmor et al., 2009). Second, it enlarges the boundary of potential beneficiaries of the study. Being a bicultural who has internalized different cultural frames requires several external conditions, including having lived for a certain period of time in another culture, whereas developing dual cultural identities is a path practically open to all workers involved in international activities and is less subject to external conditions.

In sum, this paper aims to answer the following research question: what is the relationship between dual cultural identities and intercultural effectiveness? In other words, how does a specific configuration of dual cultural identities relate to the degree of intercultural effectiveness? The structure of the paper is as follows. First, we review the theories of cultural identities and biculturalism, arguing that different configurations of

dual cultural identities can lead to various levels of intercultural effectiveness. Second, using polynomial regression and response surface method to capture the joint effect of dual identities, we report empirical results pertaining to the relationship between identity configurations and intercultural effectiveness. Third, we present theoretical and managerial implications, suggesting ways to further advance our knowledge of dual cultural identities and at the same time apply such knowledge to developing more effective international workers. Finally, limitations and possible future research lines are discussed.

Theory and Hypotheses

The Regulating Role of Cultural Identities in Intercultural Encounters

A special case of social identity, cultural identity can be defined as ‘a sense of solidarity with the ideals of a given cultural group and to the attitudes, beliefs, and behaviors manifested toward one’s own (and other) cultural groups as a result of this solidarity’ (Schwartz et al., 2006: 5). According to social identity (Tajfel, 1978) and self-categorization (Turner, 1982) theories, in most social settings people define and differentiate themselves in terms of group memberships. Specifically, identity provides individuals with a systematic means of defining others as well as defining oneself (Ashforth and Mael, 1989). Consequently, identity functions as a self-regulatory social-psychological structure in that it directs attention, processes information, determines attitudes, and orients behaviors (Adams and Marshall, 1996; Hogg and Terry, 2001).

Cultural identities play a crucial role in the dynamics of intercultural interaction in the following aspects. First, cultural identities may facilitate the processing of certain information so that specific cultural knowledge is cognitively accessible (Chao and Hong, 2007; Higgins, 1996; Hong et al., 2003; Verkuyten and Pouliasi, 2006). Second, cultural iden-

tities may also lead individuals to adopt or endorse certain cultural values (Wan et al., 2007), which actions can provide grounds for cultural understanding and attitudinal outcomes in intercultural encounters (Brown, 2000; Reynolds et al., 2000). Furthermore, because cultural identities are often maintained by inter-group comparison, and because cultural or social groups usually seek positive differences between themselves and reference groups as a result of the desire to enhance self-esteem, individuals tend to develop favorable images of in-groups and share pejorative perceptions of out-groups (Tajfel, 1978; Tajfel and Turner, 1985). In sum, cultural identities play a far-reaching role in determining one’s cognitive, affective, and behavioral responses to cultural stimuli in intercultural encounters (Toh and DeNisi, 2007).

Substantial evidence suggests that individuals may develop dual or multiple identities (Chao and Moon, 2005; Hong et al., 2000; Roccas and Brewer, 2002), activate them according to specific contextual cues even while separate group identities are salient (Ashforth and Mael, 1989; Dovidio et al., 2005; Turner et al., 1994), and simultaneously emphasize the values of different cultural groups (Benet-Martinez et al., 2002). As mentioned earlier, in this study we focus on two particular cultural identities that are pertinent to our understanding of the relationship between cultural identities and intercultural effectiveness: identity to one’s home culture (*home-identity*) and an identity to the host culture (*host-identity*).

Home-identity is considered to serve as a source of security which allows people to be more open to interaction with people from other cultures (Phinney et al., 2007). It provides individuals with a solid base of security and psychological well-being when facing uncertainty and ambiguity in intercultural interactions (Ward and Kennedy, 1994; Ward and Rana-Deuba, 1999). On the other hand, host-identity is supposed to be more strongly

linked to sociocultural adaptation because of the inclination to do things the 'local way' (Ward and Kennedy, 1994). As a result, individuals with high host-identity may adjust better to the new cultural environment. Empirical evidence has shown that these two identities are independent and orthogonal constructs (Ryder et al., 2000).

However, if one only scrutinized these two cultural identities in a separate fashion without examining their possible joint effect, the picture would be incomplete at best, and possibly highly biased. In order to overcome this potential pitfall, when studying the effectiveness of international managers and expatriates, a small body of research has applied the acculturation paradigm (Berry, 1980; Berry et al., 1987), which simultaneously takes into account both cultural identities and uses a two-by-two matrix in understanding the adaptation process and outcomes of immigrants. For example, Aycan (1997) contended that expatriates with an integrationist attitude (similar to a high-high dual identity configuration in the present paper) obtain the best work and general adjustment. In a study of American expatriates, Tung (1998) found that the respondents generally considered an integrationist approach to be the most effective acculturation mode for achieving high performance abroad. In the same vein, Sanchez et al. (2000) proposed a model of expatriate cultural identification (to parent and host cultures), which predicts expatriates' acculturative stress. Focusing on international sojourners in general instead of on expatriate managers, Ward and colleagues also demonstrated insightful findings regarding the relationship between acculturation strategies and outcomes such as adjustment and psychological well-being (Ward and Kennedy, 1994; Ward and Rana-Deuba, 1999). Within this line of research, we develop hypotheses on the relationships between specific configurations of cultural identities and intercultural effectiveness.

Configuration of Dual Cultural Identities and Intercultural Effectiveness

As a result of the regulating effects of identity on cognition, emotion, and behavior, we contend that the configuration of one's cultural identities will influence the level of intercultural effectiveness in terms of (1) cultural appropriateness, defined as 'the fit of one's behavior with the social expectations of others' (Bell and Harrison, 1996: 61), and (2) communication effectiveness with interlocutors from different cultures (LaFromboise et al., 1993).

