



The Associations between Acculturation Orientations
and Attitudinal Outcomes among Immigrant Employees
and International Students

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by

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Abstract

With increasing global migration, research has paid greater attention to acculturation of immigrant population in relation to psychological well-being and stress. Yet, research on immigrant employees and international students especially in non-western, developing countries is relatively overlooked. To extend previous research, the aim of the present thesis is to examine the associations between acculturation orientations and attitudinal outcomes of the two populations of immigrants- immigrant employees and international students. Study 1 investigated the relationships between acculturation orientations and three dimensions of organisational commitment of immigrant employees in Thailand and England. The results demonstrated the moderating effect of organisation type (i.e. multinational vs. non-multinational) on the links between acculturation orientations and organisational commitment which were mediated by organisational identification (i.e. moderated mediation model). Study 2 extended the results of Study 1 by examining perceived ethnic similarity as a moderator and by including ethnic identity as an additional antecedent to the previous framework. The results replicated Study 1 which suggested a positive association between heritage culture orientation and organisational commitment through identification when immigrant employees in Thailand perceived high ethnic similarity in workplace. In contrast, when employees perceived low ethnic similarity, identification with mainstream culture has a positive association with the affective and normative facets of organisational commitment. Study 3 responded to the Interactive Acculturation Model (IAM) which describes acculturation as a two-way phenomenon by examining acculturation orientations of both domestic and international students in Thailand and England. The findings indicated three-way interactions (1) between perceived cultural distance and two acculturation orientations and (2) between intergroup contact and two acculturation orientations on college self-efficacy and university attachment respectively. Cultural differences between acculturation orientations of international students were potentially explained by multicultural environments in higher education and by domestic students' expectations of international students' acculturation orientations. Together, the thesis provides empirical evidence for a more comprehensive understanding on the associations (1) between acculturation orientations and work attitudes of immigrant employees and (2) between acculturation orientations and international students' sense of belonging and confidence to perform in a university life across the two countries.

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1. Introduction

Do immigrants need to adapt to the host culture? This question, though simply phrased, is now a widely debatable issue around the globe as the importance of immigration is becoming more salient. Public opinions, in general, appear to lead towards an affirmative response, but different groups of individuals have different views on the extent to which immigrants should adjust. For instance, Laroche and Yang (2014) expected that host members in Canada would agree on 80/20 in which immigrants are accounted for 80 percent of adaptation whereas Canadians are responsible for 20 percent. The proportion changes to 90/10 for America and to approximately 99/1 for most of the European countries. However, research has provided evidence to suggest that immigrant adaptation is a complex phenomenon, and the above question cannot be answered with a short answer.

While the topic of cultural adaptation has been well examined in the literature, the influence of cultural adaptation can differ across social contexts. Social interactions between an immigrant and a host member in the large society mainly occur on a voluntary basis. Despite that fact that there are circumstances in which the intergroup contact is coerced, immigrants can avoid or initiate an interaction with a host member in most parts. However, in work settings, immigrants are obliged, or at least expected, to work together with other individuals in a collective unit which includes engaging with host members who may be colleagues, managers, employers or clients. Similarly, interactions between two cultural groups in educational settings are not completely voluntary, although they are less obliged compared to work settings. Students are often obliged to work in groups that may be comprised of students from other cultural groups or are assigned to a class instructed by a professor whose ethnicity is different. Therefore, efforts to better understand the influence of cultural adaptation in a specific cultural diverse setting is highly necessary.

To extend on the current knowledge of cultural adaptation during an immigration process, this thesis investigates the topic of acculturation orientations which are defined by the two key cultural dimensions, one's own culture and culture in the new country, during an immigration process (Berry, 1997). By examining the topic of acculturation orientations, the question posed at the introduction can be changed from whether immigrants need to adapt to the new culture to

when immigrants should adapt to the host culture and when they should maintain their own heritage culture. It specifically focuses on two groups of immigrants, immigration employees and international students, who are relatively less examined in the acculturation literature. In line with this, a recent review by Bierwiazzonek and Waldzus (2016) summarised research on cultural adaptation into three groups of studies, first-generation migrant, expatriate and international student studies. It was concluded that research on the latter two groups is relatively inadequate, and various topic areas remain unexplored.

Additionally, this research will make a theoretical contribution by exploring a cross-national comparison between immigrants (both immigrant employees and international students) in well-developed and developing countries. Since the bulk of research on immigrants, especially on the two groups of interest, has been heavily studied in western settings, the findings will provide a more holistic insight into how acculturation orientations influence the outcomes of an immigrant in well-developed and developing countries differently.

The thesis begins by defining immigrants and providing justification for examining England and Thailand as the two countries of settlement. It then reviews the concept of acculturation which is an overarching theme of the studies. The literature review on social identity theory (Tajfel & Turner, 1986) is presented as a number of variables under investigation and their hypotheses are fundamentally built upon this theory. The chapter concludes with an overview of the three studies.

1.1 Immigrant Populations

1.1.1 Operationalisation of Immigrants

In common usage, the terms immigrants, minorities and foreigners are used interchangeably in several countries due to a long-term history of immigration (Font & Méndez, 2013). However, these terms possess different, yet inconclusive, conceptual characteristics in the literature. The most decisive distinction is the term ‘ethnic minority’ in which ethnicity (or race) is typically a criterion to distinguish minorities from majorities. In the traditional stream of research conducted in western settings, whites (or westerners) are classified as majorities whereas other ethnicities such as blacks, Asians and Hispanics are categorised as minorities. In the present globalising world, ethnic minority as a term to conceptualise immigrant populations

can become problematic especially when examining ‘white’ immigrants in non-western countries. In this respect, ‘white’ immigrants can simply become minorities rather than majorities as they are referred to in western countries. Additionally, by definition ethnic minorities can refer to both foreign-born and local-born members of the country.

According to the European Union (OECD, 2015), immigrants are foreign-born individuals. In line with this loosely-defined operationalisation, the United Nations (2002) has defined that immigrants are individuals who are non-citizens and non-residents of the residing country, and that migration must not be driven by tourism-related and health-related reasons. The time and intention of settlement have also been considered in migration conceptualisation. For instance, the United Nations (1998) proposed a distinction between long-term migration (i.e. one year minimal stay) and short-term migration (i.e. three months to one year duration). The term sojourner is also used in the literature often to refer to the population of international students who reside in a new country for a temporary period without an intention to settle (Church, 1982; Ward & Kennedy, 1993).

Relatedly, the term expatriate refers to individuals who are sent by a parent organisation to work on an overseas assignment at a foreign subsidiary (Firth, Chen, Kirkman, & Kim, 2014; Ren, Shaffer, Harrison, Fu, & Fodchuk, 2014). According to this definition, they are expected to return to their home country after the expatriate assignment, and the migration is initiated mainly by the organisation. In line with this, the term ‘self-initiated expatriates’ was further introduced to describe individuals who choose to relocate to another country themselves, often for a career-related reason (Harrison, Shaffer, & Bhaskar-Shrinivas, 2004). Self-initiated expatriates have an intention to return to their home country, but the length of stay is not as specific as an assignment of expatriates (Cerdin & Selmer, 2014). However, in practice the term expatriate is interchangeably used to describe both organisation-initiated and self-initiated expatriates (Haslberger, Brewster, & Hippler, 2014).

As the terminology for expatriates and self-initiated expatriates still needs coherent clarification (Doherty, 2013), more researchers have adopted the term ‘immigrant employees’ and ‘foreign employees’ to broadly identify employed individuals who have moved from a foreign country to another country (Chung, Enderwick, & Naruemitmongkonsuk, 2010; Ravasi, Salamin & Davoine, 2015). While the term ‘immigrants’ is not universally defined, it is widely

recognised that there should not be an external coercion that drives migration as in refugee and asylum processes (IOM, 2015). Taken together, this thesis operationalises an immigrant as an individual who is residing in a country in which he or she is not a national, which can include a population of immigrants, expatriates, self-initiated expatriates, sojourners and international students (United Nations, 2002). Using citizenship and residence as the criteria, an immigrant must not have citizenship and a passport of the country where he or she is currently residing. Therefore, the term immigrant is operationalised irrespective of an ethnicity, underlying motivation for migration, or length an immigrant intends to stay.

1.1.2 Immigrants in Developing and Well-Developed Countries

Europe and Asia host the largest number of international immigrants (United Nations, 2016). The present thesis is particularly interested in immigrants in England and Thailand as the cultural and socioeconomic characteristics of these two countries are relatively opposite. Figure 1.1 presents a comparison of Hofstede's cultural values between the two countries (Hofstede, Hofstede, & Minkov, 2010). In addition, among south-eastern Asia countries, Thailand also accounts for the highest increase of international immigrants within the last 15 years (United Nations, 2016).

1.1.2.1 Immigrants in England

England, as a part of the United Kingdom, is shown to be high in an individualist value where personal fulfilment and independency are emphasised (Hofstede, 2001; House, Hanges, Javidan, Dorfman, & Gupta, 2004). Distribution of power in institutions is expected to be more equal than the power distribution in Thailand. England ranks 14th in Human Development Index (HDI) (UNDP, 2014b). The employment to population ratio is 59.7%, and the net migration rate is 2.9 immigrants per 1,000 persons. There were approximately 435,000 individuals who migrated to England in 2012 (ONS, 2014), and in 2013, 8% of the total population in England did not hold a British citizenship (Rienzo & Vargas-Silva, 2014).

In addition, 271,000 individuals migrated to England in 2014 due to employment reasons (ONS, 2015). By nationality, the number of EU immigrants was estimated to be 200,000 in 2013, while the number of non-EU immigrants was approximately 248,000 (Hawkins, 2015).

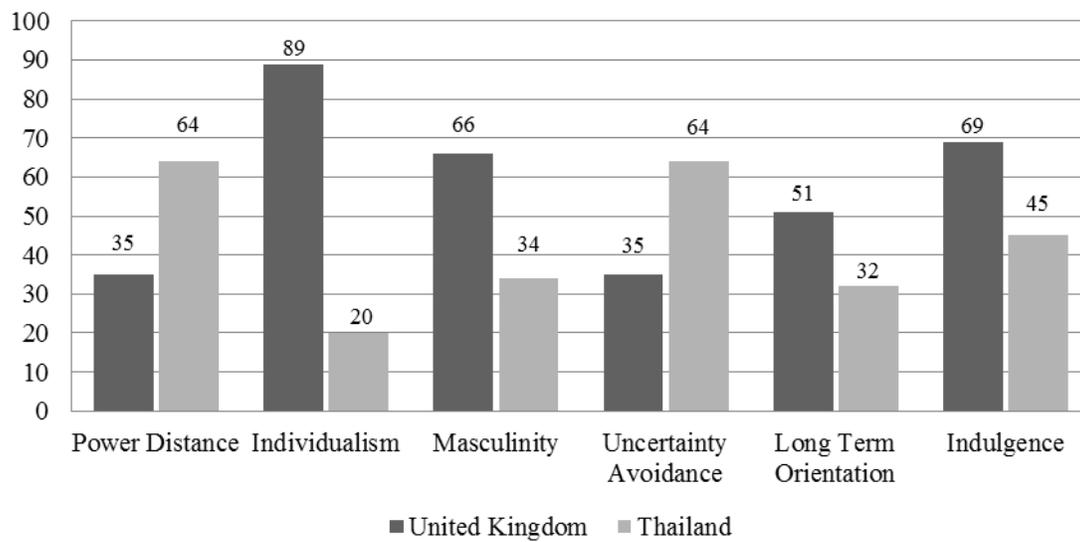


Figure 1.1 Hofstede's cultural dimension comparison between the United Kingdom and Thailand

Specifically, Indian, Polish and Pakistani were among the three largest groups of immigrants in England. England has also been an attractive higher education market for international students worldwide (UNESCO, 2016). In fact, about 20 percent of the total students in the UK higher education system are international students (UKCISA, 2016).

1.1.2.2 Immigrants in Thailand

Thailand is described as being high in a collectivist cultural dimension where close relationships among group members are strongly fostered (Hofstede, 2001; Hofstede et al., 2010; House et al., 2004). Power within an institution tends to be distributed unequally. In addition, Thailand ranks 89th in HDI with employment to population ratio of 77% (UNDP, 2014a). The net migration rate is 0.3 immigrant per 1,000 persons; GDP per capital is 5,779 in dollars which categorises Thailand into a developing country group (World Bank, 2014).

Low-skilled migrant workers in manual labour constitute a large proportion of the total immigrants (IOM, 2011). This group of immigrants typically migrates from Cambodia, Lao and Myanmar. However, it should be noted that the number of professional and skilled immigrant employees has increased rapidly within the last years. In 2010, it was estimated that around 100,300 skilled immigrant employees were residing in Thailand with a work visa (IOM, 2011). By nationality, Japanese, British, Chinese, Indian, Philippines and American were among the largest groups of immigrant employees. Among skilled immigrant employees, 30% were in manufacturing, and 16% were in the education sector. The international arena in education is also growing where more institutions are offering international education programmes in response to the large number of international students, the goal of addressing national economic growth, and the establishment of the ASEAN Economic Community (UNESCO, 2013).

1.2 Acculturation

1.2.1 Overview of Acculturation

Broadly, acculturation refers to cultural changes as a result of continuous contact between groups of individuals from different cultures (Redfield, Linton, & Herskovits, 1936). These changes may occur in the settled group of individuals alone or in both groups involved in the process. While this definition of acculturation focuses on a group level, Graves (1967)

introduced an individual level of acculturation which explains psychological and behavioural changes that each individual undergoes during intercultural group contact. The literature summarises two major elements at the individual level of acculturation (Berry, 2005). The first element involves psychological acculturation which identifies behavioural shifts and acculturative stress. The second element concerns adaptation whereby immigrants undergo (1) psychological adjustment which indicates psychological well-being and satisfaction in the new cultural setting and (2) sociocultural adaptation which relates to abilities to adjust in the host country (Ward & Kennedy, 1994; Ward & Rana-Deuba, 1999).

Regardless of the acculturation level, the two cultures, an immigrant's own heritage culture and the mainstream culture of the settlement country, are the fundamental contexts of acculturation. The early literature primarily adopted a unidimensional perspective in which the two cultures are situated along a single continuum on the two opposite ends (Suinn, Rickard-Figueroa, Lew, & Vigil, 1987; Triandis, Kashima, Shimada, & Villareal, 1986). This unidimensional model was fundamentally based on Gordon's (1964) assimilation research which explained that once immigrants begin to enter the mainstream culture, the culture of their upbringing gradually vanishes. Thus, this strand of research assumed that a high degree of acculturation implies a strong identity with the mainstream culture and, simultaneously, a disappearance of the heritage culture. On the other hand, more recent researchers have increasingly recognised and supported a bidimensional model of acculturation in which acculturating individuals choose to respond to the two cultures independently (Berry, 1997; Rudmin, 2003; Ryder, Alden, & Paulhus, 2000).

1.2.2 Berry's Model of Acculturation Orientation

The most cited research of acculturation at the individual level is by Berry (1997, 2005) who has established the bidimensional model of acculturation. According to Berry's (1997) model, the variations in the way immigrants choose to acculturate are represented by the term acculturation orientations (or strategies and attitudes¹). Specifically, the process of acculturation

¹ A large proportion of early research acculturation referred acculturation orientations as acculturation attitudes. However, Berry (2006) highlighted that acculturation orientations include both attitudes and behaviours, and the term orientations can be more pertinent. This research thus adopts the term acculturation orientations throughout to refer to variations in Berry's (1997) cultural dimensions.

includes two cultural dimensions referred to as ‘heritage culture orientation’ and ‘mainstream culture orientation’ (Berry, 1997). Heritage culture orientation defines maintenance of one’s cultural identity and characteristics. Individuals perceive the importance of own culture and strive to hold on to it. The second dimension describes involvement with the dominant cultural group in the new society. In other words, individuals seek to have a contact and relationship with members in the larger culture. The dominant culture of the host country is thus valued. The degree to which individuals choose to maintain their heritage culture and adapt to the mainstream culture varies independently and in an orthogonal manner as shown in Figure 1.2.

In addition, as described by Berry’s (1997) model, four categories of acculturation orientation are derived from a dichotomised intersection of the two cultural dimensions. Immigrants who acculturate need to respond positively or negatively to whether they choose (1) to maintain their own cultural identity and (2) to be involved in the mainstream culture. Presented in the first quadrant of Figure 1.2 where both dimensions are positive, there is an integration orientation. Individuals who integrate are interested in establishing relationships with the mainstream culture and, at the same time, in holding on to their heritage identity. In contrast, marginalisation occurs when neither heritage nor mainstream culture is involved. Acculturating individuals do not wish to have relations with members of neither cultures often due to exclusion or discrimination (Berry, 2005). On the other quadrant, assimilation is adopted when individuals seek to fully participate in the mainstream culture while their heritage identity is no longer maintained. Last, when individuals try to avoid relationships with the mainstream culture but are actively involved with members from their own heritage culture, separation orientation is employed (Berry, 1997).