We claim that individuals with a high-high configuration (when discussing identity configurations, the first parameter of the *high/low* pair refers to home-identity, the second refers to host-identity) of dual cultural identities (i.e. the *integration* mode of Berry) will be more effective in demonstrating cultural appropriateness and in communicating with people from different cultures: such individuals may have easier access to specific cultural knowledge, develop a higher level of cognitive complexity (Benet-Martínez et al., 2006), and a higher level of integrative complexity, defined as

... the degree to which people accept the reasonableness of clashing cultural perspectives on how to live and, consequently, the degree to which they are motivated to develop cognitive schemas that integrate these competing world-views by explaining how different people can come to such divergent conclusions or by specifying ways of blending potentially discordant norms and values (Tadmor et al., 2009: 106)

Integrative complexity is particularly useful in decoding different cultural assumptions and norms. Consequently, it is easier for individuals with a high-high configuration to capture the complexity underlying seemingly simple phenomena, and to understand things from others' perspective.

Furthermore, these individuals may experience low levels of stress in dealing with competing imperatives in a multicultural

setting (Sanchez et al., 2000). Likewise, they may demonstrate higher motivation to take part in intercultural encounters, and possibly develop more positive attitudes toward other cultural groups (Jones et al., 2000). Cultural knowledge about both home and host cultures will be more relevant to them, thus increasing their motivation to process it (Benet-Martínez et al., 2006). Finally, individuals with a high-high configuration tend to develop broader behavioral and role repertoires (LaFromboise et al., 1993), which allow them to adjust and code-switch according to the requirement of the cultural environment (Benet-Martínez et al., 2002; Molinski, 2007).

The high-high configuration has been the focus of bicultural studies; extant literature largely corroborates the idea that individuals with such identity configurations tend to be more effective in intercultural contexts, suffer less from stress, and adapt better to the environment (Aycan, 1997; Ward and Kennedy, 1994; Ward and Rana-Deuba, 1999). Hence, we posit the general and specific hypotheses as the following:

Hypothesis 1. Individuals' configuration of dual cultural identities will influence their level of intercultural effectiveness in cultural appropriateness and communication.

Hypothesis 1a. Individuals with a high-high configuration of dual cultural identities (i.e. the integration mode) will demonstrate the highest intercultural effectiveness in cultural appropriateness and communication.

In comparison with people with a high-high configuration, individuals with a high-low identity configuration (i.e. the *separation* mode of Berry) are generally less effective in intercultural encounters. Holding strong home-identity without a strong host-identity for balancing, such individuals tend to possess a feeling of superiority over other cultural groups and to show an ethnocentric attitude. Ethnocentrism not only makes them interpret and evaluate others' behavior using their own standards (Gudykunst, 1991), but also impedes them from exercising their cul-

tural knowledge and competences (Johnson et al., 2006; Shaffer et al., 2006). In addition, individuals with a high-low configuration are likely to reject the host culture, which in turn affects both their adaptation (Ben-Shalom and Horenczyk, 2004) and their intercultural effectiveness. At the same time, it is likely that this identity configuration, similar to being 'unacculturated to host', provokes high stress for expatriate managers (Sanchez et al., 2000: 101).

Empirical findings show that such (high-low) individuals tend to have more difficulties in sociocultural adaptation (Ward and Kennedy, 1994). Furthermore, Tadmor and colleagues (2009) found that these 'separated biculturals' are likely to possess lower level of integrative complexity, which may prevent them from effectively processing culturally divergent information so as to act appropriately in intercultural settings. Respondents in Tung's (1998) study also believed that a high-low identity configuration was dysfunctional. As a result, we expect that these individuals will not be as effective in intercultural interaction as those with a high-high configuration.

Hypothesis 1b. Individuals with a high-low configuration of dual cultural identities (i.e., the separation mode) will demonstrate lower intercultural effectiveness in cultural appropriateness and communication in comparison to those with a high-high configuration.

Next we turn to individuals with a low-high configuration of dual cultural identities (i.e. the *assimilation* mode of Berry). Certain studies show that such individuals seem to suffer less from stress (Berry et al., 1987), and may adjust best to the situational requirements of the cultural context (Ward and Rana-Deuba, 1999). Apparently, they may be highly adaptive with their high openness to other cultures and weak binding to home culture, thus being effective interculturally. However, these individuals may face particular problems in becoming too culturally malleable and conforming, while losing

their own cultural roots. They may adopt an assimilation mode in intercultural encounters, and suffer from a sense of alienation and low self-esteem (LaFromboise et al., 1993). Anxiety, depression, feelings of marginality, and identity confusion are common acculturation symptoms for these individuals (Downie et al., 2004, 2006; Ward and Kennedy 1994). Evidence from immigration research also concurs that such configuration is associated with poor psychological adjustment (Verkuyten and Kwa, 1994).

Lacking strong cultural roots, it is questionable as to whether individuals with low-high configuration can really adapt to fulfill various cultural requirements in the host country without losing a sense of self (Sparrow, 2000). Out of a feeling of insecurity, they are likely to be over-sensitive to meeting external expectations. Moreover, low home-identity may also reflect a negation of one's own history and past life experience, which may weaken one's capability to negotiate meanings, rules, and behaviors in intercultural encounters (Nardon and Steers, 2007). Again, the findings of Tadmor and colleagues (2009) demonstrate that assimilated biculturals have lower integrative complexity than those with a high-high identity configuration. Therefore, they may be less effective in dealing with conflicting norms and worldviews embedded in intercultural encounters, thus failing to achieve higher levels of intercultural effectiveness in terms of cultural appropriateness and communication. On the basis of these discussions, we put forth the following hypothesis:

Hypothesis 1c. Individuals with a low-high configuration of dual cultural identities (i.e. the assimilation mode) will demonstrate lower intercultural effectiveness in cultural appropriateness and communication in comparison to those with a high-high configuration.