Among these four orientations, integration is generally shown to be the optimum strategy to acculturate, whereas marginalisation is the least favourable with regard to psychological well-being and sociocultural adaptation (Berry, Poortinga, Breugelmans, Chasiotis, & Sam, 2011; Sam & Berry, 2010; Ward & Rana-Deuba, 1999). First, acculturative stress appears to be greater among immigrants who do not accept the mainstream culture (Berry, Kim, Minde, & Mok, 1987). Marginalised individuals tend to have the highest level of acculturative stress followed by separated individuals. Assimilated immigrants experience a moderate level of stress, and integration results in the least stress. Acculturation orientations also have an impact on self-

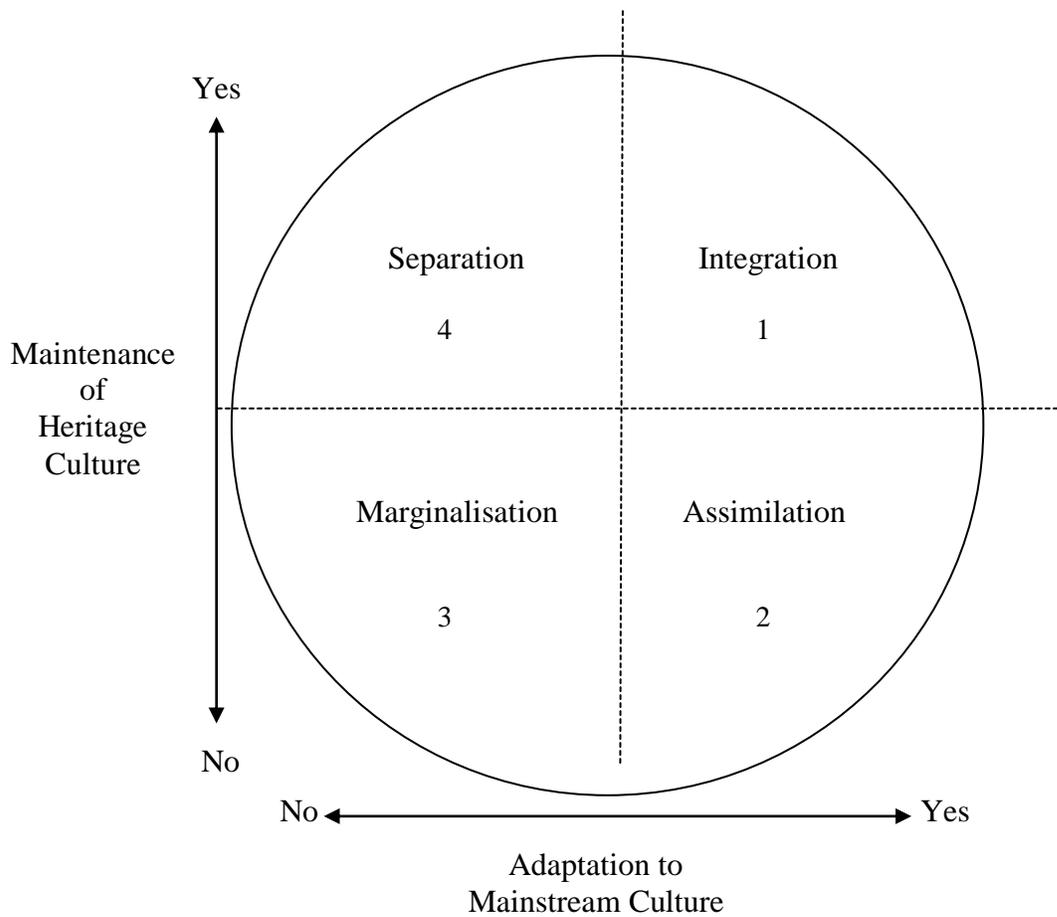


Figure 1.2. Four acculturation orientations based on the two dimensions.

esteem (Schwartz, Zamboanga, & Jarvis, 2007) and life satisfaction (Scottham & Dias, 2010). Second, of the work-related variables, individuals who integrate and assimilate are likely to have higher job satisfaction, lower job stress and strains, and better performance ratings than individuals who separate and marginalise (Leong, 2001). Thus, work attitudes and behaviours are influenced by the way immigrants choose to psychologically adjust and adapt to the new cultural environments. In addition, Peeters and Oerlemans (2009) demonstrated that integration is the most beneficial orientation for ethnic minority employees as it is associated with lower cynicism, higher job satisfaction, higher self-efficacy, and more importantly higher organisational commitment.

1.2.3 Methodological Approaches of Acculturation Orientations

In prior studies, acculturation is most widely recognised with regard to Berry's (1997) bidimensional framework and has been examined with two methodological approaches. The first approach draws on Berry's (1997) four quadrants of acculturation orientations in which integration, assimilation, separation and marginalisation are evaluated as categories or modes. Studies that employed this approach often grouped immigrants into one of the categorical acculturation orientations (e.g. Lu, Samaratunge, & Härtel, 2013; Piontkowski, Rohmann, & Florack, 2002; Ward & Rana-Deuba, 1999). Several methods of measurement have been used within this approach. Acculturation orientations can be assessed using a four-scale method where each orientation is represented by one item or a set of items (Bourhis, Barrette, El-Geledi, & Schmidt, 2009). More commonly, acculturation orientations can also be constructed with a bidimensional scale of measurement where two cultural dimensions- heritage and mainstream cultures- are assessed independently on different facets of culture (Arends-Tóth & van de Vijver, 2007). Continuous measures of the two acculturation orientations are then used to categorise immigrants into one of the four categories of acculturation orientations often through median-split, mean-split and midpoint-split procedures. Overall, within the categorical approach to acculturation, immigrants are assigned into assimilated, integrated, separated or marginalised groups.

Nonetheless, recent research has acknowledged several statistical and conceptual complications with the categorical approach. First, a splitting technique (especially median split) used to separate individuals into categories assumes a bimodal distribution which can be unlikely

in actual data (Demes & Geeraert, 2014). Second, dichotomisation can result in a loss of effect size and power and information about individual differences within a categorical orientation can be lost in the analysis (MacCallum, Zhang, Preacher, & Rucker, 2002). Thus, a small change in the median score can significantly alter the categorisation. A large number of individuals could end up being grouped into a particular categorical orientation especially when an assumption of bimodal distribution is not met. To tackle the issues with categorisation, the second methodological approach focuses on the two continuous dimensions of acculturation (Ryder, Alden & Paulhus, 2000). By examining the two continuous dimensions independently, the effect of each acculturation dimension on the outcome variable can be established (Ryder et al., 2000). An interaction between the two dimensions can also be analysed, thus yielding enriching results for a more comprehensive framework (Demes & Geeraert, 2014).

1.3 Immigrants and Identities

1.3.1 Social Identity Theory (SIT)

The concept of self is construed on the basis of identity theories (Hogg, Terry, & White, 1995; Stets & Burke, 2000). In principle, the self can be regarded as an object, and self-identity is formed by identifying with or categorising oneself into a particular group. Drawing upon social identity theory or SIT (Tajfel & Turner, 1979, 1986), the self consists of personal identity and social identity. While personal identity derives from an individual's characteristics, social identity is based on a perceived membership within a particular social group. Thus, a social group is a group of individuals who associate themselves with the same social identification or category (Hogg & Abrams, 1988).

Social identity perspective consists primarily of three processes. First, individuals classify themselves and others within the context of the social environment and locate themselves accordingly. Members of the same social group are identified as an 'in-group' as they share the same attributes. This process is also referred to self-categorisation (Turner, Hogg, Oakes, Reicher, & Wetherell, 1987). A broad range of social categories is used as referents within this process including, for example, gender, social status, institutional membership, religion and race/ethnicity. Second, individuals then develop a social identification with the 'in-group' along with an emotional attachment to such membership. The last process involves a social comparison

in which individuals relatively compare with members of the ‘out-group’ in order to enhance the self-image. Altogether, the importance of one’s identity is largely situated within social units such as culture, society, organisation and work group.

1.3.2 Relational Demographic Mechanism

Building on social identity theory, Tsui, Egan and O’Reilly (1992) argued that individuals can classify themselves into a social category without an intergroup interaction. Rather, categorisation can be achieved through demographic characteristics. Considering ethnicity as an example, individuals identify themselves with other members who share the same ethnicity and refer these members as an ‘in-group’ for the previously explained reason. They then form an attachment with the ‘in-group’ and compare themselves with other individuals whose ethnicity is different. Thus, social units characterised by this specific ethnicity become more important and attractive to these individuals. Evidently, social categorisation in social identity theory suggests that homogenous social units are more preferable than heterogeneous groups, coining a theoretical framework for the term relational demography (Tsui & O’Reilly, 1989; Tsui et al., 1992).

Relational demography is of particular importance to attitude and identity formation of individuals in organisational and institutional settings (Chattopadhyay, Tluchowska, & George, 2004; Riordan & Shore, 1997). Congruent with self-categorisation, the theory of relational demography provides an explanation that individuals compare their demographic characteristics to other members within the social unit such as organisation and team (Tsui & O’Reilly, 1989; Tsui et al., 1992). This results in a relative comparison of one’s demographic characteristic to the characteristic of an entire social unit. As a consequence, attitudes are influenced by perceived demographic similarity or dissimilarity in relative to the social unit of the organisation and institution. Broadly, relational similarity is likely to be associated with positive attitudes. In converse, demographic dissimilarities are likely to have a negative effect on attitudes. In past research, demographic characteristics have included age, tenure, gender, education, race and ethnicity (Riordan, 2000). Demographic similarity has also shown to have an effect on intent to stay, attachment to organisation, group productivity, advancement opportunities and job satisfaction (Hoppe, Fujishiro, & Heaney, 2014; Riordan & Shore, 1997; Tsui et al., 1992). In

sum, drawing on relational demography, research has illustrated that ‘minority’ employees (e.g. non-whites and women) form different work-related attitudes from ‘majority’ employees.

1.4 Overview of the Studies

Much work has been devoted to understanding how acculturation orientations can reduce ‘negative’ outcomes such as discrimination and has examined less on how acculturation orientations can enhance ‘positive’ outcomes. In response to this research gap, the three studies of this thesis focused on positive attitudinal outcomes that are shown in the literature to have a significant effect on positive behavioural outcomes. In addition, despite the fact that a few studies on acculturation orientations of immigrant employee and international student exist, they overlook potential moderating effects that could explain variations in the relationships between acculturation orientations and the outcome variables. Past research that ignored potential moderators is inclined to suggest that individual, organisational, and even cultural, differences have little relevance for the influence of acculturation orientations. Therefore, a moderating effect was considered in all three studies in order to better understand the contexts in which acculturation orientations influence the outcome variables.

Study 1 examined the influence of acculturation orientations on organisational commitment of immigrant employees and explores cross-national differences between immigrant employees in England and Thailand. Organisational commitment was chosen as an outcome of acculturation orientations because it is shown to be a proximal antecedent of several work behaviours that are essential to the function of the organisation (e.g. Fischer & Mansell, 2009; Meyer & Allen, 1991; Riketta, 2002). In terms of the moderating effect, it considered the context of a type of organisation in which acculturation orientations vary between non-multinational and multinational organisations. It also proposed organisational identification to explain the link between acculturation orientations and organisational commitment.

Study 2 extended the findings of Study 1 in order to clarify and confirm the moderated mediation in Study 1 which focused only on immigrant employees in Thailand. This study also included ethnic identity (Phinney, 1990) as an antecedent of organisational commitment. Because ethnic identity is only used interchangeably with acculturation orientation in research (Phinney, Horezczyk, Liebkind, & Vedder, 2001), the findings provided an understanding of how ethnic identity is related to acculturation orientations of immigrant employees. In addition,

type of organisation in Study 1 was replaced by perceived ethnic similarity in the workplace in order to verify the moderating effect of a diversity context.

Study 3 explored the influence of acculturation orientations, intergroup contact and perceived cultural distance on university attachment and college self-efficacy among domestic and international students in England and Thailand. In this study, the focus was shifted from the population of immigrant employees to international students. Though the number of studies on international student acculturation is growing, they mainly explore stressors during the acculturation experiences such as discrimination, psychological adjustment and loneliness (Smith & Khawaja, 2011). Given that academic goals are the main interests of students, factors concerning academic outcomes are the important areas of research that should not be neglected. This study chose to examine attachment to university and college self-efficacy as the two outcome variables of acculturation orientations. The impact of these variables on a student's academic success has been highlighted in the literature (e.g. France, Finney and Swerdzewski, 2010; Gore, 2006; Wright, Jenkins-Guarnieri, & Murdock, 2012), but nevertheless understudied. In coherence with the first two studies, Study 3 examined two moderating effects, intergroup contact and perceived cultural distance, on the relationships between acculturation orientations and the outcome variables in response to an assumption that these relationships can vary across social and individual contexts, and that the interaction among variables can vary between students in England and Thailand.

2. Examination and Cross-Cultural Comparison of Acculturation Orientations on Organisational Commitment of Immigrant Employees in Thailand and England (Study 1)

“In spite of many benefits of migration, migrants themselves remain among the most vulnerable members of the society. They are often the first to lose their job in the event of an economic downturn...” (United Nations, 2016, p.2)

Given the increasing importance of current globalisation and multiculturalism, today’s workplace is becoming culturally diverse (van Knippenberg & Schippers, 2007). Organisations are not only comprised of local employees but also of expatriates and self-initiated immigrant employees. Research has empirically demonstrated the benefits of fostering cultural diversity in an organisation including market share gain (Andrevski, Richard, Shaw, & Ferrier, 2014), creativity (West, 2002) and quality of intergroup relations (Ely & Thomas, 2001). Immigrant employees are thus valuable resources for organisational success and economic growth (Bonache & Noethen, 2014).

As mentioned in the previous chapter, cultural differences may cause sociocultural difficulties and psychological distress for immigrant employees during the transition into a foreign country (Searle & Ward, 1990). Failure to cope with cultural adjustment distress is associated with an intention to relocate which has negative effects on both immigrants and work organisations (Gregersen & Black, 1990). Consequently, academics and practitioners have given more attention to organisational commitment as highly-committed employees are more likely to show lower turnover intention, lower absenteeism, higher job performance and higher organisational citizenship behaviours (OCBs) (Mathieu & Zajac, 1990; Meyer, Stanley, Herscovitch, & Topolnytsky, 2002). In the last decade, research has well documented the influence of culture, both at an individual level (e.g. Felfe, Yan, Six, 2008; Wasti, 2003) and national level (e.g. Fischer & Mansell, 2009; Meyer et al., 2012), on organisational commitment. In relation to immigrant employee populations, the concept of cross-cultural adjustment (Black, Mendenhall, & Oddou, 1991) has been examined in the vast majority of studies on expatriate work attitudes and behaviours (Bierwiazzonek & Waldzus, 2016). While these research findings shed light on the way work attitudes are shaped by the culture in the new host country, they failed to capture the broader framework of a migration process. Drawing on social identity theory (Taifel & Turner, 1986), transition into a new culture involves the process of

identification with a number of different social categories including identification with a new organisation and identification with one's heritage identity. However, identification with heritage culture is largely omitted in Black et al.'s (1991) concept of cross-cultural adjustment.

Undoubtedly, Berry's (1997) bidimensional acculturation model is pertinent to immigrant employees and can overcome the main limitation of Black's concept of cross-cultural adjustment as Berry's (1997) model collectively acknowledges both cultural orientations (i.e. heritage culture and mainstream culture orientations) during migration. The current literature on acculturation orientations in work settings, however, is limited. The main purpose of this study attempts to go beyond the current research gaps by applying Berry's (1997) acculturation paradigm as the main antecedent of immigrant employee's organisational commitment. In addition, because the majority of studies on immigrant employees has primarily focused on differences in organisational commitment and on a direct effect of acculturation on commitment, the literature still lacks an integrated framework that provides an understanding of 'how' and 'under what context' acculturation orientations influence organisational commitment. Particularly, the underlying mechanism that explains the relationship between acculturation orientations and organisational commitment has not been fully explored. According to social identity theory (Tajfel & Turner, 1986), organisation identification is proposed in this research to explain the influence of acculturation orientations on organisational commitment. In addition, how acculturation orientations influence commitment can vary depending on diversity in an organisational context. In other words, this research presumes a moderating effect of type of organisation, particularly non-multinational versus multinational organisations. The 'how' and 'under what context' questions together lead to the development of a model integrating mediation and moderating proposed in this research (Holland, Shore, & Cortina, 2016).

In addition, shortages of skilled professionals in various parts of the world have driven international migration not only from both developing to well-developed countries but migration also progressively occurs in an opposite direction (Clemens, 2013). Findings of prior research conducted in western, well-developed nations should not be assumed to be applicable to immigrant employees in organisations located in non-western, developing countries. To fill this research gap, the research aims to carry out an exploratory cross-national comparison between immigrant employees in England and Thailand and in order to identify the differences in the influence of acculturation orientations on organisational commitment.

2.1 Organisational Commitment

2.1.1 Overview Concept of Organisational Commitment

Commitment is generally viewed as a psychological and attitudinal type of bond reflecting a sense of dedication that is formed towards a specific target (Meyer & Allen, 1997; Meyer & Herscovitch, 2001). In the workplace, this bond can be formed with different targets including, for example, an organisation, supervisor, career and work team (Klein, Molloy, & Brinsfield, 2012). Organisational commitment is thus defined as identification with the goals, values and beliefs of the employing organisation as a target (Mowday, Porter, & Steers, 1982). It is an attitudinal and psychological bond or a mindset that links each individual member to the foci of an organisation (Mathieu & Zajac, 1990). This identification acts as a force that strengthens a desire to maintain the membership with the organisation. In this sense, commitment is formed when the goals of the organisation conform to those of the employed individual.

The concept of organisational commitment has been empirically shown to predict positive organisational-related and employee-related outcomes that are crucial to the effectiveness of the organisation. Particularly, organisational commitment has a negative association with an intention to search for other jobs, an intention to leave the organisation (i.e. a turnover intention), the actual turnover and absenteeism (Fischer & Mansell, 2009; Meyer & Allen, 1991; Wasti, 2003). In contrast, it has been found to have a moderate to strong positive relationship with job performance and organisational citizenship behaviours (OCBs) (Felfe et al., 2008; Luchak & Gellatly, 2007; Riketta, 2002). With regard to well-being, several studies have documented an association between organisational commitment and lower stress and lower work-family conflict (Meyer, Stanley, Herscovitch, & Topolnytsky, 2002).

2.1.2 Three-Dimensional Model of Organisational Commitment

Expanding on Mowday et al.'s (1982) early conceptualisation, Meyer and Allen (1991) introduced three different mindsets of commitment that are formed by different psychological bases or foci. These mindsets are commonly referred to as a three-dimensional model of commitment and serve as a framework of an extant stream of commitment research in organisational settings. Specifically, the three-dimensional model consists of affective,

continuance and normative components. The three dimensions refer to components rather than types as they are formed independently and can coexist in different degrees.

First, affective commitment is developed when employees form a sense of belonging, attachment and identification with the organisational goals and values. Employees ‘want’ to stay with the organisation due to a strong emotional attachment. This component best corresponds with Mowday et al.’s (1982) definition (Meyer & Allen, 1997). A meta-review by Morrow (2011) categorised antecedents of affective commitment into six factors including socialisation, organisational changes, HR practices, interpersonal relations, employee/organisational relations and others such as job satisfaction.