Do individuals with a low-low identity configuration (i.e. the *marginalization* mode of Berry) necessarily perform worse in intercultural settings? Theories and empirical

evidence from immigration studies indicate that individuals with the marginalization mode of acculturation tend to have the lowest well-being and suffer most from acculturative stress (Berry et al., 1987; Phinney et al., 2001). Sanchez and colleagues (2000) also advocate that expatriates alienated from both parent and host cultures will suffer from highest stress.

Nevertheless, certain studies seem to suggest a different picture. For example, the findings of Ward and Kennedy (1994) reveal that individuals with a low-low identity configuration may still be better-off than those with high-low and low-high identity configurations. Tadmor and colleagues (2009) found that marginals scored higher on cultural complexity than separated and assimilated individuals. While such findings were not anticipated by the authors and may look counterintuitive at first glance, they are indeed consistent with other studies in the field. Marginality does not necessarily result in psychological turmoil but may indeed bring about less accountability pressure (Tadmor et al., 2009). Being at home 'everywhere and nowhere' (Pollock and Van Reken, 1999), individuals with a low-low identity configuration may develop a heightened level of cultural sensitivity and enjoy the status of being 'outside all cultural frames of reference by virtue of their ability to consciously raise any assumption to a meta level' (Bennett, 1993, in Sparrow, 2000: 174). Such constructive marginality (Bennett, 1993) may free individuals to shuttle between two cultures, lead them to embrace a cosmopolitan and global mindset (Gupta and Govindarajan, 2002; Levy et al., 2007), and to develop the ability to cope and adapt in intercultural encounters (Fail et al., 2004). We propose that such individuals will achieve a medium level of intercultural effectiveness, that is, lower than that of individuals with a high-high identity configuration but higher than those of the other two types.

Table 1 Sample characteristics

		%
Age	< 25 years	17.1
	26 to 35 years	25.0
	36 to 45 years	32.9
	46 to 55 years	17.1
	> 55 years	7.9
Educational level	High school	16.9
	Technical college	22.1
	Bachelor	46.8
	Master or higher	14.3
Job level	Non-management	26.7
	Lower management	12.0
	Middle management	25.3
	Top management	36.0

Hypothesis 2a. Individuals with a low-low configuration of dual cultural identities (i.e. the marginalization mode) will demonstrate lower intercultural effectiveness in cultural appropriateness and communication in comparison to those with a high-high configuration.

Hypothesis 2b. Individuals with a low-low configuration of dual cultural identities (i.e. the marginalization mode) will demonstrate higher intercultural effectiveness in cultural appropriateness and communication in comparison to those with high-low and low-high configurations.

Methods

Sample

Data were collected from managers and workers with international experience (i.e. who had worked over six months in at least one country different from their country of origin) through an online questionnaire. We obtained the mailing list from the Swiss Chamber of Commerce as well as the Alumni Associations of two business schools, and sent invitations to 700 individuals working in enterprises based in Switzerland, in

which we specifically asked individuals who have worked or were currently working in countries different from their country of origin (for over six months) to join the study. Eighty-nine subjects replied (11.7 percent), of which 82 submitted valid questionnaires and were thus included in the data analyses. The return rate on the survey was lower than would have been ideal, but was close to previous studies using field data (e.g. Shaffer et al., 2006). Sixty-five percent of the participants are Swiss, among other nationalities (including German, French, Spaniard, Italian, Portuguese, Dutch, Argentinean, American, etc.). The average age is 37.97 years. Most of the participants hold higher education degrees (14 percent have master or higher-level degrees, 47 percent have university degrees, and 22 percent hold technical college degrees). Twenty-seven percent of the participants are in non-management positions, 12 percent are in lower management, 25 percent are in middle management, and 36 percent are in top management positions. Sample characteristics are reported in Table 1.

Measures

We created the questionnaire by adopting measurement tools already developed in the literature and modifying them according to the context of the current study. The questionnaire was first developed in English, and was then translated into French, with a back-translation check in order to guarantee equivalence (Brislin, 1976).

Cultural identities Although previous scholars (e.g. Berry et al., 1989; Ward and Kennedy, 1994) have developed scales for measuring cultural identification, these scales usually address the similarity between one's behavior and values and those of the target group. These measures do not necessarily correspond to what we intend to understand in terms of cultural identity as defined earlier. Furthermore, scales such as the Acculturation Index (Ward and Kennedy, 1994) encompass very broad categories of life aspects (e.g. food, recreational activities, language, etc.), and thus comprise a huge number of items. The practical constraints on length prevented us from directly applying the full set of items of these established scales. At the other extreme, using single-item measures of overall identification with each culture (e.g. Benet-Martinez et al., 2006) may not be adequate to capture the latent nature of cultural identities. As a result, we developed a measurement of cultural identities based on the works of Contrada et al. (2001), Phinney (1992), Vandiver et al. (2002) to tap into the latent nature of cultural identities while keeping the questionnaire manageable in terms of length. Both home-identity and host-identity were measured by four items. Although the initial reliability of these variables was acceptable, in order to guarantee good construct validity we removed one item from each construct after running CFA. Items measuring home-identity are 'I feel proud to be a member of my own culture', 'I feel close to people of my culture of origin', and 'I don't like to tell others which culture I am

from' (reversed wording). Items for measuring host-identity are 'I have a strong desire to know about the life of people from the host culture', 'I feel close to the people of the host culture', and 'I would not feel proud to be a member of the host culture' (reversed wording). We asked respondents to refer to their previous sojourn experiences, if they were not in expatriation at the moment of answering the questionnaire. The Cronbach's alphas for home-identity and host-identity are .80 and .78 respectively.

Cultural appropriateness We used four items adapted from Cui and Awa (1992) and Tucker et al. (2004) to measure cultural appropriateness. One item was dropped from the final analyses to achieve overall construct validity in terms of factor structure. The items included are 'I am generally considered as a person who can adapt easily to people coming from different cultures', 'I know what behavior to use in interacting with members of the host culture', and 'My behavior is generally considered as acceptable by members of the host culture'. The Cronbach's alpha for this scale is .86.

Communication effectiveness Four items adapted from Cui and Van den Berg (1991) and Redmond and Bunyi (1993) were used to measure communication effectiveness at the individual level. We dropped one item which loaded weakly on the latent construct after performing CFA. Items are 'I make myself understood easily by colleagues from other cultures', 'I have difficulties to understand people from other cultures' (reversed wording), and 'I have difficulties to communicate with colleagues from other cultures' (reversed wording). The Cronbach's alpha for this scale is .71.

Control variables In addition to the variables already mentioned, we also obtained information about participants' age, education level, and job level.

Table 2 Results of confirmatory factor analysis

Item	Standardized factor loading			
	F1	F2	F3	F4
SI1	.54*			
SI2	.89**			
SI3	.63**			
HI1		.57**		
HI2		.62**		
HI3		.74**		
APP1			.58**	
APP2			.77**	
APP3			.81**	
COM1				.66**
COM2				.73**
COM3				.58**

Note: SI = identity to culture of origin, HI = identity to host culture, APP = cultural appropriateness, COM = communication. * $p < .05$; ** $p < .01$.

A six-point Likert scale, ranging from 1 = 'totally disagree' to 6 = 'totally agree', was applied to all the measurement scales outlined. We conducted CFA to check the measurement structure. The factor loadings are reported in Table 2. All the items significantly load on their respective conceptual constructs, indicating appropriate construct validity of the measurement (Chi-square = 66.11, $d.f. = 48$, CFI = 0.93, RMSEA = 0.07, $p\text{-close} = 0.23$). Given that we collected data from one single source with the same method, we conducted Harman's single-factor test to check the potential risk of common method bias (Podsakoff et al., 2003). The results of EFA showed that the first unrotated factor did not account for the majority of the covariance (37.56 percent) among the measures. Hence, we consider that the threat of common method bias is mitigated in the current study.

Analytical Strategy

In this study, special attention was paid to applying appropriate statistical methods in the analyses. In order to investigate the relationship between dual cultural identities and intercultural effectiveness with possible non-linear joint impacts of home-identity and host-identity, we applied polynomial regression and the response surface method (Edwards, 1994; Edwards and Parry, 1993). Although this approach has mainly been proposed for testing congruence hypotheses (i.e. whether the match between two constructs can predict certain outcomes), it is applicable to the present study because it allows us to examine the joint effects of dual cultural identities in a more precise and non-linear fashion. This approach is superior to the bipartite split approach (Ward and Kennedy, 1994; Ward and Rana-Dueba, 1999) in that,

Table 3 Means, standard deviations, and correlations of the variables in the study

Variable	Mean	SD	1	2	3	4	5	6
1. Identity to one's culture of origin	4.38	.84	(.80)					
2. Identity to host culture	3.50	.95	.40**	(.78)				
3. Cultural appropriateness	3.86	.73	.32**	.53**	(.86)			
4. Communication effectiveness	4.97	.72	.18	.31**	.55**	(.71)		
5. Age	37.97	11.82	-.13	.03	.07	.08		
6. Education level	2.58	.94	-.27*	-.08	-.04	-.05	.19	
7. Job level	2.71	1.22	-.18	-.18	-.10	-.12	.66**	.23*

$n = 82$, * $p < .05$; ** $p < .01$. Reliability is reported in the parentheses.

instead of relying on comparing the average scores of the split cells, it uses the full information contained in the data set to make predictions. Together with the response surface method, it allows for a more comprehensive understanding of the joint effect of two constructs, going beyond mere testing of two-way interaction effects (Kutner et al., 2005). The four corners of the response surface thus represent the ideal types of the four identity configurations. The proposed hypotheses can be tested by examining the shape of the surface and the level of dependent variable at different corners, with the help of testing the slope and curvature of special lines of interests on the surface (Edwards and Parry, 1993).

We scale-centered the two identity-related variables before conducting the regression analyses so as to avoid the potential problem of collinearity, as well as to facilitate the interpretation of the results with the response surface method (Edwards and Parry, 1993). We conducted hierarchical regressions in two steps: first, first-order home-identity (SI) and host-identity (HI) were introduced in the regression, then the quadratic terms (i.e. SI^2 , $SI*HI$, HI^2) were entered at a second stage. As discussed in the following sections, the findings revealed richer insights after the quadratic terms were included in the regressions.

Results

The means, standard deviations, and correlations between variables studied are presented in Table 3.

We first ran a regression with control variables and the first-order home- and host-identities only, and then added the quadratic terms of the dual cultural identities at the second stage. Neither of the regressions entailed collinearity problems, as all the variance inflation factors (VIFs) and tolerances were within the acceptable range. The results of the hierarchical multiple regressions are presented in Table 4. As indicated by Edwards (1994), the regression coefficients in polynomial regressions are not easily interpretable. Therefore, as mentioned earlier, hypothesis testing is performed not by relying on the significance of any single regression coefficient, but through examining the shape of response surfaces depicting relationships among variables, as well as by investigating the slope and curvature of the surfaces along specific lines of interests. The findings and the corresponding response surfaces are reported in Tables 4 and 5 and the Figures.