The second component, continuance commitment, reflects perceived costs associated with leaving the organisation. It is based on a ‘side-bet’ theory that “links extraneous interests with a consistent line of activity” (Becker, 1960, p. 32). These ‘side-bets’ indicate the investments that increase the recognition of costs which would be forfeited when leaving the organisation. The side-bets can be work-related and non-work related depending on each individual’s recognition and evaluation of the investments (Meyer & Allen, 1991). Although Meyer and Allen’s (1991) model addresses continuance commitment as one dimension, there are studies that recognised subdimensions of continuance commitment namely high personal sacrifice and low awareness of job alternatives (e.g. Dunham, Grube, & Castañeda, 1994; García-Cabrera & García-Soto, 2012). High personal sacrifice identifies a loss of accumulated investments such as pension and benefits. Low awareness of job alternatives describes a perceived lack of job alternatives that can provide similar benefits. Job alternatives are influenced by both external and internal factors such as conditions of the labour market and individual’s qualifications. Taken together, individuals with continuance commitment ‘need’ to continue a membership with the organisation due to costs associated with leaving the organisation or a perceived lack of job alternatives.

The last component, normative commitment, follows Wiener’s (1982) view that commitment is framed by normative pressures to behave in accordance with the interests of the organisation. In other words, the process of normative development concerns the internalisation and socialisation. Meyer and Allen (1991) described two stages in which normative pressures are primarily experienced. The first stage occurs prior to entering the organisation through familial

and cultural socialisation. Second, internationalisation of normative pressures occurs after entering the organisation through organisational socialisation (van Maanen & Schein, 1979). In addition to socialisation processes, normative commitment can evolve from organisational investments on an employed individual such as training and educational costs. These investments differ from ‘side-bet’ investments. Particularly, normative investments are related to exchange ideology or ‘reciprocity norm’ in the relationship between the organisation and employed individual (Eisenberger, Armeli, Rexwinkel, Lynch, & Rhoades, 2001). Employed individuals feel obliged to reciprocate the organisational effort and costs invested in them by continuing to stay with the organisation. Therefore, normative commitment refers to an obligation to stay or a feeling of ‘have to’ stay with the organisation due to a sense of loyalty (Meyer & Allen, 1991).

The three components of commitment are said to be conceptually and empirically distinguished (Allen & Meyer, 1996). Several of the past studies have noted a strong correlation between affective and normative commitment. However, there is sufficient evidence to support the proposition that the two components measure different constructs (Meyer et al., 2002). Conceptually, affective commitment is related to ‘reciprocity by desire’ whereas normative commitment refers to ‘reciprocity by obligation’ (Meyer & Allen, 1991, p. 78). In short, the motivations that drive these two components of commitment are different. Affective commitment is driven by a motivation to maintain the benefits and welfare of the organisation. On the other hand, normative commitment is driven by a sense of obligation to do what is considered as ‘right’ following the cultural and organisational norms. Furthermore, affective commitment is the component that has been most examined. Compared to other two components, affective commitment has the strongest association with positive work outcomes and is thus considered as the most ‘desired’ component of commitment (Meyer et al., 2002). In contrast, continuance commitment and positive work behaviours appear to be negatively related. The relationships between normative commitment and work outcomes are weak to moderate, and are inconsistent in organisational research.

2.1.3 Organisational Commitment of Immigrant Employees

To date, there is empirical research examining organisational commitment of immigrant employees (e.g. Bhuian & Abdul-Muhmin, 1997; Chan & Qiu, 2011; Glazer & De La Rosa, 2008; Rupert, Jehn, van Engen, & de Reuver, 2010). There is a stream of research that has

attempted to measure an overall level of organisational commitment (e.g. Bhuian & Abdul-Muhmin, 1997). For example, Chan and Qiu (2011) investigated whether immigrant employees in China were committed to their organisation. The findings illustrated that, on average, immigrant employees had a moderate level of organisational commitment. Those who were married also showed a higher level of commitment than unmarried employees. Another body of research has employed a comparison between immigrant and local employees. An example is a study of Glazer and De La Rosa (2008) which examined organisational commitment of immigrant nurses in Israel. The results found that local employees displayed a lower level of continuance commitment than immigrants. However, the level of affective commitment did not significantly differ between immigrant and local employees. In contrast, Rupert et al. (2009) found a significant difference on affective commitment between the two employee groups. In particular, immigrant employees in Netherlands were more affectively and normatively committed to the organisation than local employees.

Within the literature, the expatriate group has been well examined compared to the general population of immigrant employees. Relevant research on expatriate commitment has included topics such as dual commitment (i.e. commitment to the parent company and the subsidiary) (e.g. Liu, 2009; Nguyen, Felfe, & Fookien, 2015) and the influence of international adjustment process (e.g. Ravasi, Salamin, & Davoine, 2015). Among the studies examining cross-cultural adjustment, the multifaceted adjustment model (Black et al., 1991) comprising general, interaction and work adjustment dimensions was examined as an antecedent of organisational commitment and other work-related outcomes. While it is empirically supported that the general adjustment to the new culture during an international assignment is a significant indicator of stress, work attitudes and performance (Bhaskar-Shrinivas, Harrison, Shaffer, & Luk, 2005; Hechanova, Beehr, & Christiansen, 2003), the model overlooks the potential influence of an expatriate's own cultural identification.

To apprehend the two crucial cultural elements during a migration process, a few studies have applied Berry's (1997) acculturation model to examine immigrant employee's attitude and behavioural outcomes (e.g. Leong, 2001; Peeters & Oerlemans, 2009). Specific to organisational commitment, Lu, Samaratunge and Härtel (2013) found a difference between the four categories of acculturation orientations on affective workteam commitment among Chinese employees in Australia in which employees who assimilate showed the highest level of commitment whereas

those who separate showed the lowest level of workteam commitment. Peeters and Oerlemans (2009) found a negative association between marginalisation and affective organisational commitment among ethnic minority employees in Dutch.

Nevertheless, past research have primarily used the affective dimension of organisational commitment. This may pose limitations to commitment research as outcome variables are best predicted by considering a set of organisational commitment dimensions collectively (Herscovitch & Meyer, 2002). More importantly, the transition into a new country and into new work environments for immigrant employees is likely to impact all three components of commitment. First, culture and adjustment have a significant impact on affective commitment (Hechanova et al., 2003; Meyer et al., 2012). Second, Glazer and De La Rosa (2008) proposed that continuance commitment is significantly relevant to immigrant employees as immigrants who have recently migrated to a new country are likely to perceive fewer job alternatives and fewer supportive networks. Third, whether immigrants are employed in a local subsidiary or in a new organisation, they have to enter and adjust to the new work environments, situations and roles (Nicholson, 1984). Normative commitment of immigrants is developed through organisational socialisation of a newcomer during and after the transition into a new organisation (Meyer & Allen, 1991). Therefore, in order to thoroughly understand how culture influences the extent to which immigrants form a bond with the work organisation, organisational commitment of immigrant employees in this research is operationalised as a three-dimensional construct comprising affective, continuance and normative commitment following Meyer and Allen's (1997) model.

2.2 Organisational Identification

Organisational identification is defined as a perception of unity and oneness with the organisation whereby organisational successes are perceived as one's own (Mael & Ashforth, 1992). The conceptualisation of organisational identification mainly draws on social identity theory (Tajfel & Turner, 1986) as it is one form of social identification where membership within the organisation is the unit category used to derive one's social identity (Ashforth & Mael, 1989). Similar to how social identification serves as a framework for attitudes and behaviours, organisational identification governs work-related attitudes of employees. The construct of organisational identification has attracted remarkable attention in organisational literature since it

directly and indirectly generates positive work outcomes such as organisational citizenship behaviours and performance (e.g. Boroş, Curşeu, & Miclea, 2011; Olkkonen & Lipponen, 2006).

Nevertheless, there have been extensive studies of how organisational identification and commitment, particularly the affective dimension, are conceptually distinguished as the two constructs concern a perception of belongingness. While organisational commitment is broadly defined with reference to the concept of identification (Meyer & Allen, 1997; O'Reilly & Chatman, 1986), an increasing number of researchers argue that organisational identification reflects different aspects of membership from organisational commitment (Boros, 2008; Marique & Stinglhamber, 2011; Pratt, 1998; Riketta, 2005; van Knippenberg & Sleebos, 2006). Essentially, organisational identification expresses the cognitive component or the cognitive awareness of the organisation, whereas organisational commitment represents the affective mindset such as a sense of emotional involvement (Ashforth & Mael, 1989; Ellermers, Kortekaas, & Ouwerkerk, 1999). This assertion suggests that committed employees are likely to accept organisational values and goals, while employees who are only identified with the organisation do not necessarily internalise these values. As van Knippenberg and Sleebos (2006) summarised, "identification reflects psychological oneness, [while] commitment reflects a relationship between separate psychological entities" (p. 571). Gautam, van Dick and Wagner (2004) found that organisational identification is also distinguishable from continuance and normative commitment.

Although organisational identification and commitment are distinct constructs, they are significantly related (Riketta, 2005). Among the three dimensions of commitment, affective commitment is clearly associated with organisational identification (Harris & Cameron, 2005; Johnson, Morgeson, & Hekman, 2012). Consistent with these empirical findings, organisational identification is considered as an antecedent of affective commitment and not vice versa (Ashforth & Mael, 1989; Meyer, Becker, & van Dick, 2006). Highly identified employees are more likely to be attached to and involved with the organisation. While the relationship between organisational identification and affective commitment is evident, only a few studies have examined continuance dimension of organisational commitment. Harris and Cameron (2005) reported a negative correlation between organisational identification and continuance commitment, but the correlation was not statistically significant. In contrast, Boroş (2008) found a significantly positive correlation between the two constructs even though the correlation

coefficient was the weakest among the three dimensions of commitment. In addition, normative commitment has been least understood within the context of social identity (Meyer et al., 2006) with an exception of the study conducted by Boroş (2008) in which normative commitment was significantly correlated with organisational identification.

2.3 Hypothesis Development

2.3.1. Main Effects and Interaction Effects of Acculturation Orientations

First, identification and adaptation to the mainstream culture orientation has shown to be positively associated with organisational commitment that is mainly operationalised by the affective facet. By identifying with different facets of the new culture (e.g. language, food, traditions and values), immigrant employees are likely to develop stronger affective ties with the organisation and to share the same cultural practices and values with other employees in the workplace, thus leading to a heightened interest in the welfare and cultural norms of the organisation. Similarly, a positive association between the mainstream culture and the normative facet can be explained by the processes of newcomer and cultural socialisation as described in a study of Nicholson (1984).

In contrast, maintenance of one's cultural identity is likely to be related to a continuance facet of organisational commitment which is accounted for the availability of job alternatives in the new country of settlement. In fact, employees whose interest is to strongly hold on to their heritage cultural identity may face more barriers in the job market likely because they have fewer new networks, are perceived as less valuable and having less fit with the organization, and are rated lower on hireability (Glazer & de La Rosa, 2008; Horverak, Bye, Sandal, & Pallesen, 2013). Therefore, they are likely to encounter greater perceived costs associated with leaving their job due to more difficulties in finding job alternatives. The following hypotheses examining mainstream culture and heritage culture orientations are presented below.

Hypothesis 1: Mainstream culture orientation is positively associated with (a) affective organisational commitment and (b) normative organisational commitment.

Hypothesis 2: Heritage culture orientation is positively associated with continuance organisational commitment.

As described previously, evidence in the current literature examining the four categories of acculturation orientations suggests an overall significant association between categories of acculturation orientations and organisational commitment. While the above two hypotheses expect the main effects of the two acculturation orientations to differ across the three facets of organisational commitment, the association between the four categories of acculturation orientations and organisational commitment may not differ across the three dimensions of commitment. Congruent with past research suggesting integration to be the optimal orientation (e.g. Peeters & Oerlemans, 2009; Sam & Berry, 2010), it can be expected that an integration orientation (i.e. an interaction between high heritage culture and high mainstream culture orientations) would be associated with the highest level of all three facets of commitment whereas marginalisation (i.e. an interaction between low heritage culture and low mainstream culture orientation) would be associated with the lowest level of organisational commitment across the three facets. Therefore, the following hypothesis is proposed.

Hypothesis 3: The four categories of acculturation orientations are associated with (a) affective, (b) continuance and (c) normative organisational commitment. Integration orientation is associated with the highest level of all three facets of commitment whereas marginalisation is associated with the lowest level of all three facets of commitment.

2.3.2 Mediating Effects of Organisational Identification

Though a direct effect of acculturation on organisational commitment has been documented, the tendency of immigrants to classify themselves into a certain cultural group and how identification with this group links to commitment with a work organisation may be explained by the degree to which one chooses to identify with this organisation. In other words, this research makes an assumption that organisational identification is a more proximal outcome of acculturation which is then developed into an attitudinal bond with the organisation. On the basis of social identity theory (Tajfel & Turner, 1986), organisational identification is expected to mediate a relationship between the two acculturation orientations and organisational commitment. Put differently, a cognitive component of identification (i.e. organisational identification) is assumed to explain an association between identification with a cultural orientation and commitment to the organisation.

More specifically, with regard to adaptation to a mainstream culture orientation, a strong identification with the mainstream cultural group in the host country is expected to have a positive association with organisational identification. In other words, immigrants who are high in a mainstream culture orientation are more likely to identify with the organisation by means of the collective identity situated in the organisation. Similarly, while one's cultural identification is found to have a direct impact on organisational commitment, its relationship can be manifested by an identity with the organisation. In order to be classified as an 'in-group', immigrant employees who strongly hold on to their heritage culture are likely to seek another social identity such as identity with the organisation because it shares more similarities with other individual members in the workplace. Therefore, a heritage culture orientation is proposed to have a positive association with organisational commitment through organisational identification. In addition, because organisational identification has been found to be associated with all three dimensions of commitment (Boroş, 2008; Harris & Cameron, 2005), the two acculturation orientations are expected to have a positive association with all three dimensions of organisational commitment when they are mediated by organisational identification. Taken together, the mediating effect of organisational identification is proposed in the following hypotheses.

Hypothesis 4: Organisational identification positively mediates the relationship between mainstream culture orientation and (a) affective, (b) continuance and (c) normative organisational commitment.

Hypothesis 5: Organisational identification positively mediates the relationship between heritage culture orientation and (a) affective, (b) continuance and (c) normative organisational commitment.

2.3.3 Moderating Effects of Diversity in Organisational Context

This research argues that social identity, with regards to cultural identification and organisational identification, is largely conditioned on the context of diversity, specifically on the level of diversity within the organisation. While there are various attributes of diversity (e.g. Christian, Porter, & Moffitt, 2006; Qin, Muenjohn, & Chhetri, 2014), culture is arguably perceived as the most salient attribute regarding an examination of identification among immigrant employees. Cultural diversity in organisational settings can be broadly described in

terms of a number of nationalities of members in the workplace based on a proposition that nationality reflects one's cultural values (Hambrick, Davison, Snell, & Snow, 1998). In line with this, heterogeneity is also identified as an indicator of diversity (Jackson, May, & Whitney, 1995). For an explorative purpose of investigation, this research asserts type of organisation to be the moderator which includes two categories namely non-multinational versus multinational organisations due to the different levels of diversity encompassed by these two organisation types.

Typically, non-multinational organisations such as local organisations and specific national organisations are likely to consist of a more cultural homogeneous workplace where employees are represented by a single or a few nationalities. Organisational culture tends to reflect cultural values of a specific nation. On the other hand, a salient characteristic of multinational organisations is mainly described in relation to an expatriate population which involves international assignments that require employees to move and work in a subsidiary located in a different host country (Toh & Denisi, 2007). This type of organisation increasingly utilises knowledge transfer across national borders from the headquarters to the subsidiaries and vice versa (Michailova & Mustafa, 2012). Therefore, multinational organisations are assumed to consist of a culturally heterogeneous workforce where employees are likely to be represented by a variety of national cultures. This type of organisation also interacts with parties from different cultures and often provides programmes that support diversity issues (Peterson & Thomas, 2007). Overall, research on diversity has provided sufficient evidence to assume that multinational and non-multinational organisations have a different heterogeneity of workforce and are governed by different organisational cultures.

Drawing on the relational demographic mechanism (Tsui, Egan, & O'Reilly, 1992; Tsui & O'Reilly, 1989), it is predicted that the magnitude of the positive association between mainstream culture orientation and organisational identification would be more pronounced among immigrant employees in non-multinational organisations as explained by the cultural homogeneity of the workplace. Because the cultural norms within the organisation tend to be different from the immigrant employee's heritage cultural values, adapting to the mainstream culture orientation allows immigrant employees to collectively identify with the organisation. In contrast, the magnitude of a positive association between heritage culture orientation and organisational identification is predicted to be more pronounced among immigrant employees in

multinational organisations due to a culturally diverse workplace. The following hypotheses summarise the moderating effects of organisation types (non-multinational vs. multinational) on the relationship between acculturation orientations and organisational identification.

Hypothesis 6: There is a moderating effect of organisation type on the relationship between mainstream culture orientation and organisational identification such that the relationship is positively stronger among immigrant employees in non-multinational than in multinational organisations.

Hypothesis 7: There is a moderating effect of organisation type on the relationship between heritage culture orientation and organisational identification such that the relationship is positively stronger among immigrant employees in multinational than in non-multinational organisations.

Moreover, if the propositions for the mediating and moderating effects are true, it is logical to postulate an indirect effect of acculturation orientations on organisational commitment through organisational identification that is contingent upon the type of organisation in which an immigrant employee is employed. However, a model integrating both mediation and moderation, known as a moderated mediation model can be developed with different possibilities (Holland et al., 2016). Following the above arguments made for the mediating and moderating effects, this research proposes a moderating effect of organisation type at the first stage of the indirect path (i.e. a path between acculturation orientations and organisational identification) rather than at the second stage of the indirect path (i.e. a path between organisational identification and organisational commitment). Therefore, this argument is reflected in the following hypotheses.

Hypothesis 8: Mainstream culture orientation is associated with (a) affective, (b) continuance and (c) normative organisational commitment via conditional indirect effects such that the associations are moderated by organisation type at the first stage of the mediated path of organisational identification in which the positive relationship between mainstream culture and organisational identification is more pronounced for nonmultinational organisations.

Hypothesis 9: Heritage culture orientation is associated with (a) affective, (b) continuance and (c) normative organisational commitment via conditional indirect effects such that the associations are moderated by organisation type at the first stage of the mediated path of

organisational identification in which the positive relationship between heritage culture and organisational identification is more pronounced for multinational organisations.

Furthermore, the aim of this study is to explore a cross-national comparison between immigrant employees in England and Thailand. An exploratory analysis of a cross-national comparison is selected because the current knowledge on how acculturation orientations influence organisational commitment across different host countries is not sufficient to propose directional differences for the main effects of acculturation orientations, the mediating effect of organisational identification and the moderating effect of organisation type on organisational commitment. However, past studies provide empirical evidence which suggests that acculturation orientations and organisational commitment in the two countries can vary.

For instance, Clugston, Howell and Dorfman (2000) has shown that, at an individual level, power distance is positively related to continuance and normative commitment, and uncertainty avoidance is positively related only to continuance commitment. More recently, a meta-analysis conducted by Fischer and Mansell (2009) found the effects of national cultural values on different dimensions of organisational commitment which are, to a certain extent, consistent with Clugston et al.'s (2002) study. Particularly, collectivism was positively associated with normative facet of commitment, and power distance was positively associated with the normative and continuance commitment. Effects of cultural values on organisational commitment were also supported by a more recent meta-analysis of Meyer et al. (2012). Therefore, a research question that explores differences between the associations of acculturation orientations and organisational commitment is proposed.

Research Question 1: Do the associations between acculturation orientations and organisational commitment differ between immigrant employees in England and Thailand?

2.4 Method

2.4.1 Participants

A total of 197 immigrant employees completed the survey which consisted of 102 participants in Thailand (Male = 69.6%, Female = 30.4%) and 95 participants in England (Male = 55.8%, Female = 44.2%). Almost 90% reported having completed at least a Bachelor's degree, and the majority of participants were in education (21.7%), professional (15.8%) and

information/communication (12.5%) sectors. A total of 50% were employed in other industries. Age of participants ranged between 21 and 66 years ($M = 35.14$, $SD = 8.62$). The average length of time in the country of settlement was 5.71 years with $SD = 5.46$, and the average tenure (i.e. length of time in organisation) was 4.01 years with $SD = 4.61$.

Participants in Thailand reported 35 heritage cultures which were classified into 53.9% European, 21.6% Asian and 11.8% American. Other heritage culture groups were accounted for 12.7%. Participants in England reported 44 different heritage cultures which were classified into 43.2% European, 28.4% Asian and 14.7% American. Other heritage culture groups were accounted for 13.7%. Two demographic differences were found whereby participants in Thailand reported significantly larger proportion of male, $\chi^2(1) = 4.03$, $p < .05$, and higher age, $t(188.81) = 2.88$, $p < .01$, than participants in England. The mean age was 36.79 ($SD = 9.43$) in Thailand and 33.36 ($SD = 7.30$) in England.

2.4.2 Measures

Two sets of questionnaire were employed to collect data on participants in the two countries. Both consisted of identical measures and were presented in English.

Acculturation Orientation. Acculturation orientation was measured using a bidimensional scale of Vancouver Index of Acculturation or VIA (Ryder, Alden, & Paulhus, 2000). Responses were made on a seven-point Likert scale from 1 (*strongly disagree*) to 7 (*strongly agree*). The scale follows the two-measurement method; each domain of acculturation was presented in a pair of items. One item assessed mainstream culture orientation, and the other item assessed heritage culture orientation. A total of 10 domains (e.g. social interaction, value and behaviour) made up the VIA scale, yielding a total number of 20 items. The words ‘North American’ in the original scale were changed to ‘Thai’ and ‘British’ for immigrant employees in Thailand and in England respectively. A sample pair of items from this scale was “I often participate in my heritage cultural traditions” and “I often participate in Thai/British cultural traditions.” Participants were also asked to report their heritage culture in an open-ended format. Cronbach’s alpha coefficients were .81 for mainstream culture orientation and .86 for heritage culture orientation which all indicated acceptable reliability.

Organisational Commitment. An 18-item, multidimensional scale of Meyer and Allen

(1997) was used to assess organisational commitment of immigrant employees on a seven-point Likert rating scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). Each component of organisational commitment was measured with six items. Sample items included ‘I would be happy to spend the rest of my career with this organisation’ for affective commitment, ‘It would be very hard for me to leave my organization right now, even if I wanted to’ for continuance commitment, and ‘I do not feel any obligation to remain with my current employer’ for normative commitment. This three-dimensional measure has demonstrated acceptable to high reliability among employees in various countries (e.g. Felfe et al., 2008 in Germany, Romania and China; Lee, Allen, Meyer, & Rhee, 2001 in Korea; Malhotra, Budhwar, & Prowse, 2007 in the UK). The sample yielded acceptable reliability coefficients for affective ($\alpha = .86$), continuance ($\alpha = .81$) and normative commitment ($\alpha = .85$).

Organisational Identification. Mael and Ashforth’s (1992) scale was selected to measure organisational identification on a five-point Likert scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). The scale consisted of six items which measured identification with the organisation and has been found to be a distinct construct from affective organisational commitment (Ricketta, 2005). A sample item for this scale was “When someone criticises my organisation, it feels like a personal insult.” Mael and Ashforth’s scale has also shown to yield high reliability and validity in cross-cultural studies (Cho & Treadway, 2011). Cronbach’s alpha for this scale in the present study was .82, indicating acceptable reliability.

Type of Organisation. Type of organisation was assessed by asking participants to report whether they were being employed in a local organisation, multinational organisation or specific national organisation using a categorical format. Thai/British (i.e. local organisation) and specific national organisations were categorised as non-multinational organisations and were coded as -1. Multinational organisations were coded as 1.

Control Variables. Gender, age, time in the country and tenure were assessed and

¹ The words Thai organisation (for a subsample in Thailand) and British organisation (for a subsample in England) were used in the questionnaire to represent local organisation. The classification of organisations as multinational and non-multinational was ambiguous as it was based on subjective interpretation of the participants. The way in which specific national organisations were classified as non-multinational organisations may not be the most pertinent choice. However, there were only 3 participants who were reported being employed in a specific national organisation which was only .02% of the sample. Since the sample size was already small, these 3 participants were not excluded in the analyses.

controlled in the analyses as they have been shown to be associated with acculturation orientations and organisation commitment in past research (e.g. Glazer & de La Rosa, 2008; Meyer et al., 2002). In addition, an open-ended response of heritage culture orientation was classified into non-western and western identity using an effect coding. Western identity was thus treated as a control variable.

2.4.3 Procedure

Data were collected using an electronic survey platform SurveyMonkey.com and were gathered with a snowball sampling technique². Email invitations were first forwarded to potential immigrant employees by individuals within the author's networks. The survey links were also posted on expatriate-related websites, forums and social networking groups. To participate, participants must meet two criteria: (i) must have been employed by a current organisation for at least three months, and (ii) must not have a Thai (for participants in Thailand) or British (for participants in England) citizenship *and* passport. An informed consent was provided prior to participation, and debriefing was given at the survey completion. No incentive was given for participation. The study was approved by the Ethics Committee of the Department of Psychology at Brunel University on September 25th, 2012.

2.4.4 Analytical Strategy

A hierarchical regression analysis was performed to test the hypotheses. A total of four regression analyses were conducted separately on organisational identification, affective commitment, continuance commitment and normative commitment as dependent variables. Specifically, the five demographic variables were entered as control variables in Step 1. The main effects of heritage culture orientation, mainstream culture orientations, organisational identification and type of organisation were entered in Step 2, and the three interaction terms (heritage culture x mainstream culture, heritage culture x org type, and mainstream culture x org type) were entered in Step 3. To test the four categories of acculturation orientations, an

² Arends-Tóth and van de Vijver (2007) noted that snowball sampling can be justified for research on immigrants since it is difficult and almost impossible to obtain a true random sample due to the confidentiality of immigration data. However, a comparison of demographics between the sample and the large population may provide information on sample bias.

interaction term between heritage culture orientation and mainstream culture orientation was created in which integration was represented by high heritage culture and high mainstream culture and assimilation was represented by low heritage culture and high mainstream culture, for example. All of the interaction terms were group-mean centred (Aiken & West, 1991; Fischer, 2004). In addition, PROCESS macro, a SPSS tool (Hayes, 2013), was performed for hypotheses testing a mediating effect (Model 4) and a conditional indirect effect (Model 7 examining the moderating effect at the first stage of the indirect path) using a 95% confidence interval based on 5,000 bootstrap samples³ (Preacher & Hayes, 2008; Preacher, Rucker & Hayes, 2007; Hayes, 2013). Rather than following a causal modelling (or causal steps) approach and the assumptions of the Sobel test (Baron & Kenny, 1986), PROCESS analyses the indirect effects by examining a product of coefficients at different values of a moderator (i.e. -1 = non-multinational and 1 = multinational organisations) using bootstrapping. The bootstrapping approach provides advantages over the distributional assumptions of the Sobel test in which power problems can be minimised (Edwards & Lambert, 2007; Hayes, 2009). The five demographic control variables and the other dimension of acculturation orientations were treated as covariates. Covariates were analysed in the models of both *M* and *Y*. Heteroscedasticity consistent standard errors (SEs) were also estimated.

To explore the cross-national comparison between immigrant employees in England and Thailand, the hierarchical regression analysis was conducted separately on the two countries. In particular, Fisher's *Z* test was conducted to test a significant difference of the regression weights of the relevant associations. Because a direction of the associations was not predicted, a two-tailed test was adopted (Rosenthal, 1991).

2.5 Results

2.5.1 Structural Equivalence

To test structural equivalence of measurement factors, a Procrustes rotation with Tucker's congruence coefficient was conducted (van de Vijver & Leung, 1997). This test was selected over the multigroup confirmatory factor analysis due to the small sample size which could

³ A minimum of 1,000 bootstrap samples is recommended (Edwards & Lambert, 2007). However, a minimum of 5,000 is recommended for scientific publications (Hayes, 2013).

potentially constrain the data to converge to the model fit (Lorenzo-Seva & Ferrando, 2003). The two multidimensional measures (i.e. acculturation and organisational commitment) were first validated with the exploratory factor analyses (EFAs) using a principal axis factoring and varimax rotation on the two separate subsamples. The rotated factor loading results of the VIA measure⁴ and organisational commitment measure⁵ indicated that all the items tapped into the relevant constructs.

First, for the VIA measure, the square root of the mean squared difference of the item mainstream culture 2 (MC2) was .43 in the Procrustes rotation. Other items ranged between .03 and .26. After deleting the MC2, the square root of the mean squared differences were between .04 and .25. The square root of the mean squared difference for mainstream culture and heritage culture was .17 and .13. The proportionality coefficient for mainstream culture was .94 and .96 for heritage culture, indicating a fairly equal factor similarity following the recommendations of Lorenzo-Seva and Berge (2006). The Cronbach's alpha coefficient for mainstream culture slightly improved from .81 to .82 when MC2 was not included ($N = 197$). Therefore, the MC2 was thus excluded in the subsequent analyses.

The results of the Procrustes rotation of the three dimensional organisational commitment construct showed a fair factor similarity between the two subsamples. The proportionality coefficients were .96, .94 and .91 for affective, continuous and normative commitment constructs respectively. The square root of the mean squared difference per factor was .13, .15 and .19 respectively. The square root of the mean squared difference per item ranged between .05 and .26. Therefore, all items were retained.

2.5.2. Descriptive Analysis

Table 2.1 presents the means, standard deviations and the results of independent samples

⁴ The initial EFA results of the 20-item acculturation orientation measure revealed six and five rotated factors for the Thailand and UK subsamples respectively. Five factors also emerged when the analysis was conducted on the overall sample ($N = 197$). The six and five factor-solutions were theoretically uninterpretable. The EFAs were then forced to extract two factors. The 19 items of acculturation orientations (Item mainstream 2 deleted) also resulted in the five and four rotated factors for the two subsamples. The extraction in both analyses was again forced at the two factors.

⁵ For the 18 items of organisational commitment measure, the initial EFAs of both subsamples yielded four rotated factors. However, when the subsamples combined, three factors emerged in accordance with the relevant constructs.

Table 2.1

Means, standard deviations and t-test results of variables in Study 1

Variables	All		Thailand		England		t-test ^a	Effect size <i>d</i>	Power
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			
Mainstream culture	4.65	.93	4.45	.89	4.87	.94	-3.17**	.45	.88
Heritage culture	5.24	.96	5.25	.97	5.22	.95	.23	.03	.06
Affective commitment	4.54	1.35	4.70	1.36	4.37	1.31	1.69	.24	.39
Continuance commitment	3.84	1.32	3.89	1.28	3.78	1.37	.55	.08	.08
Normative commitment	4.02	1.39	4.22	1.42	3.80	1.34	2.13*	.30	.57
Organisational identification	3.62	.75	3.70	.78	3.54	.71	1.49	.21	.32

* $p < .05$, ** $p < .01$

Note: ^a $df = 195$

^b Cohen's (1988) guidelines of effect sizes were used for interpretation where .01 = small effect, .06 = medium effect and .14 = large effect.]

t-test examining between-country differences of the main variables in Thailand and England. Correlation and reliability coefficients of the two countries are presented in Table 2.2.

In addition, a multivariate analysis of covariance (MANCOVA) was performed to examine the differences of heritage culture and mainstream culture orientations between immigrant employees in England and Thailand. The five demographic control variables (age, time in host country, tenure, gender and western nationality) treated as covariates in the analysis. Box's M test for equality of covariance (value = .44, $p = .93$) and Levene's test of equality (mainstream: $p = .95$ and heritage: $p = .99$) were non-significant, indicating no violation of MANCOVA assumptions of homogeneity.

The results for the multivariate test were found significant showing an effect of country on acculturation orientations, Wilks' Lambda = .95, $F(2, 189) = 5.18$, $p < .01$, partial $\eta^2 = .05$. The effect size f was .26. The univariate test with a Bonferroni correction showed a significant difference of mainstream culture orientation between England and Thailand, $F(1, 190) = 9.53$, $p < .01$, partial $\eta^2 = .05$, effect size $f = .25$, but a non-significant difference of heritage culture orientation between the two countries, $F(1, 190) = .06$, *ns.*, partial $\eta^2 = .00$. Figure 2.1 presents the estimated means adjusted for the covariates of the two acculturation orientations in the two countries. Consistent with the t-test results in Table 2.1, the results of a univariate test indicated that mainstream culture orientation was reported to be significantly higher in England compared to Thailand.

A paired samples t-test was also conducted to examine a difference of acculturation orientations within a country. The results showed that immigrant employees in both Thailand and England showed a significant higher level of heritage culture orientation than mainstream culture orientation, $t(101) = -6.59$, $p < .001$ and $t(94) = -2.89$, $p < .01$ respectively.

2.5.3 Hypothesis Testing

The results of hierarchical regression analysis on organisational commitment and organisational identification are summarised in Table 2.3 and 2.4 respectively.

Hypothesis 1 tested the positive association between mainstream culture orientation and (a) affective and (b) normative organisational commitment. As summarised in Step 2 of Table 2.3, over and above the control variables, a positive main effect of mainstream culture was found

Table 2.2

Cronbach's alpha coefficients and correlation coefficients of variables in Study 1

Variables	α	1	2	3	4	5	6	7	8	9	10	11	12	α
1. MC	.80	-	.20	.18	.06	.03	.16	.17	.38**	.29**	.01	.18	-.05	.85
2. HC	.86	.14	-	-.02	.23*	.08	.05	-.05	.25*	.06	.02	-.05	.02	.86
3. AC	.87	.16	.10	-	.08	.49**	.63**	.17	.30**	.26*	-.04	-.00	.15	.85
4. CC	.78	.13	-.05	.17	-	.39**	.19	-.09	.10	.13	-.08	-.32**	-.12	.84
5. NC	.87	.23*	-.00	.63**	.28**	-	.54**	-.18	.15	-.01	.11	-.28**	.04	.83
6. OI	.84	.10	.13	.60**	.24*	.45**	-	-.14	.19	.06	-.22*	-.02	.01	.79
7. Age		-.02	-.05	.23*	-.05	.07	.09	-	.22*	.58**	.11	.38**	.10	
8. Time		.00	.10	.24*	.02	.14	.23*	.39**	-	.41**	.03	-.08	-.09	
9. Tenure		.13	.01	.09	.01	-.09	.00	.44**	.26**	-	.18	.11	.03	
10. Gender		-.04	.02	.11	-.04	-.01	.06	.13	.17	.05	-	-.08	.18	
11. Western		.06	.20*	.11	-.10	.02	-.01	.25*	-.03	-.04	.05	-	-.04	
12. Org type		.01	.02	.11	-.13	.10	.16	.05	-.04	.13	.12	.07	-	

* $p < .05$, ** $p < .01$

Note: Thailand = below diagonal and England = above diagonal

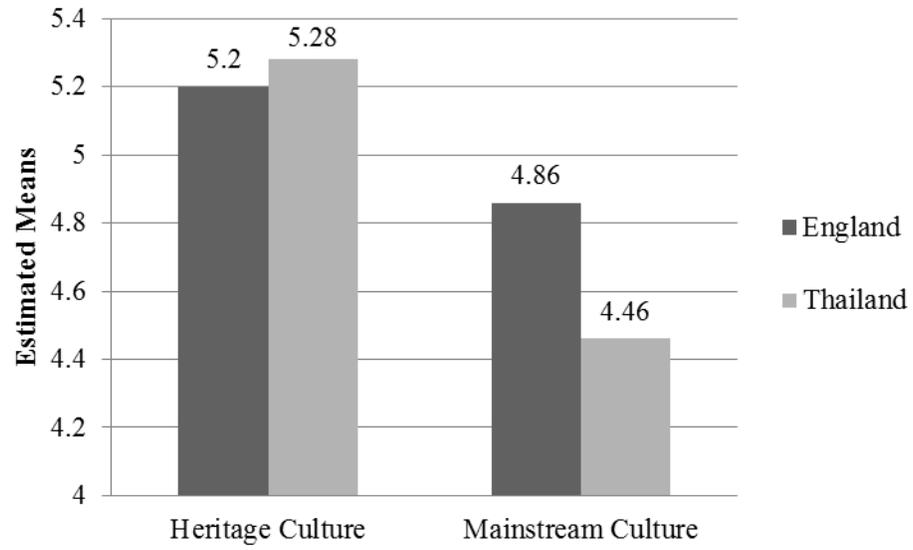


Figure 2.1. Estimated mean scores of the two acculturation orientations in England and Thailand.

significant only on normative commitment in Thailand ($\beta = .22$), but not in England. An association between mainstream culture and affective commitment was non-significant.