It is worth noting that, if we only rely on the first-step regression results, the finding might lead us to suggest that host-identity is significantly related to intercultural effectiveness in terms of cultural appropriateness and communication, whereas home-identity is

Table 4 Results of polynomial regressions

Dependent variable:	Cultural appropriateness		Communication	
Control variable ^a				
Age		.01		.00
Education level		.01		-.04
Job level		-.09		.09
Independent Variable				
	<i>Step 1</i>	<i>Step 2</i>	<i>Step 1</i>	<i>Step 2</i>
(Constant)	3.76**	3.62**	4.92**	4.85**
Identity to culture of origin (SI)	.11	.18	.06	.09
Identity to host culture (HI)	.37**	.18	.21*	.10
SI × SI		.04		.03
SI × HI		.19†		.09
HI × HI		-.03**		-.03**
R ²	.30**	.39**	.10*	.12
ΔR ²		.09*	.02	
F	16.00**	9.06**	4.11*	2.01†

† $p < .1$; * $p < .05$; ** $p < .01$. Unstandardized coefficients are reported.

^a Because control variables are not significantly related to dependent variables in the preliminary regression analyses, they were not included in the polynomial regression so as to avoid the risk of reducing power (Aguinis, 1995; Becker, 2005).

irrelevant. Although this result looks consistent with some literature regarding the positive effect of host-identity on adaptation and on culturally appropriate behavior (Ward and Kennedy, 1994), this incomplete understanding may hinder further progress of our knowledge of cultural identities and intercultural effectiveness. Hence, one of the particular contributions of this paper is precisely to show a new way of studying dual cultural identities by applying polynomial regression and response surface method, which can offer more refined and insightful understanding of dual cultural identities.

In predicting cultural appropriateness, the results of hierarchical regression show that the inclusion of quadratic terms significantly improves the model ($\Delta R^2 = 0.09$, $p < .05$). Furthermore, there is a significant interaction effect between home- and host-identi-

ties. However, in predicting communication, unfortunately the quadratic terms does not add much explanatory power. Nor is the interaction term of home- and host-identities significant in the regression equations of communication as dependent variable. In fact, it is much more difficult to detect moderating effects in field studies than in experiments (McClelland and Judd, 1993). The field research design of the present study may decrease the possibility of confirming certain interaction effects. Besides, among the commonly recognized problems in detecting moderators using moderated multiple regression (Aguinis, 1995; Villa et al., 2003), is that a small sample size can decrease statistical power and is often one of the principal reasons leading to non-significant findings (Cohen, 1988; Cohen et al., 2003). These factors may explain why we failed to

Table 5 Slope and curvature of the surfaces along lines of interests

Dependent variable	Along SI = HI Line		Along SI = - HI Line	
	Slope ($b_1 + b_2$)	Curvature ($b_3 + b_4 + b_5$)	Slope ($b_1 - b_2$)	Curvature ($b_3 - b_4 + b_5$)
Cultural appropriateness	0.36**	0.19**	0.00	-0.19
Communication	0.19	0.09	-0.01	-0.10

Note: SI = identity to culture of origin, HI = identity to host culture. The beta coefficients in the table refer to the regression equation: $DV = b_0 + b_1*SI + b_2*OI + b_3*SI^2 + b_4*SI*OI + b_5*OI^2 + \epsilon$

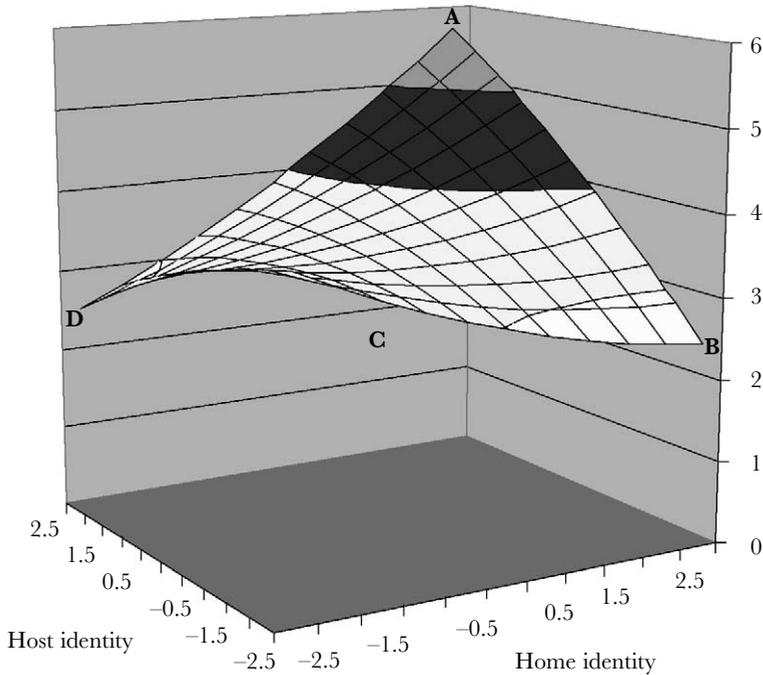
† $p < .1$; * $p < .05$; ** $p < .01$; *** $p < .001$.

find significant quadratic terms and significant interaction effect in the communication regression. Notwithstanding these concerns, our results offer indicative evidence of the effects of dual cultural identities on intercultural effectiveness.