Hypothesis 2 stated the positive association between heritage culture orientation and continuance commitment which was found significant only in England ($\beta = .22$) but not in Thailand. Therefore, hypothesis 1 and 2 were partially supported. There was a positive main effect of mainstream culture on normative commitment among immigrant employees in Thailand and a positive main effect of heritage culture on continuance commitment in England.

Hypothesis 3 tested the association between the four categories of acculturation orientations on (a) affective, (b) continuance and (c) normative organisational commitment. The interaction term of mainstream culture and heritage culture orientations shown in Step 3 of Table 2.3 was non-significant on all three dimensions of organizational commitment. Therefore, hypothesis 3 was rejected. Categories of acculturation orientations were not associated with organisational commitment among immigrant employees in the two countries.

Hypothesis 4 and 5 tested the mediating effect of organisational identification on a positive association between the two acculturation orientations (i.e mainstream culture and heritage culture respectively) and (a) affective, (b) continuance and (c) normative organisational commitment. According to the results in Step 2 of Table 2.4, after accounting for the control variables, mainstream culture orientation was not significantly associated with organisational identification in both Thailand ($\beta = .10$) and England ($\beta = .09$). Heritage culture orientation was also not significantly associated with organisational identification (Thailand: $\beta = .10$ and England $\beta = -.03$). The results in Step 2 of Table 2.3 showed that organisational identification was significantly and positively associated with affective (Thailand: $\beta = .57$, England: $\beta = .64$) and normative commitment (Thailand: $\beta = .40$, England: $\beta = .58$) in both countries, but with continuance commitment only in Thailand ($\beta = .27$) and not in England ($\beta = .16$).

For Hypothesis 4 examining mainstream culture as a predictor, the results of PROCESS (Model 4) showed a non-significant indirect effect of mainstream culture on the three dimensions of organisational commitment in the two countries: affective commitment (Thailand: effect = $.09$, $SE = .11$, 95% CI [- $.08$, $.34$]; England: effect = $.08$, $SE = .10$, 95% CI [- $.11$, $.31$]), continuance commitment (Thailand: effect = $.03$, $SE = .05$, 95% CI [- $.03$, $.20$]; England: effect = $.02$, $SE = .03$, 95% CI [- $.01$, $.14$]), and normative commitment (Thailand: effect = $.07$, $SE = .09$,

Table 2.3

Hierarchical regression analysis results on the three dimensions of organisational commitment in Study 1

Step	Variables	Affective Commitment			Continuance Commitment			Normative Commitment		
		Thailand	England	z	Thailand	England	z	Thailand	England	z
		<i>b</i> (<i>SE</i>)	<i>b</i> (<i>SE</i>)		<i>b</i> (<i>SE</i>)	<i>b</i> (<i>SE</i>)		<i>b</i> (<i>SE</i>)	<i>b</i> (<i>SE</i>)	
1	Age	.02 (.02)	.01 (.02)	.42	-.01 (.02)	-.02 (.03)	.39	.01 (.02)	-.03 (.03)	1.45
	Time in country	.05 (.03)	.05 (.03)*	-.04	.01 (.03)	-.00 (.03)	.29	.04 (.03)	.04 (.03)	.17
	Tenure	-.01 (.03)	.05 (.04)	-1.06	.00 (.03)	.08 (.04)	-1.43	-.05 (.03)	.01 (.04)	-1.08
	Western ^a	.11 (.16)	-.04 (.15)	.68	-.12 (.16)	-.47 (.16)**	1.58	-.01 (.17)	-.28 (.16)	1.16
	Gender ^b	.09 (.15)	-.11 (.13)	1.02	-.05 (.14)	-.19 (.14)	.68	-.06 (.16)	.14 (.14)	-.96
		R ² = .09	R ² = .12		R ² = .01	R ² = .16		R ² = .04	R ² = .12	
2	Mainstream (MC)	.16 (.13)	.02 (.12)	.80	.17 (.15)	.06 (.16)	.50	.35 (.15)*	-.03 (.14)	1.93
	Heritage (HC)	-.00 (.12)	-.12 (.11)	.74	-.12 (.14)	.32 (.14)**	-2.18*	-.12 (.14)	.05 (.12)	-.96
	Org type ^c	.01 (.12)	.18 (.11)	-1.07	-.22 (.14)	-.20 (.14)	-.13	.09 (.14)	-.02 (.12)	.63
	OI	.99 (.15)**	1.18 (.15)**	-.87	.45 (.17)*	.31 (.20)	.54	.73 (.17)**	1.10 (.17)**	-1.53
		R ² Δ = .33	R ² Δ = .34		R ² Δ = .10	R ² Δ = .08		R ² Δ = .23	R ² Δ = .29	
3	MC x HC	-.06 (.12)	.04 (.12)	-.62	.13 (.13)	.04 (.15)	.41	-.04 (.14)	.11 (.13)	-.78
	MC x Org type	.06 (.15)	-.09 (.12)	.79	.44 (.17)**	.12 (.15)	1.41	.02 (.18)	-.08 (.13)	.48
	HC x Org type	-.02 (.14)	-.08 (.11)	.34	.00 (.15)	.03 (.15)	-.10	.11 (.16)	.03 (.13)	.42
		R ² Δ = .00	R ² Δ = .01		R ² Δ = .08	R ² Δ = .01		R ² Δ = .01	R ² Δ = .01	

* $p < .05$, ** $p < .01$

Note: OI = Organisational identification; ^a non-western = -1, western = 1 ^b female = -1, male = 1 ^c non-multinational = -1, multinational = 1

Table 2.4

Hierarchical regression analysis results on organisational identification in Study 1

Step	Variables	Organisational Identification		z
		Thailand	England	
		<i>b</i> (<i>SE</i>)	<i>b</i> (<i>SE</i>)	
1	Age	.00 (.01)	-.03 (.01)*	1.95
	Time in country	.03 (.02)*	.02 (.01)	0.52
	Tenure	-.01 (.02)	.03 (.02)	-1.55
	Western ^a	-.02 (.09)	.05 (.08)	-.53
	Gender ^b	.02 (.09)	-.16 (.07)*	1.57
		R ² = .06	R ² = .14	
2	Mainstream (MC)	.09 (.09)	.07 (.08)	0.14
	Heritage (HC)	.08 (.08)	-.02 (.08)	.94
	Org type ^c	.15 (.08)	.08 (.08)	.68
		R ² Δ = .06	R ² Δ = .02	
3	MC x HC	-.03 (.08)	-.05 (.08)	.17
	MC x Org type	-.16 (.10)	.00 (.08)	-1.26
	HC x Org type	.24 (.09)**	.09 (.08)	1.25
		R ² Δ = .09	R ² Δ = .02	

* $p < .05$, ** $p < .01$

Notes: ^a non-western = -1, western = 1 ^b female = -1, male = 1 ^c multinational = -1, non-multinational = 1

95% CI [-.05, .31]; England: effect = .08, $SE = .10$, 95% CI [-.09, .29]). Next, for Hypothesis 5 examining heritage culture as a predictor, the results of PROCESS (Model 4) were also non-significant for affective commitment (Thailand: effect = .08, $SE = .10$, 95% CI [-.09, .31]; England: effect = -.02, $SE = .09$, 95% CI [-.19, .18]), continuance commitment (Thailand: effect = .03, $SE = .05$, 95% CI [-.02, .19]; England: effect = -.01, $SE = .03$, 95% CI [-.09, .03]), and normative commitment (Thailand: effect = .06, $SE = .08$, 95% CI [-.06, .26]; England: effect = -.02, $SE = .08$, 95% CI [-.18, .16]). Taken together, Hypothesis 4 and 5 were rejected⁷. Organisational identification did not mediate the relationship between acculturation orientations and organisational commitment in the two countries.

Hypothesis 6 and 7 tested the moderating effect of organisation type on an association between acculturation orientations and organisational identification. In particular, hypothesis 6 examined the moderating effect on an association between mainstream culture orientation and organisational identification. The results in Step 3 of Table 2.4 showed that the interaction between mainstream culture and organisation type was not significant in predicting organisational identification in both countries (Thailand: $\beta = -.20$ and England: $\beta = .00$), thus rejecting hypothesis 6. Hypothesis 7 examined the moderating effect on an association between heritage culture orientation and organisational identification. The interaction between heritage culture and organisation type as shown in Step 3 of Table 2.4 was found to be significant only in Thailand ($\beta = .30$) but not in England ($\beta = .12$).

To simplify this significant interaction found in Thailand, a simple slope plot is illustrated in Figure 2.2. As predicted, the simple slope of a positive relationship between heritage culture orientation and organisational identification was significant only in multinational organisations. On the other hand, in non-multinational organisations, the simple slope became negative but was non-significant. Therefore, hypothesis 7 was supported only in Thailand. Organisation type moderated the relationship between heritage culture orientation, but not between mainstream culture orientation, and organisational identification such that heritage culture was positively and significantly associated with organisational identification only in multinational organisations.

⁷ When the five control variables were not treated as covariates in the model of Hypothesis 4 and 5, the results were also non-significant for all three dimensions of organisational commitment in both two countries.

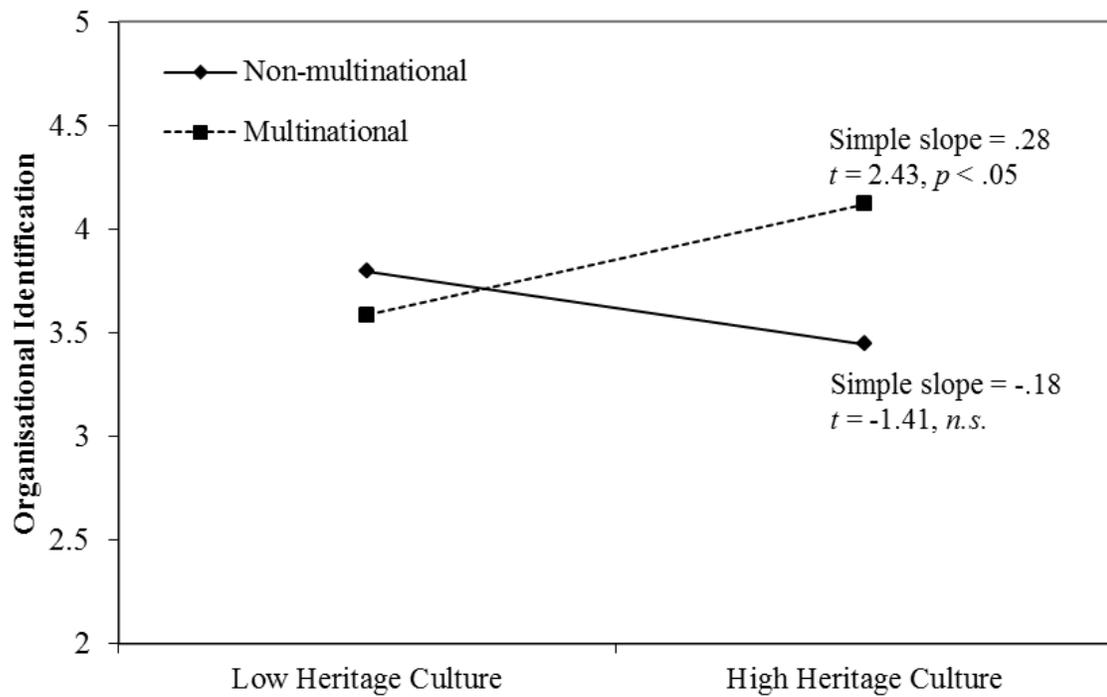


Figure 2.2. Simple slope plot showing organisation type as a moderator to a relationship between heritage culture and organisational identification in Thailand.

Hypothesis 8 and 9 tested a conditional indirect effect of the association between acculturation orientations and (a) affective, (b) continuance and (c) normative organisational commitment. Specifically, hypothesis 8 postulated a stronger association between mainstream culture and organisational commitment through organisational identification at non-multinational compared to multinational organisations. The above results of the non-significant interaction terms of mainstream culture and organisation type on organisational identification in both countries (Step 3 of Table 2.4) rejected this hypothesis accordingly. A conditional indirect effect was not supported due to a non-significant moderating effect of organisation type.

Hypothesis 9 postulated a stronger association between heritage culture and organisational commitment through organisational identification at multinational organisations. Because a significant moderating effect was found in Thailand, PROCESS (Model 7) was performed only on this country. The results revealed a significant moderated mediation model of heritage culture on all three dimensions of organisational commitment: affective commitment (Index = .44, $SE = .21$, 95% CI [.07, .90]), continuance commitment (Index = .33, $SE = .16$, 95% CI [.06, .71]), and normative commitment (Index = .33, $SE = .16$, 95% CI [.06, .71]). As summarised in Table 2.5, the conditional indirect effect was significant at a level of multinational organisations but not at the level of non-multinational organisation on the three dimensions of organisational commitment. These results are also consistent with the simple slope plot depicted in Figure 2.2. Therefore, hypothesis 9 was supported only in Thailand but not in England.

2.6 Discussion

While previous studies provide promising evidence to support positive work attitudinal outcomes such as organisational commitment of immigrant employees, they still fail to suggest the underlying factors that explain ‘how’ and ‘under what context’ organisational commitment is formed. The aim of this research was to introduce and explore the moderating and mediating effects in attempt to explain the underlying mechanism that drives the influence of acculturation orientations on organisational commitment and to identify the organisational contexts in which the association between the two variables occur.

2.6.1 Influence of Acculturation Orientations and Organisational Commitment

To capture the complexity and methodological concerns of acculturation, both categorical and continuous approaches were hypothesised and investigated. When examining

Table 2.5

Results of the PROCESS conditional indirect effects of heritage culture (Thailand) in Study 1

Dependent Variable (Organisational commitment)	Moderator (Type of organisation)	Conditional Indirect Effects		
		Indirect Effect	SE	95% Confidence Interval
Affective	Non-multinational	-.23	.17	[-.57, .11]
	Multinational	.21	.12	[.03, .50]
Continuance	Non-multinational	-.17	.13	[-.46, .07]
	Multinational	.16	.09	[.02, .40]
Normative	Non-multinational	-.17	.13	[-.46, .07]
	Multinational	.16	.09	[.02, .40]

the four categories of acculturation orientations, the three dimensions of organisational commitment were not found to be significantly different among immigrant employees who choose to endorse an integration, assimilation, separation and marginalisation strategy. These findings are inconsistent with study by Peeters and Oerlemans (2009) which found an association between marginalisation and commitment among non-Dutch employees and with the study of Lu et al. (2013) which showed highest workgroup affective commitment among Chinese employees who assimilate to an Australia culture. The insistency of results may be accounted by the different methodological approaches that have been criticised in the current acculturation literature. In particular, Peeters and Oerlemans (2009) adopted Arends-Tóth and van de Vijver's (2000) method whereby each individual was assigned a score of each acculturation categories. A median split was utilised in Lu et al.'s (2013) study. Both of these methodological approaches, however, are criticised for their limitations.

Another explanation for the non-significant findings in this research is that the samples consisted of immigrant employees from various nations. The influence of acculturation categories (rather than acculturation orientation dimensions) on immigrant attitudes and behaviours may be specific to an immigrant nationality and to a host country. As described by several researchers (e.g. Berry, 2006; Bourhis, Barrette, El-Geledi, & Schmidt, 2009; Montreuil & Bourhis, 2001), the majority members of the host country can hold different attitudes and expectations towards different cultural immigrant groups. For instance, Montreuil and Bourhis (2001) asserted that host members have a high expectation for 'devalued' immigrants (i.e. immigrants with negative stereotypes or whose culture differs significantly from the host culture) to endorse a separation orientation but expect 'valued' immigrants to endorse an integration orientation. Accordingly, because positive outcomes are more likely to occur when acculturation orientations between host members and immigrants are in congruency (Piontkowski, Rohmann, & Florack, 2002), an integration orientation may be associated with positive work attitudes among 'valued' immigrant employees but not among 'devalued' immigrants. However, the present study was carried out to investigate the influence of acculturation orientations of the general population of immigrant employees instead of a specific nationality of immigrants due to the current culturally diverse workplace. Taken together, the present findings suggest that the four categories of acculturation orientations may not provide pertinent understanding of immigrant employee commitment to a work organisation in general.

Moreover, the non-significant results of differences between acculturation categories and organisational commitment underscore the importance of investigating a more comprehensive framework that considers the 'how' and 'under what contexts' questions. With regard to the 'how' question, organisational identification was postulated to explain a link between acculturation orientations and the three dimensions of organisational commitment. However, the mediating effect of organisational identification was not found to be significant in explaining the link between the two variables. On the other hand, organisation type was supported to exert a moderating effect on the association between heritage culture orientation and organisational identification in Thailand.

Specifically, among immigrant employees in multinational organisations in Thailand, heritage culture orientation is associated with enhanced organisational identification. In multinational organisations, maintenance of heritage culture orientation may benefit dual organisational identification in which employees develop a strong sense of oneness with the multinational headquarter unit and also with the subsidiary in order to minimise role conflict and fulfillment (Vora, Kostova, & Roth, 2007). Diversity is also embraced and encouraged in this type of organisations. Bringing one's heritage culture into the workplace may be favoured and encouraged for a heterogeneous work environment. In this sense, cultural heterogeneity strengthens a sense of oneness between a collective group of employees from various nations and the organisation.

In contrast, organisation type did not have a moderating effect on a relationship between mainstream culture orientation and organisational identification such that the relationship would be stronger in non-multinational organisations. Adaptation to the mainstream culture is not associated with heightened level of identification with the organisation for immigrant employees, especially in non-multinational organisations as predicted. In this study, non-multinational organisations, however, comprised of both local and national-specific (such as French and American) organisations. While adaptation to the dominant culture in the host country may influence immigrants in a local organisation to identify more strongly with the organisation, it may not have the same influence on, for instance, non-French immigrant employees who are working in a French company in Thailand.

Moreover, to account for both mediating and moderating effects, the conditional indirect effect, also known as a moderated mediation model, was supported for heritage culture orientation in Thailand and on the three dimensions of organisational commitment as

hypothesised. Together, the results support the previous research which demonstrates that diversity plays an important role in employee's attitudinal and behavioural outcomes. The current findings similarly highlight the importance of examining the influence of acculturation on commitment in different organisational contexts. The significant moderating effect of multinational organisations indicates the role of cultural and, possibly, ethnic diversity in identification formation in workplace.

In multinational organisations compared to the counterpart (i.e. non-multinational), diversity is more encouraged and promoted. Holding on to one's cultural identity can facilitate a sense of belonging and oneness with the organisation. This identification in turn is likely to exert an influence on commitment as immigrant employees develop an attachment to the collective values of the organisation (i.e. an affective facet), perceived costs (i.e. continuance commitment) and obligation to replicate the benefits they receive from the organisation (i.e. normative facet) (Meyer et al., 2002). Fischer and Mansell (2009) also noted the possibility of spillover effects from affective to normative commitment.

To summarise the hypothesis testing, this research reinforces the assumptions of social identity theory (Tajfel & Turner, 1979, 1986) and proposes the moderated mediation framework from the conditional indirect effects which identify the influence of heritage culture orientation on affective, continuance and normative commitment through identification with the organisation.

2.6.2 Cross-Cultural Differences between Immigrant Employees in Thailand and England

In addition, the aim of this study was to explore cross-national differences on the hypothesised relationships between immigrant employees in Thailand and immigrant employees in England. In terms organisational commitment level, normative commitment is the only dimension that showed a significant difference between the two countries in which immigrant employees in England, a high individualistic country, are less normatively committed to the organisation, compared to immigrant employees in Thailand, a high collectivistic nation. Consistent with the evidence from a recent meta-analysis, normative commitment was found to have a negative association with Hofstede's individualist value at the national level (Meyer et al., 2012). With regard to acculturation orientations, mainstream culture orientation was significantly higher among immigrant employees in England than immigrant employees in Thailand.

Due to a small sample size of participants in the two countries, Fisher's *Z* score test was employed to test the differences in the regression weights using a two-tailed test (Rosenthal, 1991). The most pronounced difference was found on the main effect between heritage culture orientation and continuance commitment in which the positive association was found only in England. In England, immigrant employees who strongly endorse an own cultural identity are likely to develop a high level of continuance commitment, a facet of commitment that reflects a perceived lack of job alternatives and cost associated with leaving the current organisation (Mayer & Allen, 1997). A study of Horverak et al. (2013) found that Norwegian managers appear to perceive immigrant applicants who choose a separation orientation to be less hireable and have less fit with the organisation. These findings seem to suggest that a strong attachment to the heritage culture could reduce an immigrant's attractiveness in the job market in the western countries. Lower hireability in turn enhances continuance commitment as one perceives greater barriers in finding job alternatives.

In addition, the main effect of mainstream culture orientation on normative commitment was found to be marginally significant between the two host countries whereby the main effect was significant only among immigrant employees in Thailand. As described above, normative commitment is positively associated with collectivism (Meyer et al., 2012). Consistently, immigrant employees who adopt Thai cultural values such as collectivism are likely to develop higher normative commitment as explained by the roles of loyalty, duty and obligations embedded in collectivist value (Hofstede, 2001). More importantly, the significant moderating and moderated mediation paths were found significant only in Thailand which may be accounted by the significant moderating effect on organisational identification that was found only in Thailand. However, the regression weights of this moderating path were not significantly different.

2.6.3 Limitations and Directions for Future Studies

A number of limitations should be noted. First, the sample size of the two subsamples was considerably small, thus limiting confirmatory factor analysis and multigroup analysis to be conducted. Instead, Fisher's *Z* score test was conducted which is considered as a conservative approach. Therefore, a conclusion about the cross-national differences between immigrant employees in Thailand and England should not be made without a further investigation. In addition, the sample comprised of immigrants of various nationalities, and as described above, variances in nationality could have a confounding effect on acculturation

orientations and immigrant attitudes. To account for these variances, the study controlled for western nationality in all the analyses.

Third, this research examined the role of diversity in an organisational context by broadly examining non-multinational vs. multinational organisations. The proposition which assumed that the composition in non-multinational organisations would represent low diversity context whereas multinational organisations would reflect high diversity context can be vague and unclear. This assumption considered diversity at the collective unit of an organisation and overlooked the relational demography approach to diversity (Qin et al., 2014). The relational demography approach accounts for the individual level of analysis to identify the relationship between a member and the collective social unit (i.e. organisation) (Tsui & O'Reilly, 1989).

3. Examination of Ethnic Identity, Acculturation Orientations on Organisational Commitment of Immigrant Employees in Thailand (Study 2)

In Study 2, the primary aim is to validate the previous moderated mediation framework on immigrant employees in Thailand in response to the national differences found in Study 1. To address the main limitations of the preceding study, this study assesses perceived ethnic similarity in workplace as a moderator and proposes ethnic identity as another potential predictor of organisational commitment through organisational identification. Because acculturation and ethnic identity are interrelated, but yet distinct, keys within a migration process (Phinney, Horezczyk, Liebkind, & Vedder, 2001; Schwartz, Zamboanga, & Jarvis, 2007), an empirical framework that concurrently investigates these two keys as predictors would provide a better understanding of organisational commitment of immigrant employees.

According to social identity theory (Tajfel & Turner, 1979, 1986), this study proposes two components within a broad concept of cultural identity. Briefly, cultural identity defines an overall cultural self-identification which comprises ethnic identity, acculturation and other cultural values such as individualism/collectivism (e.g. Schwartz, Montgomery, & Briones, 2006). In this study, the first component within the framework involves Berry's (1997) acculturation orientations whereby heritage culture and mainstream culture are the two cultural identifications immigrants use to derive their social membership in the new country. The second component examines the ethnic component of social identity in which immigrants develop a sense of identification with the ethnic group (Phinney, 1990).

Figure 3.1 summarises the hypothesised moderated mediation model of Study 2. More specifically, extending the findings of organisation type in Study 1, perceived ethnic similarity, or the degree to which an immigrant perceives other individuals in the workplace to share the same ethnicity, is hypothesised to be the moderator in the model. Perceived ethnic similarity is proposed to exert a moderating effect for two main reasons. First, types of organisation examined in Study 1 were assumed to be different in terms of cultural heterogeneity. However, because culture is viewed as a deep-level attribute, it may be difficult for employees to use culture as an attribute for an in-group and out-group categorisation. Therefore, ethnicity is assumed in this research to be a peripheral cue that

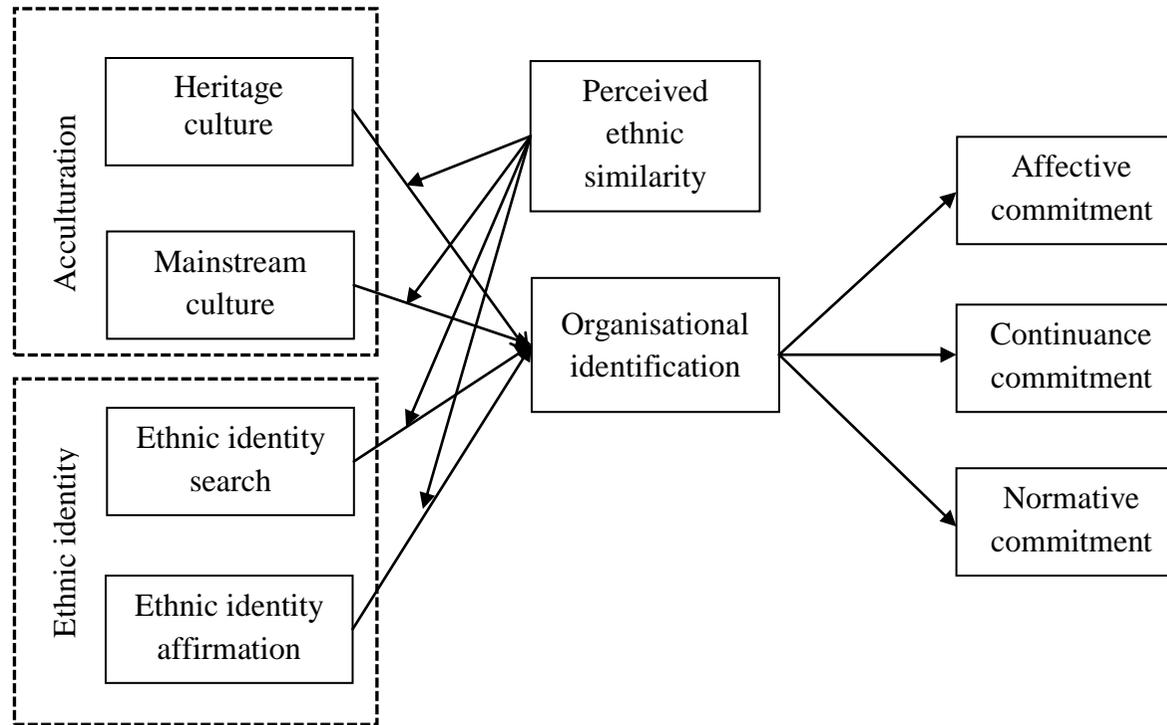


Figure 3.1. A moderated mediation framework examining acculturation and ethnic identity as predictors of organisational commitment

employees use to derive an assumption about deep-level similarity such as cultural similarity (Hogg, Terry, & White, 1995, Qin, Muenjohn, & Chhetri, 2014).

3.1 The Role of Ethnicity

3.1.1 Ethnicity and Ethnic Identity

The term ethnicity is generally described in reference to the concept of race and is broadly defined as a population of individuals who share the same ‘cultural heritage’ or ancestry (Smith, 1986). Ethnic identity is viewed as the extent to which an individual perceives himself or herself to belong in a particular ethnic group (Smith & Silva, 2011) and is of particular importance for individuals in minority groups (Phinney, 2000). Put differently, ethnic identity is a subjective meaning an individual has towards a particularly ethnic group which is acquired through exploration (Roberts et al., 1999).

Ethnic identity differs from ethnicity that is ascribed by other individuals and is viewed as one of the key social identities individuals use to make comparisons between members of the in-group and out-group as explained by a social categorisation process in social identity theory (Jenkins, 2014; Tajfel & Turner, 1979, 1986). Although ethnicity is used synonymously with race, it is also worth noting the distinctions between ethnic and racial identity. Specifically, the former centres on self-identification that is based on a set of values, whereas the latter often takes into account oppression and racism derived from stereotypes and a particular skin colour (Helms, 1996; Helmes & Talleyrand, 1997; Phinney & Ong, 2007).

In addition, while ethnic identity can be considered as a primary identity owing to a subjective recognition of one’s self, research has well argued that ethnic identity is also socially constructed. Its salience may increase or decrease accordingly to situational contexts (Hutnik & Sapru, 1996). For instance, a change in the number of individuals in the ethnic group may affect an individual perception about their belongingness to the group. With regard to immigrants, the importance of ethnic identity becomes more salient during a migration process (Phinney et al., 2001). When immigrants are confronted with stressors such as oppression and discrimination, a strong identification with one’s ethnic group helps immigrants to cope with the challenges because they perceive that they can seek social support from other in-group members (Outten, Schmitt, Garcia, & Branscombe, 2009). In

other words, ethnic identity fosters a sense of assurance and belongingness which in turn enhances psychological well-being.

In the literature, the terms ethnic identity and acculturation orientations are often referred to as the same construct. However, yet related, they are distinct and are worth to be examined separately. Notably, acculturation orientations involve a broader range of values, attitudes and behaviours during an intercultural contact, whereas ethnic identity is centralised on a more narrow subjective sense of belonging to a particular social ethnic group (Phinney, 1990, 2003; Phinney et al., 2001).

3.1.2 Relational Demography and Ethnic Similarity in Workplace

Building upon the theory of self-categorisation (Tajfel & Turner, 1986), relational demography asserts that a self-concept in organisational settings is 'relational' by means of demographic attributes such as sex, gender, education and race or ethnicity (Tsui, Egan, & O'Reilly, 1992). Attitudes of each individual are thus influenced by one's perceptions of demographic similarity to other members within the organisation. The demographic attribute acts as a category to derive the concept of self-identity in the organisational context. In addition, this mechanism is fundamentally reinforced by the similarity-attraction paradigm (Byrne, 1971) which explains that, in general, similarity primarily drives attraction between social members such as employees within the workplace.

In this study, ethnicity was proposed as a demographic category in which immigrant employees use to define a relational self-identity. The literature has provided evidence that workplace ethnic similarity has implications on the employee's attitudinal and behavioural outcomes by which high ethnic similarity is generally related to more positive outcomes such as organisational commitment and job commitment (Williams & O'Reilly, 1998). Conversely, ethnic dissimilarity has been found to have a negative association with affective organisational commitment (Liao, Yoshi, & Chaung, 2004). Because employees whose ethnicity is dissimilar to the majority are more likely to experience exclusion (Kramer, 1991), immigrant employees can feel pressured to seek another social category in order to identify with other employees and also with the organisation. This assertion suggests that in an organisational setting where immigrant employees perceive low ethnic similarity, the employees may rather develop identification with another social category in order to gain self-esteem and positive self-image.

3.2 Hypothesis Development

In coherence with the arguments made in Study 1, this study examines the two dimensions of acculturation orientations whereby identification with the heritage culture and with the mainstream culture are formed coexistently and independently (Berry, 1997). According to the multidimensional conceptualisation of commitment, it is posited that maintenance of one's cultural identity is mostly associated with the facet of commitment that is accounted for availability of job alternatives in the new country of settlement defined as continuance commitment. Strong identification with one's cultural identity may reduce perceived person-organisation (P-O) fit and hireability of the immigrant (Horverak, Bye, Sandal, & Pallesen, 2013). Immigrants who retain their heritage culture orientation are likely to develop fewer contacts with the host members who can become helpful in providing job-related information (Glazer & de La Rosa, 2008). Therefore, immigrants who endorse heritage culture orientation are more likely to encounter greater perceived costs associated with leaving one's job due to more difficulties in finding job alternatives. On the other hand, research has shown a positive association between adaptation to the host culture and psychological well-being and attitudes at work. Therefore, immigrants who strongly identify with the mainstream culture are more likely to exhibit positive attitudes towards an organisation due to shared cultural practices and organisational goals with other employees in the workplace. The shared values and goals likely lead to an enhanced welfare of the organisation and also to an emotional bond and loyalty with the organisation. Therefore, the following predictions about acculturation orientations are postulated¹:

Hypothesis 1: Heritage culture orientation is positively associated with continuance commitment.

Hypothesis 2: Mainstream culture orientation is positively associated with (a) affective commitment and (b) normative commitment.

Moreover, ethnic identity is another key self-identity that is essential for immigrant employees during the migration process (Phinney et al., 2001) and also in a diverse workforce (Chrobot-Mason, 2004). In research, ethnic identity has been found to be related with a psychological well-being such as self-esteem, depression and happiness (Outten et al.,

¹ Though the associations between (1) heritage culture and continuance commitment and (2) mainstream culture and affective commitment were not significant among immigrant employees in Thailand in Study 1, a replication of these hypotheses would reaffirm the non-significant findings in the previous study.

2009; Schwartz et al., 2007; Smith & Silva, 2011). Because a large number of studies on ethnic identity is underpinned by the theoretical work of Jean Phinney (1990), ethnic identity in the present study follows the two underlying dimensions of Phinney's (1992) conceptualisation of ethnic identity process: ethnic identity search and ethnic identity affirmation. The search (or exploration) dimension highlights the behavioural aspects, whereas affirmation emphasises the psychosocial aspects of ethnic identity.

Regardless of the specific dimension, immigrant employees whose ethnic identity is high would have greater sense of belonging to and positive attitudes towards their ethnic group, thereby influencing them to interact more closely with other ethnic in-group individuals. In addition, because organisational practices influence decisions for a new job choice among immigrants in which certain practices appear more attractive than others (Ng & Burke, 2005), immigrant employees high on ethnic identity are likely to have a narrower job choice compared to domestic employees. In line with this, the literature also supports the proposition that social identities including ethnic identity of employees has an effect on their job pursuit intentions and attraction towards certain organisational types and practices (Banks, Kepes, Joshi, & Seers, 2016; Kim & Gelfand, 2003).

Consistent with the above argument that linked heritage culture orientation to continuance commitment, it can also be expected that high ethnic identity search that is primarily driven by strong involvement and participation in an own ethnic group would be related to more barriers in the new job market due to a prominent interest in being employed in an organisation where organisational norms and cultures 'fit' with their identity or where they can freely engage in activities that are related to their ethnic group. Likewise, ethnic identity affirmation would be associated with a psychological facet of work attitudinal outcomes due to an underlying motivation for attachment and belongingness to a particular social group. Therefore, the following hypotheses are postulated:

Hypothesis 3: Ethnic identity search is positively associated with continuance commitment.

Hypothesis 4: Ethnic identity affirmation is positively associated with (a) affective commitment and (b) normative commitment.

Inevitably, organisational identification is a significant social identity in a work context which links the self-identity to a more collective social identity in an organisational unit (Ashforth & Mael, 1989). In Study 1, the empirical findings did not provide support for

the significant association between the two dimensions of acculturation orientation and organisational identification among immigrant employees. However, the association between acculturation orientation and organisational commitment became significant contingent upon the type of organisation in which an immigrant is being employed. The findings indicated the moderating role of diversity within the workplace. As described above, this study assumes perceived ethnic similarity to play a significant role in employees' development of relevant social identities. Particularly, the degree to which immigrant employees perceive other employees' ethnicity to be similar or different would influence their identification with the broader organisation.

When immigrant employees identify strongly with the mainstream culture, it is predicted that they would be more likely to share similar cultural characteristics and values with their managers and coworkers. This culture-based similarity is in turn likely to evoke a sense of identification with the organisation. On the other hand, strong maintenance of one's heritage identity is likely to result in dissimilarity of culture at workplace. Immigrant employees who highly maintain their heritage culture appear to have more difficulties in sociocultural adaptation such as in social interaction and understanding the language (Ward & Rana-Deuba, 1999). Therefore, employees whose heritage culture is highly endorsed are more likely to be relatively different from other individuals in the organisation and thus identify less with the organisation due to this dissimilarity. However, immigrants who strongly hold on to their heritage culture may develop a sense of oneness with the organisation when they perceive a large proportion of members from the same ethnic group within the organisation. In other words, a high perceived ethnic similarity in workplace is postulated to foster a sense of oneness with the collective unit (i.e. organisation) when immigrant employees strongly identify with the heritage culture. In contrast, adaptation to the mainstream culture is likely to be more related to organisational identification when immigrant employees perceived a low proportion of members of the same ethnic group. Taken together, each of the two acculturation orientations would be associated with organisational identification depending on the level of perceived ethnic similarity in the workplace. The following hypotheses are proposed:

Hypothesis 5: Perceived ethnic similarity moderates the association between heritage culture orientation and organisational identification such that the relationship is stronger when perceived ethnic similarity is high than low.