The relationship between dual cultural identities and cultural appropriateness is shown in Figure 1. Consistent with our expectation, individuals with a high-high identity configuration (i.e. those at Point A) have the highest level of cultural appropriateness in comparison to those of other corners of the surface. With respect to cultural appropriateness, hypotheses 1a, 1b, and 1c are thus supported. The slope along the SI = HI line (i.e. the line linking Point C to Point A in Figure 1) is significantly positive (0.36, $p < .01$), indicating that individuals with a high-high configuration are generally more likely to demonstrate culturally appropriate behavior than those with a low-low configuration, thus supporting hypothesis 2a in this regard. The curvature along the SI = HI line (i.e., the line linking Point C to Point A in Figure 1) is also significantly positive (0.19, $p < .01$), indicating that Point C is higher than the middle point of the AC line. Because the curvature of the line SI = - HI (i.e. the line linking Point B to Point D in Figure 1) is slightly negative (-0.19, n.s.), we can conclude that individuals with high-low (i.e. those at Point B) and low-high (i.e. those at Point D) configurations have a lower level of cultural appropriateness than

those with high-high, and also those with low-low identity configurations. With respect to cultural appropriateness, hypotheses 2b is thus supported.

The surface concerning the relationship between dual cultural identities and communication is presented in Figure 2. Because the interaction term in this regression is not significant, the slopes and curvatures of the lines of interests on the response surface fail to show any statistical significance in support of our hypotheses (see Table 5). However, in examining the shape of the surface, the result is still indicative of possible relationships between dual cultural identities and communication. As shown in Figure 2, individuals with a high-high identity configuration (i.e. those at Point A) tend to have the highest level of communication effectiveness. The differences among the other three identity configurations are subtle, but we may reasonably argue that individuals with a low-low configuration (i.e. those at Point C) seem to perform better in communication in comparison to those with high-low (i.e. those at Point B) and low-high (i.e. those at Point D) configurations. Despite the lack of statistical significance, the shape of this response surface is generally supportive of our hypotheses, providing encouraging parallel evidence to our findings regarding cultural appropriateness. Collectively, these results generally support our hypotheses 1a–1c and 2a–2b.



Notes: Corner A corresponds to High-High Configuration; Corner B corresponds to High-Low Configuration; Corner C corresponds to Low-Low Configuration; Corner D corresponds to Low-High Configuration.

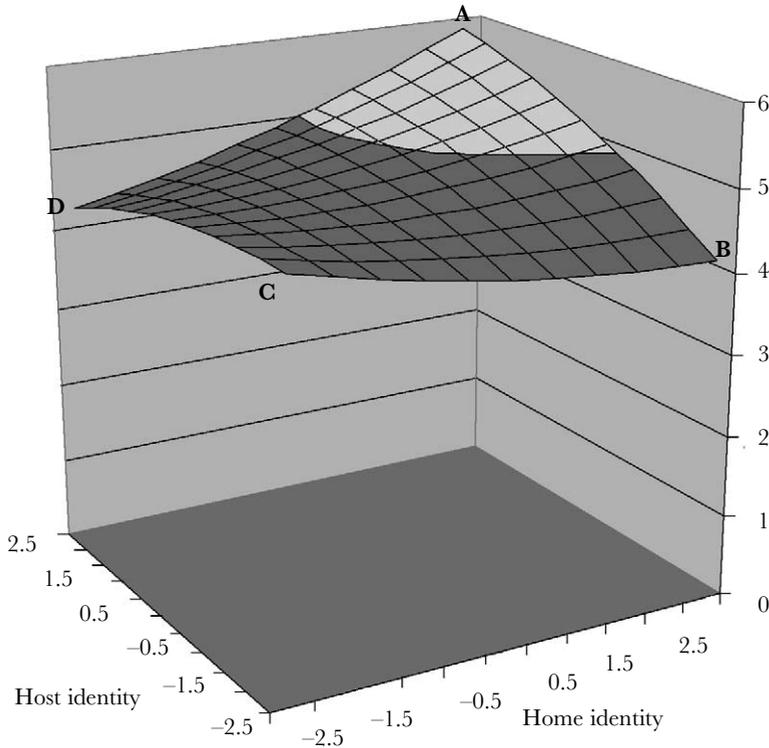
Figure 1 Response surface of dual cultural identities configuration and cultural appropriateness

Discussion

The objective of this paper is to better understand the relationship between dual cultural identities and intercultural effectiveness, and to empirically test it with methods that are better adept to capturing its complexity. The resulting response surfaces generally provide support to our hypotheses, suggesting that individuals with a high-high identity configuration are most effective in demonstrating culturally appropriate behavior and effective communication in intercultural settings. While individuals with a low-low identity configuration may demonstrate a medium level of intercultural effectiveness, those with

high-low and low-high configurations generally are least effective.

While conforming with the extant literature, which suggests that a high-high identity configuration is most beneficial to individuals engaging in intercultural encounters, our study is unique in that it provides a more refined understanding of the relative effectiveness of the four identity configurations. It is intuitively easy to understand the problems associated with the high-low identity configuration. Individuals holding high home-identity but weak host-identity tend to consider their values and ways of thinking and behaving as *the one correct way* of acting in an intercultural encounter. They may not have



Notes: Corner A corresponds to High-High Configuration; Corner B corresponds to High-Low Configuration; Corner C corresponds to Low-Low Configuration; Corner D corresponds to Low-High Configuration.

Figure 2 Response surface of dual cultural identities configuration and communication

problems noticing the existence of cultural differences, but may also not be able to activate relevant cultural knowledge or to switch their frames effectively to deal with those differences (Hong et al., 2000). With low interest in others and possibly considering others as inferior, they may have difficulties in developing a positive attitude toward people of host cultures. As a result, their intercultural effectiveness is likely to be limited.

The results also suggest that individuals with a low-high identity configuration are not very effective in intercultural encounters. Although these individuals may be highly adaptive and will do all they can to learn and act like 'cultural others' with whom they identify, they may suffer from a high level of

anxiety and depression (Ward and Kennedy, 1994) related to the need to meet external requirements all the time, and to the mental status of 'raceless' (e.g. Downie et al., 2006). The response surfaces in the present study corroborate our conjecture. These findings lend support to the assertions of biculturalism studies claiming that individuals with bicultural cultural identities (i.e. a high-high identity configuration or the integration mode of acculturation) may succeed more easily in intercultural encounters due to favorable cognitive, affective, and behavioral conditions activated by dual identities (Benet-Martinez et al., 2002; Tadmor et al., 2009; Ward and Kennedy, 1994).