Hypothesis 6: Perceived ethnic similarity moderates the association between

mainstream culture orientation and organisational identification such as the relationship is stronger when perceived ethnic similarity is low than high.

Likewise, perceived ethnic similarity is expected to have a moderating effect on a relationship between ethnic identity and organisational identification. Because ethnicity acts as a demographic attribute that draws members together, immigrant employees whose ethnic identity is high are assumed to develop a strong sense of cohesiveness with the organisation when they perceive high ethnic similarity in workplace. On the other hand, in the workplace where the majority of members' ethnicity is dissimilar to one's own, immigrant employee may not share the same goals and values with others and are thus less likely to develop a strong sense of identification with the organisation. The following hypotheses are postulated.

Hypothesis 7: Perceived ethnic similarity moderates the association between ethnic identity and organisational identification such that the positive association between the two dimensions of ethnic identity (i.e. (a) ethnic identity search and (b) ethnic identity affirmation) and organisational identification is stronger when perceived ethnic similarity is high than low.

Given a positive and significant effect of organisational identification on organisational commitment supported by the literature (e.g. Riketta, 2005) and the findings in Study 1, organisational identification is empirically assumed to have a positive effect on the three dimensions of organisational commitment, thereby demonstrating a pattern of conditional indirect effects. The full hypothesised moderated mediation hypotheses testing acculturation orientation and ethnic identity as predictors are thus posited.

Hypothesis 8: Heritage culture orientation is associated with (a) affective, (b) continuance and (c) normative dimensions of organisational commitment via a conditional indirect effect that is moderated by perceived ethnic similarity and is mediated by organisational identification such that the indirect effect is stronger when perceived ethnic similarity is high than low.

Hypothesis 9: Mainstream culture orientation is associated with (a) affective, (b) continuance and (c) normative dimensions of organisational commitment via a conditional indirect effect that is moderated by perceived ethnic similarity and is mediated by organisational identification such that the indirect effect is stronger when perceived ethnic similarity is low than high.

Hypothesis 10: Ethnic identity search is associated with (a) affective, (b) continuance

and (c) normative dimensions of organisational commitment via a conditional indirect effect that is moderated by perceived ethnic similarity and is mediated by organisational identification such that the indirect effect is stronger when perceived ethnic similarity is high than low.

Hypothesis 11: Ethnic identity affirmation is associated with (a) affective, (b) continuance and (c) normative dimensions of organisational commitment via a conditional indirect effect that is moderated by perceived ethnic similarity and is mediated by organisational identification such that the indirect effect is stronger when perceived ethnic similarity is high than low.

3.3 Method

3.3.1 Participants

The participants in this study were immigrant employees (i.e. having non-Thai passport *and* non-Thai citizenship) currently employed in Thailand. A total of 697 potential participants began the survey. Due to missing responses, outliers, ownership and self-employment, the final sample consisted of 358 immigrant employees (51.4% response rate). The majority of participants were male (64.0%), had at least a bachelor's degree (90.5%), held at least a manager job level (64.1%) and were employed in an international organisation (44.8%). A total of 52 nationalities were reported. Based on nationalities, participants were classified into non-western (26.0%) and western (74.0%) nationalities. Among the non-western participants, 16.1% were Indian, 10.8% were Filipino, and 9.7% were Singaporean. A total of 63.4% were other non-western nationalities. For the western participants, 25.3% were British, 19.6% were American, and 6.8% were Australian. A total of 48.3% were other western nationalities.

3.3.2 Measures

The questionnaire was presented in English and comprised the following measures.

Ethnic Identity. Ethnic identity was assessed with 12 items of the Multigroup Ethnic Identity Measure (MEIM; Phinney, 1992). The items were presented on a 5-point Likert scale in which 1 = strongly disagree and 5 = strongly agree. MEIM was found to be best represented by the two subscales where five items evaluated ethnic identity search and seven items evaluated ethnic identity affirmation. Examples of items were "I am active in

organisations or social groups that include mostly members of my own ethnic group” for identity search, and “I am happy that I am a member of the group I belong to” for identity affirmation.

Because both measurement methods of the MEIM (i.e. the two subscales and the sum of the two subscales, e.g. Schwartz et al., 2007) have been used in the literature, a confirmatory factor analysis (CFA) was conducted to test the dimensionality of the construct in this study using AMOS 20.0. Two measurement models (two-factor model and one-factor model) were compared. The two-factor model produced the fit indices as following: CFI = .85, NFI = .83, SRMR = .06, RMSEA = .12 and $\chi^2(53) = 306.27$, $p < .001$. When the error terms of the items ethnic affirmation 2 and 3 were covaried, the model improved to the following fit indices: CFI = .87, NFI = .85, SRMR = .06, RMSEA = .11 and $\chi^2(52) = 273.24$, $p < .001$.

The one-factor model as an alternative model produced a relatively poorer fit with the following indices: CFI = .83, NFI = .81, SRMR = .07, RMSEA = .12 and $\chi^2(54) = 340.63$, $p < .001$. The test of chi-square difference revealed a significantly better fit of the two-factor model, $\Delta \chi^2(1) = 34.4$, $p < .001$. Ethnic identity in this study was thus measured with two subscales in accordance to Phinney’s (1992) recommendation. The reliability coefficients were shown to be acceptable ($\alpha = .68$ for ethnic identity search and $\alpha = .87$ for ethnic identity affirmation).

Acculturation Orientation. Similar to Study 1, acculturation orientations were assessed with Vancouver Index of Acculturation (VIA; Ryder, Alden, & Paulhus, 2001). This scale follows a two-statement method where two items represent each facet of culture. For the two items, one assesses the degree of adaptation to the mainstream culture, and the other assesses the degree of heritage culture maintenance. The VIA comprises ten facets of culture and followed a 7-point Likert scale where 1 = strongly disagree and 7 = strongly agree. The examples are “I often behave in ways that are typical of my heritage culture” for heritage culture, and “I often behave in ways that are typically Thai” for mainstream culture. Participants were asked to provide heritage culture in an open-ended response. The reliability coefficients were .81 for heritage culture and .76 for mainstream culture.

Organisational Commitment. Similar to Study 1, Meyer and Allen’s (1997) three dimensional construct was adopted to assess organisational commitment. Six items measured each subscale of organisational commitment on a 7-point Likert scale where 1 = strongly

disagree and 7 = strongly agree. Sample items are “I would be happy to spend the rest of my career with this organisation” (affective), “I feel that I have too few options to consider leaving this organisation”, and “This organisation deserves my loyalty”. The reliability coefficients for the three subscales were acceptable ($\alpha = .87$ for affective, $\alpha = .77$ for continuance and $\alpha = .82$ for normative).

Organisational Identification. Similar to Study 1, six items of Meal’s (1992) measure was used to assess organisational identification. The items were presented on a 5-point Likert scale which ranged from 1 = strongly disagree and 5 = strongly disagree. A sample item includes “My organisation’s successes are my successes”. The reliability coefficient was .85.

Perceived Ethnic Similarity. Perceived ethnic similarity was assessed by asking, “the proportion of individuals at work whom you interact who are of a similar ethnicity group with your own”. This item was adopted from Avery, Lerman and Volpone’s (2010) study on racioethnic in a workplace. The responses were presented on a 9-point scale where 1 = none and 9 = all.

Control Variables. Gender, age and time in the country were measured as potential control variables. In addition, there is extensive evidence showing a moderate to high correlation between job satisfaction and the three dimensions of organisational commitment (Allen & Meyer, 1996). Job satisfaction was thus measured with one item, “Overall, I am satisfied with my job”. The item was presented in a 7-point scale. Nationality of participants was asked in an open-ended format and was effect coded as -1 = non-western and 1 = western.

3.3.3 Procedure

Consistent with Study 1, an online survey platform called SurveyMonkey.com was utilised. The online survey was distributed using a snowball sampling technique whereby individuals in the author’s networks were asked to forward the survey to potential respondents. The hyperlink to the survey was also posted on expatriate-related forums and websites. A principal of several international schools in Thailand was asked through an email invitation to forward the online survey to non-Thai staff. Voluntary participation, an informed consent and debriefing were ensured. The study was approved by the Ethics Committee of the Department of Psychology at Brunel University.

3.3.4 Analytical Strategy

Congruent with Study 1, a hierarchical regression analysis was conducted. The predictors and moderator were grand-mean centred following Aiken and West (1991). To further probe the moderating effect, an interaction term was plotted, and a simple slope test at 1 standard deviation below and above the mean was performed (Aiken & West, 1991). To test condition indirect effects, PROCESS macro (Model 7) was performed with 5,000 bootstrap sample bias corrected method (Preacher, Rucker & Hayes, 2007; Hayes, 2013). Heteroscedasticity consistent standard errors (SEs) were also estimated.

3.4 Results

Means, standard deviations and correlation coefficients of the variables are presented in Table 3.1. Following the recommendations of Becker (2005) and Carlson and Wu (2012)², western nationality, age, time in country and job satisfaction were treated as control variables in the subsequent analyses. Table 3.2 summarises the results of the four hierarchical regression analyses. Model 1 presents the results of organisational identification. Model 2, 3 and 4 present the results of affective, continuance and normative dimensions of organisational commitment, respectively.

In Step 1, western nationality, age, time in country and job satisfaction were regressed as control variables. Step 2 analysed the main effects of the two dimensions of acculturation (i.e. heritage culture and mainstream culture orientation), the two dimensions of ethnic identity (i.e. ethnic identity search and ethnic identity affirmation), perceived ethnic similarity as a moderator and organisational identification as a mediator. Step 3 analysed the four interaction terms (i.e. moderating effect of perceived ethnic similarity).

3.4.1 Main Effects

Hypothesis 1 and 2 postulated the association between acculturation orientations and organisational commitment. Specifically, Hypothesis 1 predicted a positive association between heritage culture orientation and continuance commitment. Over and above the effect of the five control variables, the results of the main effect in Model 3 were found to be significant, thus supporting Hypothesis 1. Hypothesis 2 predicted a positive association

² Becker (2005) and Carlson and Wu (2012) described the unnecessary use of control variables in psychology research and recommended to only include variables that were significantly correlated to the predictors and outcome variables.

Table 3.1

Means, standard deviations and correlation coefficients of variables in Study 2 (N = 358)

Variables	M	SD	1	2	3	4	5	6	7	8	9	10	11	12	13
1 EI search	3.01	.73	-												
2 EI affirmation	3.58	.69	.62**	-											
3 Heritage	3.72 ^c	.50	.46**	.59**	-										
4 Mainstream	3.39	.49	.03	.08	.17**	-									
5 Affective	3.25	.86	.03	.07	-.04	.15**	-								
6 Continuance	2.89	.78	.09	-.02	.09	.05	.10	-							
7 Normative	3.06	.82	.10	.11*	.11*	.14*	.65**	.28**	-						
8 OI	3.58	.72	.17**	.16**	.07	.08	.69**	.13*	.56**	-					
9 PES	3.79	2.04	-.01	-.03	.13*	-.01	-.01	.07	.03	-.03	-				
10 Satisfaction	3.76	0.98	.02	.03	.04	.11*	.60**	.02	.49**	.47**	.13*	-			
11 Age	38.83	10.23	-.03	-.02	-.09*	.01	.05	.03	-.08	-.03	.08	.03	-		
12 Country time	5.07	5.85	.11*	.00	-.03	.04	.10	.11*	-.02	.09	.10	.05	.35**	-	
13 Gender ^a			-.06	-.06	-.06	.08	.05	.01	-.05	.03	-.13*	-.07	.09	.13*	-
14 Western ^b			-.12*	-.05	.05	.10	-.07	-.12*	-.08	-.15**	.20**	.00	.14**	.14**	-.03

* $p < .05$, ** $p < .01$

Note: EI = Ethnic identity, OI = Organisational identification, PES = Perceived ethnic similarity

^a Gender (female = -1 and male = 1), ^b Western = western nationalities (non-western = -1 and western = 1)

^c The results of a paired samples t-test showed that the mean score of heritage culture orientation was significantly higher than mainstream culture orientation, $t(357) = 9.88$, $p < .001$.

between mainstream culture orientation and (a) affective commitment and (b) normative commitment. Hypothesis 2a was supported by the significant results in Model 2, but hypothesis 2b was not supported by the results in Model 4. Together, hypothesis 1 was confirmed, and hypothesis 2 was partially supported. Heritage culture was positively associated with continuance commitment, whereas mainstream culture was positively associated only with affective commitment but not with normative commitment. In addition to the predicted associations, the results in the Model 3 showed a significantly negative association between heritage culture orientation and affective organisational commitment.

Hypothesis 3 and 4 postulated the association between ethnic identity and organisational commitment. In particular, Hypothesis 3 predicted a positive association between ethnic identity search and continuance commitment. Model 3 showed the non-significant results of the main effect of ethnic identity search on continuance commitment, thus rejecting this prediction. Hypothesis 4 predicted a positive association between ethnic identity affirmation and (a) affective commitment and (b) normative commitment, which was rejected by the results in Model 2 and Model 4. Instead, ethnic identity affirmation was found to be negatively associated with continuance commitment in the Model 3. Together, Hypothesis 3 and 4 were not supported. Though not hypothesised, there was an association between ethnic identity and organisational commitment in which the main effect of ethnic identity affirmation was negatively associated with continuance commitment.

3.4.2 Moderating Effects

Hypothesis 5 and 6 tested a moderating effect of perceived ethnic similarity (PES) on a relationship between acculturation orientations and organisational identification. In support of Hypothesis 5 examining heritage culture dimension of acculturation orientation, the interaction term between heritage culture and perceived ethnic similarity (heritage x PES) was positively significant on organisational identification shown in Step 3 of the Model 1. Figure 3.2a depicts an interaction plot of the moderating effect of perceived ethnic similarity on a relationship between heritage culture orientation and organisational identification at low and high levels of perceived ethnic similarity. When perceived ethnic similarity was high, the relationship between heritage culture and organisational identification was positive and significant. In contrast, when perceived ethnic similarity was low, the relationship between heritage culture and organisational identification became negative but was only marginally

Table 3.2

Hierarchical regression analysis results on organisational identification and organisational commitment in Study 2 (N = 358)

Variables	Organisational Identification		Organisational Commitment						
			Affective		Continuance		Normative		
	<i>B</i> (<i>SE</i>)	β	<i>B</i> (<i>SE</i>)	β	<i>B</i> (<i>SE</i>)	β	<i>B</i> (<i>SE</i>)	β	
	Model 1		Model 2		Model 3		Model 4		
Step 1									
Western nationality ^a	-.13 (.04)	-.16**	-.08 (.04)	-.08	-.12 (.05)	-.14*	-.07 (.04)	-.07	
Age	-.00 (.00)	-.05	.00 (.00)	.02	.00 (.00)	.01	-.01 (.00)	-.08	
Time in country	.01 (.01)	.11*	.01 (.01)	.08	.02 (.01)	.13*	-.00 (.01)	-.00	
Job satisfaction ^b	.34 (.03)	.47**	.52 (.04)	.60**	.01 (.04)	.01	.41 (.04)	.49**	
<i>R</i> ²	.25		.37		.03		.25		
<i>F</i>	30.08**		52.04**		2.82*		29.69**		
Step 2									
Heritage culture	-.07 (.09)	-.05	-.19 (.08)	-.11*	.22 (.11)	.14*	.09 (.09)	.05	
Mainstream culture	.06 (.07)	.04	.13 (.06)	.08*	.06 (.09)	.04	.11 (.07)	.07	
EI search	.09 (.06)	.09	-.07 (.05)	-.06	.10 (.07)	.09	.01 (.06)	.01	
EI affirmation	.11 (.07)	.11	.08 (.06)	.07	-.21 (.08)	-.18*	-.02 (.07)	-.01	
PES	-.02 (.02)	-.06	-.01 (.02)	-.02	.03 (.02)	.08	.00 (.02)	.01	
Org. Identification			.63 (.05)	.52**	.15 (.07)	.14*	.47 (.06)	.41**	
ΔR^2	.03		.22		.04		.14		
ΔF	2.85*		31.16**		2.75*		13.09**		
Step 3									
Heritage x PES	.19 (.04)	.25**	-.04 (.04)	-.05	-.03 (.06)	-.04	-.02 (.05)	-.02	
Mainstream x PES	-.12 (.04)	-.16**	.00 (.03)	.00	.10 (.04)	.13*	.02 (.04)	.02	
EI search x PES	.02 (.03)	.05	-.03 (.03)	-.06	.01 (.03)	.02	-.04 (.03)	-.08	
EI affirmation x PES	-.05 (.03)	-.10	.01 (.03)	.01	-.01 (.04)	-.01	.01 (.04)	.02	
ΔR^2	.05		.01		.02		.01		
ΔF	6.94**		1.02		1.42		.88		

* $p < .05$, ** $p < .01$; All VIF values < 2.27

Notes: EI = Ethnic identity; PES = Perceived ethnic similarity;

^a Western nationality (non-western = -1 and western = 1)

^b When job satisfaction was not included in these regression analyses, the results did not change significantly. Specifically, one regression result changed from being significant to non-significant. It was a main effect of organisational identification on continuance commitment, $\beta = .10$, $p = .06$. The R^2 values of Model 2 in Step 1 and Model 4 in Step 1 also changed from being significant to non-significant, Model 2: $R^2 = .02$, $F = 2.13$, $p = .10$ and Model 4: $R^2 = .01$, $F = 1.30$, $p = .28$. However, these relationships were not hypothesised. The significance of results did not change whether job satisfaction was treated as a control variable. See Appendix B for a table of the regression results.

significant. Therefore, Hypothesis 5 was confirmed³.