Most interestingly, our results indicate that

individuals with a low-low identity configuration may not necessarily be the least effective in intercultural encounters. They tend to outperform individuals with both high-low and low-high identity configurations, showing better cultural appropriateness and communication effectiveness in dealing with people of different cultures. Consistent with those of Tadmor et al. (2009), who found that marginalists generally demonstrate a higher level of cultural and general complexity than assimilated and separated biculturals do, our findings deviate from the conventional knowledge of the effect of biculturalism on the well-being and the adjustment effectiveness of immigrants. In this sense, our study sheds light on the possible benefits of a low-low identity configuration for expatriate workers and international sojourners, who normally face a different acculturation pressure from that faced by permanent immigrants.

Theoretical Implications

This paper contributes to knowledge of dual cultural identities and biculturalism in several ways. First, cultural identities serve as a systematic means for individuals to define not only themselves but also ‘cultural others’ (Ashforth and Mael, 1989; Tajfel and Turner, 1985). Consequently, one’s cultural identity configuration, that is, the relative strength of home- and host-identities, can determine how individuals cognitively process cultural knowledge, make attributions, develop motivation and perceive efficacy in interacting with cultural others. The importance of a high-high configuration of dual cultural identities (Bell and Harrison, 1996; LaFromboise et al., 1993; Sanchez et al., 2000; Tadmor et al., 2009; Ward and Kennedy, 1994) in the business context has been further confirmed with empirical evidence using field data other than student samples, and more fine-tuned analytical methods, which shed new light on the interaction effect of dual cultural identities.

Second, our results show that cultural integrationists and marginalists (i.e. those

with high-high and low-low configurations respectively) can perform better than individuals with high-low and low-high identity configurations. Seemingly, a balanced dual identity configuration is more advantageous in intercultural interaction than a configuration strong on solely one identity dimension. If unbalanced, a strong one-sided cultural identity may become a liability that hinders effective intercultural interaction. Nevertheless, to date, no existent research of intercultural effectiveness and cultural competences has provided a satisfactory explanation of the performance deficit pertinent to one-sided identity configurations (i.e. high on one identity while low on the other). Nor do we possess enough knowledge about whether individuals with a low-low identity configuration will be systematically better-off in terms of intercultural effectiveness than people with unbalanced dual identity structures. Our paper invites scholars to further investigate possible underlying mechanisms of this relationship so as to develop useful guidelines helping international workers better manage identity dynamics.

Third, our findings can also be linked to studies of cultural intelligence and cultural competences (Earley and Ang, 2003; Thomas et al., 2008). Originating mainly from studies of expatriate success/failure, various traits (e.g. Hammer et al., 2003; Shaffer et al., 2006), personalities (e.g. Ones and Viswesvaran, 1997; Ward et al., 2004), attitudes (e.g. Shaffer et al., 2006), competences (e.g. Johnson et al., 2006; Leiba-O’Sullivan, 1999), and abilities and skills (e.g. Black and Mendenhall, 1990; Mendenhall and Oddou, 1985; Thomas, 2006; Thomas and Fitzsimmons, 2008; Thomas et al., 2008) have been identified as important factors for success in intercultural interaction. Our study may serve as a starting point for researchers to examine more closely the relationships between dual cultural identities, cultural competences and intercultural effectiveness. Specifically, if cultural identities can regulate individuals’ cognitive, affective,

and behavioral responses to cultural stimuli, it is plausible to consider that cultural identities moderate the extent to which individuals can use their cultural intelligence/competences, of which the cognitive, affective, and behavioral dimensions are key underlying foundations (Earley and Ang, 2003; Thomas, 2006; Thomas et al., 2008). People with the same cultural knowledge and competences may, therefore, perform poorly, adequately, or extraordinarily, depending on their dual identity configuration in the specific intercultural encounter.

In addition, the dual cultural identity framework may pave the way for instilling a dynamic aspect in our understanding of cultural competences and related intercultural effectiveness. In other words, if cultural identities can to some extent regulate one's exercise of cultural competences, and identity itself is partly determined by external cues such as attitudes or acceptance of target cultural groups (Ashforth and Mael, 1989; Berry, 1990, 2001; Dovidio et al., 2005; Niens and Cairns, 2003), we may reasonably expect that one's exercise of cultural competences may be conditioned, at least partially, by certain contextual factors (see also Johnson et al., 2006). Consequently, our study indicates a way to integrate group dynamics into cultural competence studies, allowing us to better capture the power struggles in negotiating identity, meanings, rules, and behaviors in intercultural interaction (Nardon and Steers, 2007).

Managerial Implications

The results of this study may be appealing to managers and practitioners with regard to training focus. More specifically, our study emphasizes the importance of taking identity issues, besides the more conventional cultural knowledge, self-awareness, cultural sensitivity, etc. (Brislin et al., 2008), into account when designing cross-cultural training programs (e.g. Ferdman, 2003). In other words, in addition to developing effective international managers through the acquisition of

key cognitive, motivational, and behavioral cultural competences (Earley and Ang, 2003; Leiba-O'Sullivan, 1999), cross-cultural training may also target helping international managers develop proper sense of self, that is, awareness and management of their cultural identities.

Particularly, our study cautions managers and practitioners to avoid the trap of developing cultural identities in an unbalanced way (i.e. embracing a high-low or low-high identity configuration, neither of which is conducive to intercultural effectiveness). We are haunted by this concern more strongly in the latter case: while many training programs may place great value on developing cultural adaptability of individuals (Kelley and Meyers, 1999), an over-emphasis on adaptability may cause poorer performance in intercultural interaction if trainees do not possess corresponding levels of home-identity. The results of our study can help managers and practitioners simultaneously pay attention to both cultural identity dimensions, avoiding the risk of overdeveloping one and ignoring the other.

Limitations and Future Research

It should be noted that our results are to be seen in the light of their limitations. First, we developed our own measurement scales in the study. Whereas the validity of such measures in terms of reliability and factor structure is acceptable, such practice may raise controversy over whether the scales have captured the intended phenomena. Second, the self-selected nature of the data may heighten the likelihood of having a sample composed of individuals who are interested in intercultural issues and, consequently, tend to be more effective intercultural. Despite such possible range restriction, the results indicate some insightful patterns of the relationship between cultural identities and intercultural effectiveness for us to further dig into.

Third, the response rate and, as a con-

sequence, the sample size was lower than expected. The small sample size may be responsible for the lack of power to detect interaction in the analyses concerning communication. This feature may also raise the question of the generalizability of the conclusions to a wider population. Acknowledging the challenges related to collecting data from international managers and workers, future study should strive to boost sample size so as to obtain more compelling findings.

Fourth, our data were obtained through a self-report survey. In addition to the potential biases of common method variance (however mitigated they may be; see Doty and Glick, 1998), there is a risk of inflating the intercultural effectiveness measures by the participants evaluating themselves. We tried to obtain performance data from a third party, that is, colleagues of the participants, through a coded questionnaire guaranteeing the anonymity of participants. Unfortunately, we did not succeed in obtaining enough entries from the colleagues to conduct meaningful analyses. Future research may try to obtain information from different sources (e.g. the colleagues of participants) through the endorsement of the companies.

Finally, similar to most of the cross-sectional research, one limitation of the present study is its incapacity to establish causality. Stronger research design (e.g. longitudinal) is desirable to further refine our understanding of the current topic. Particularly, cultural identification may be a constantly ongoing, never-ending activity, and one's identity configuration may evolve with time. So as to better understand the dynamic aspects of dual cultural identities, it may be interesting for future studies to analyze this possible evolution of identity configuration and see how it influences one's effectiveness in intercultural interactions.

Future studies may consider collecting data within multicultural teams with clear boundaries, which may be useful to obtain clear measures of team-based performance

outcomes. Furthermore, the nature of interaction between team members and the corresponding identity strategies held by them may also be a good direction to enrich our knowledge of dual cultural identities and intercultural effectiveness. Future research can also explicitly take into account the context in which intercultural interactions take place, making the contextual feature of cultural identities and cultural competences more tangible.

Finally, our study did not address the issue regarding the comparative advantages of the high-low versus the low-high identity configurations. Is one of the two configurations better than the other? Are there circumstances in which one identity configuration may be more advantageous than the other? To push the boundaries further, we may ask whether it is possible that there are situations in which one of the four identity configurations is more suitable and salutary (i.e. the high-high configuration may not necessarily always be the best solution)? If so, what are those situations? We encourage scholars to undertake research which sheds light on these questions, critical to advancing our knowledge about dual cultural identities.

Conclusions

The current paper contributes to current understanding of dual cultural identities in empirically demonstrating that individuals with a high-high identity configuration are generally most effective in intercultural settings, followed by those with a low-low configuration, who in turn are followed by individuals with high-low and low-high configurations. In spite of the limitations mentioned above, this paper paves the way for several promising lines of future research. We hope this study helps bring further clarity to the effects of different configurations of dual cultural identities on intercultural effectiveness.

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Résumé

Pays d'origine et pays d'accueil – s'identifier à l'un ou l'autre, aux deux ou à aucun des deux ? La relation entre la double identité culturelle et l'efficacité interculturelle (Yih-teen Lee)

Cette étude examine la relation entre la double identité culturelle et l'efficacité interculturelle. En nous appuyant sur les preuves des effets régulateurs de l'identité culturelle sur les réponses cognitives, affectives et comportementales aux stimuli culturels, nous défendons la thèse que l'identité culturelle a une influence non négligeable sur l'efficacité interculturelle. Nous axant sur la distinction entre l'identité culture d'origine et l'identité culturelle d'accueil, nous émettons comme hypothèse que les individus ayant un score élevé sur leurs deux identités sont plus efficaces que ceux dont le score est faible sur leurs deux identités, suivi par ceux ayant un score élevé sur l'une et faible sur l'autre. Nous utilisons la régression polynomiale et la méthode des surfaces de réponse aux données recueillies auprès de managers et d'employés ayant une expérience internationale ($n = 82$), afin de mieux saisir la relation entre la double identité culturelle et divers aspects de l'efficacité interculturelle. Les hypothèses s'avèrent globalement justes. Les implications théoriques et pratiques qu'il y aurait à capitaliser plus encore sur cette connaissance sont ensuite abordées.

摘要

母国还是东道国——认同其一、两者或皆不？双元文化认同与跨文化效能的关系

Yih-teen Lee

本研究考察了双元文化认同与跨文化效能之间的关系。文化认同对于个体对文化刺激表现出的认知、情感和行为反应都有调节作用。据此我们提出，文化认同对于跨文化效能也有着不容忽视的影响。通过区分个体对于本国文化的认同和对于东道国文化的认同，我们假设：对于两种文化认同度高的人比对于两种文化认同度低的人更为有效；而后者又比那些对一种文化认同度高但对另一种文化认同度低的人更为有效。我们使用多元回归和响应面方法对从具有国际经历的管理者和员工（ $n=82$ ）那里收集来的数据进行分析，以便更好地理解双元文化认同与跨文化效能的各方面之间的关系。所提的假设普遍得到支持。论文最后讨论了进一步利用这种知识的理论和现实意义。

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