In support of Hypothesis 6 examining mainstream culture dimension of acculturation orientation, perceived ethnic similarity was found to negatively and significantly moderate the relationship between mainstream culture and organisational identification as shown in Step 3 of the Model 1. The interaction of mainstream culture and perceived ethnic similarity (mainstream x PES) on organisational identification is plotted in Figure 3.2b. Following the simple slope test, the relationship between mainstream culture and organisational identification was positive and significant when perceived ethnic similarity was low. The relationship became negative but still significant when perceived ethnic similarity was high. Thus, Hypothesis 6 was confirmed. Taken together, perceived ethnic similarity significantly moderated the relationship between acculturation orientations and organisational identification such that the positive relationship between heritage culture and organisational identification was more pronounced when perceived ethnic similarity was high than low and the positive relationship between mainstream culture and organisational identification was more pronounced when perceived ethnic similarity was low than high.

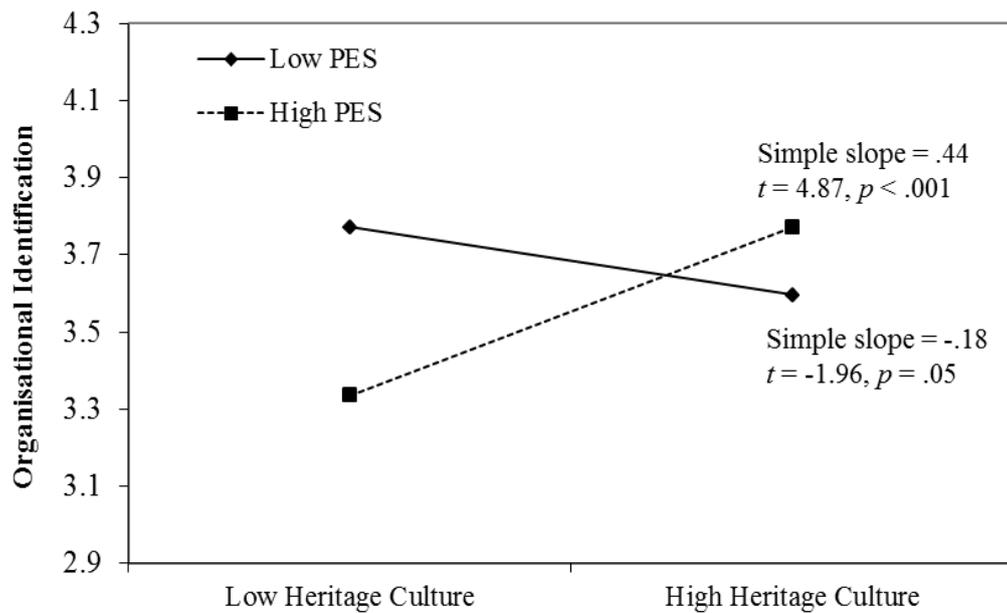
Hypothesis 7 examined the moderating effect of perceived ethnic similarity on (a) ethnic identity search and (b) ethnic identity affirmation in. As shown in Step 3 of the Model 1, the interaction term of ethnic identity search and perceived ethnic similarity (EI search x PES) and the interaction term of ethnic identity affirmation and perceived ethnic similarity (EI affirmation x PES) on organisational identification were not significant on organisational identification. These results thus rejected Hypothesis 7a and 7b. Perceived ethnic similarity did not moderate a relationship between ethnic identity and organisational identification.

3.4.3 Moderated Mediating Effects

Hypothesis 8 and 9 tested the moderated mediation effect of perceived ethnic similarity on a relationship between acculturation orientation and the three dimensions of organisational commitment through organisational identification. Specifically, Hypothesis 8 examined the heritage culture dimension of acculturation orientation. The results of the index

³ Because the two dimensions of ethnic identity and the interaction terms of ethnic identity were not significant in the regression model shown in Table 3.2, a hierarchical regression analysis which excluded the two dimensions of ethnic identity and their interaction terms with perceived ethnic similarity was rerun on organisational identification. In other words, the four control variables, two dimensions of acculturation orientations, perceived ethnic similarity and the interaction terms were included in the hierarchical regression model. These results were used to plot the interaction effects in Figure 3.2 and to test simple slopes for Hypothesis 5 and 6.

(a)



(b)

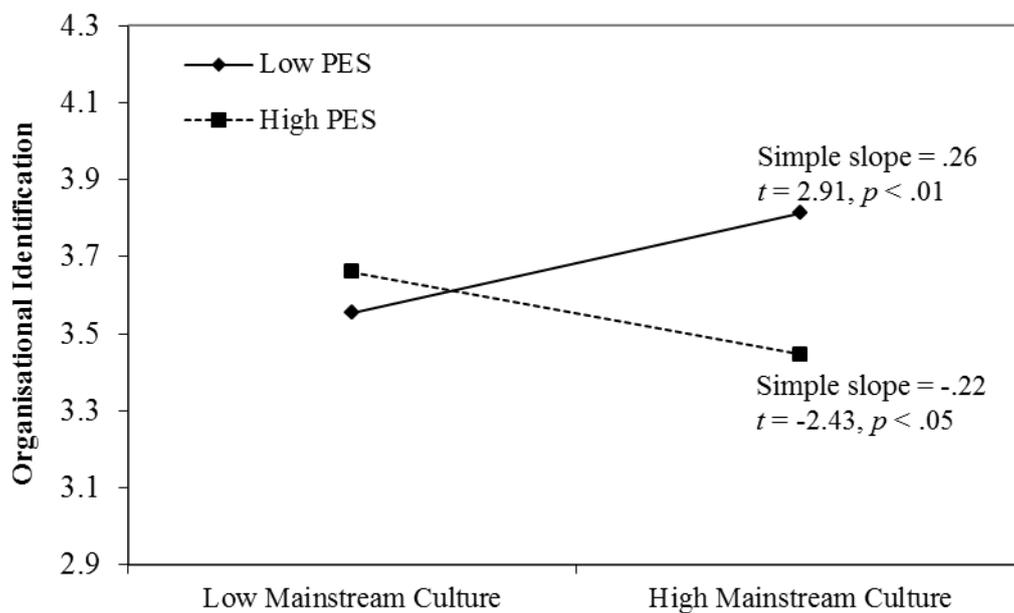


Figure 3.2. Simple slope plots showing an interaction between (a) heritage culture and perceived ethnic similarity (PES) and between (b) mainstream culture and perceived ethnic similarity (PES) on organisational identification.

moderated mediation supported the conditional indirect effect of heritage culture orientation on affective (Index = .08, $SE = .03$, 95% CI [.03, .13]) and normative organisational commitment (Index = .06, $SE = .02$, 95% CI [.02, .11]) but not on continuance dimension (Index = .02, $SE = .01$, 95% CI [-.00, .05]).

As summarised in Table 3.3, the conditional indirect effect was significant only at high perceived ethnic similarity but not at low perceived ethnic similarity for affective and normative organisational commitment. These results of conditional effect of heritage culture were consistent with the simple slope tests shown in Figure 3.2a. Together, hypothesis 8 was partially supported. There was a conditional indirect effect of heritage culture orientation only on affective and normative dimensions of organisational commitment via organisational identification only when perceived ethnic similarity was high.

Hypothesis 9 examined the mainstream culture dimension of acculturation orientation in the moderated mediation. The results of the index moderated mediation was significant for affective and normative dimensions of organisational commitment (Affective: Index = -.06, $SE = .02$, 95% CI [-.10, -.01]; Normative: Index = -.04, $SE = .02$, 95% CI [-.08, -.00]), but was non-significant for continuance commitment (Index = -.01, $SE = .01$, 95% CI [-.04, .00]). The conditional indirect effects as summarised in Table 3.3 were significant only at a low level of perceived ethnic similarity. Though the simple slope shown in Figure 3.2b was significant on organisational identification at a high level of perceived ethnic similarity, the conditional indirect effect on affective and normative dimensions of commitment was non-significant at a high level. Therefore, hypothesis 9 was partially supported. There was a conditional indirect effect of mainstream culture orientation only on affective and normative dimensions of organisational commitment via organisational identification only when perceived ethnic similarity was low.

Hypothesis 10 and 11 tested the moderated mediation effect of perceived ethnic identity on a relationship between ethnic identity and organisational commitment through organisational identification. Consistent with the non-significant results of the interaction terms summarised in Step 3 of Table 3.2, the index of moderated mediation of ethnic identity search was not significant (Affective: Index = .01, $SE = .01$, 95% CI [-.02, .03]; Continuance: Index = .00, $SE = .00$, 95% CI [-.00, .01]; Normative: Index = .00, $SE = .01$, 95% CI [-.02, .02]). The index of moderated mediation of ethnic identity affirmation was also not significant (Affective: Index = .01, $SE = .02$, 95% CI [-.02, .04]; Continuance: Index = .00, $SE = .00$, 95% CI [-.00, .01]; Normative: Index = .01, $SE = .01$, 95% CI [-.01, .03]). Therefore, Hypothesis 10 and 11 were rejected. There was no moderating effect of perceived

Table 3.3

Conditional indirect effects of heritage and mainstream culture through organisational identification on the three dimensions of organisational commitment in Study 2 (N = 358)

Independent Variables	Perceived Ethnic Similarity (PES)	Dependent Variable: Organisational Commitment								
		Affective			Continuance			Normative		
		Effect	Boot SE	95% CI	Effect	Boot SE	95% CI	Effect	Boot SE	95% CI
Heritage ^a	-2.05 (-1 <i>SD</i>)	-.08	.06	[-.22, .04]	-.02	.02	[-.07, .01]	-.06	.05	[-.17, .02]
	.00 (<i>M</i>)	.08	.05	[-.02, .18]	.02	.02	[-.00, .06]	.06	.04	[-.01, .15]
	2.05 (+1 <i>SD</i>)	.24	.08	[.09, .41]	.05	.04	[-.00, .15]	.18	.06	[.07, .33]
Mainstream ^b	-2.05 (-1 <i>SD</i>)	.13	.06	[.01, .24]	.03	.02	[-.00, .08]	.10	.05	[.01, .18]
	.00 (<i>M</i>)	.02	.04	[-.07, .11]	.00	.01	[-.01, .04]	.01	.03	[-.05, .09]
	2.05 (+1 <i>SD</i>)	-.09	.07	[-.24, .04]	-.02	.02	[-.09, .00]	-.07	.06	[-.18, .03]

^a Four control variables and mainstream culture were analysed as covariates on both mediator and outcome variable. Without these covariates, the moderated mediation showed the same patterns of findings for affective and normative commitment. For affective commitment, the results were Index = .11, *SE* = .04, 95% CI [.03, .18]. The conditional indirect effect at high PES (2.05) improved to .33, Boot *SE* = .12, 95% CI [.09, .55]. The results for normative commitment were Index = .08, *SE* = .03, 95% CI [.02, .14]. The conditional indirect effect at high PES (2.05) also enhanced to .25, Boot *SE* = .09, 95% CI [.07, .43]. However, for continuance commitment, the moderated mediation became significant without covariates: Index = .02, *SE* = .01, 95% CI [.00, .05]. The conditional indirect effect was significant, but at a small magnitude, only at high PES (2.05): Effect = .05, Boot *SE* = .03, 95% CI [.01, .16].

^b Four control variables and heritage culture were analysed as covariates on both mediator and outcome variable. Without these covariates, the moderated mediation showed the same patterns of findings for affective and normative commitment. For affective commitment, the results were Index = -.08, *SE* = .04, 95% CI [-.15, -.01]. The conditional indirect effect at low PES (-2.05) improved to .24, Boot *SE* = .09, 95% CI [.05, .41]. The results for normative commitment were as following: Index = -.06, *SE* = .03, 95% CI [-.11, -.00]. The conditional indirect effect at low PES (-2.05) also enhanced to .19, Boot *SE* = .07, 95% CI [.04, .32]. However, for continuance commitment, the results became significant: Index = -.01, *SE* = .01, 95% CI [-.04, -.00]. The conditional indirect effect was significant, but at a small magnitude, only at low PES (-2.05): Effect = .04, Boot *SE* = .02, 95% CI [.01, .11].

ethnic similarity on a relationship between the two dimensions of ethnic identity (i.e. ethnic identity search and ethnic identity affirmation) on affective, continuance and normative commitment through an indirect effect of organisational identification.

3.5 Discussion and Conclusions

3.5.1 Discussion

Study 2 was carried out to verify the moderated mediation model found in Study 1. Since cross-national differences between immigrant employees in England and Thailand were found in the previous study, this study focused only on Thailand as the country of settlement. Rather than assuming a different level of diversity in the organisational context between non-multinational and multinational organisations, the present study examined the moderating effect of perceived ethnic similarity in a workplace. In addition, it considered the two components in cultural identity (Schwartz, et al., 2006), which were acculturation orientations (Berry, 1997) and ethnic identity (Phinney, 1990). These two aspects are the key identities that shape an immigrant's experience in the host country (Phinney et al., 2001). The overall findings provide strong evidence that the influence of acculturation orientations on organisational commitment through organisational identification varies across the levels of perceived ethnic similarity in the organisational context. However, there was no empirical support that ethnic identity was a significant antecedent in the moderated mediation model.

3.5.1.1 Direct Effects on Organisational Commitment

In terms of the direct effects of acculturation orientations on organisational commitment, adherence to one's heritage culture is an important antecedent of continuance commitment and affective commitment, though the two associations were in the opposite direction. Identification with heritage culture appears to increase continuance commitment but result in lower affective commitment. Immigrant employees who strongly maintain their heritage culture cultivate continuance commitment possibly due to greater barriers in finding job alternatives in the host country. Perceived costs associated with leaving the organisation are likely to be higher for this group of employees. Conversely, a strong identification with heritage culture indicates a lower level of emotional attachment, resulting from the incongruence between one's values and the organisation's core values.

On the other hand, adaptation to the mainstream culture orientation is a significant antecedent of affective commitment. As immigrant employees identify with the host culture, they are likely to develop a sense of attachment to the organisation which may be explained by the collectivist value that is embedded in the Thai culture. Because collectivism is shown to be one of the important antecedents of affective organisational commitment (e.g. Morrow, 2011), immigrant employees who identify with the Thai culture also identify strongly with collectivist culture (Hofstede, 2001), and this collectivist value in turn enhances an emotional bond with the organisation. However, the three main effects of acculturation orientations on organisational commitment in this study were not found to be significant among immigrant employees in Thailand in Study 1. One explanation for these inconsistent results may be explained by job satisfaction which was controlled in this study. The two hypotheses examining the direct effects of ethnic identity on organisational commitment were rejected. Though not predicted, ethnic identity affirmation, however, was negatively linked to continuance commitment.

3.5.1.2 Moderated Mediation Effects on Organisational Commitment

The findings support the moderated mediation model of acculturation orientations but not of ethnic identity. In line with the results of Study 1, there was a significant conditional indirect effect of heritage culture orientation on organisational commitment. The results provide clear evidence that a large proportion of ‘in-group’ individuals intensify a positive relationship between heritage culture orientation and identification with the organisation. In contrast, a small number of ‘in-group’ individuals magnify a positive relationship between endorsement of dominant culture and organisational identification. A strong sense of oneness (i.e. organisational identification) in turn strengthens an emotional bond and a sense of obligation with the organisation.

While the conditional indirect effects of the two cultural identities are significant on affective and normative commitment, there were non-significant on continuance commitment, a commitment facet that is primarily driven by perceived costs associated with leaving the organisation and by job alternatives available to employees. It has been argued that the continuance facet of organisational commitment is less associated with a social bond that is highly explained by affective and normative facets (Klein, Molley, & Brinsfield, 2012). For this reason, identification with the organisation that is influenced by acculturation orientations at different levels of ethnic similarity may not translate into a formation of

continuance commitment among immigrant employees. The link between acculturation orientation and continuance commitment appears to be based on an ‘instrumental bond’, or an economic bond that is focused on costs and losses as identified by Klein et al. (2012), instead of a social bond that is guided by identification with the organisation as a collective social unit.

3.5.1.3 Acculturation Orientations and Ethnic Identity

Conceptually, as explained earlier, acculturation orientations are presumed to be centred on behavioural components of cultural identity, whereas ethnic identity involves a subjective meaning of one’s ethnic group. However, the current literature is not entirely explicit of how heritage culture orientation of acculturation is empirically distinct from ethnic identity even though a number of studies have been carried out in the attempt to provide an explanation. The most relevant research is the study by Schwartz et al. (2007) which found a positively moderate correlation between heritage culture orientation and ethnic identity but an uncorrelated link between mainstream culture orientation and ethnic identity. These results verified the empirical distinction between the two concepts. Schwartz et al.’s (2007) findings also showed a stronger effect of acculturation orientations than ethnic identity on prosocial behaviours which further confirmed the behavioral component related to acculturation orientations. More importantly, the findings of this research suggest a distinction between ethnic identity and acculturation orientations and their influence on social categorisation and identification with a social unit. Particularly, ethnic identity concerns a subjective identification in which individuals use to define who they are to ‘themselves’, whereas acculturation orientations are related to behaviours in which individuals use to define who they are to ‘others’.

3.5.2 Limitations and Future Directions

First, the limitation is due to the use of self-reported, cross-sectional data that are commonly employed in organisational and cultural research. This limitation is also applied to the findings in Study 1. However, to minimise the common method variances of self-reported attitudinal variables, job satisfaction was included in the analysis in addition to the demographic variables, especially western identity, that were controlled in Study 1. This research acknowledges the potential confounding effects of job satisfaction and nationality in response to a significant association between western identity and acculturation (Nguyen &

Benet-Martínez, 2012) and between job satisfaction and organisational identification and commitment (Ricketta, 2005) in the literature.

Furthermore, perceived ethnic similarity assessed in this study does not convey the actual similarity and may be sensitive to the issue of ‘percept-percept inflation’ (Riordan & Wayne, 2008). Following an argument that work-related attitudes such as identification and commitment are formed by subjective perceptions and less by the actual reality (Lawrence, 1997), the perceptual approach of demographic similarity measurement can be appropriately adopted. In this vein, ‘low’ and ‘high’ levels of similarity may only imply hypothetical associations of ethnic similarity and other variables as opposed to the *d*-score approach which potentially estimates and yields the actual proportion of ethnic similarity in workplace. Together with the limitation of cross-sectional data, research can be replicated in the future by adopting longitudinal data and actual ethnic similarity data to provide more useful explanations for these concerns.

4. Examination and Cross-National Comparison of Acculturation Orientations on University Attachment and College Self-Efficacy of International and Domestic Students in Thailand and England (Study 3)

“[International students] have to make the choice at the end of the day. They have to accept that they are coming over here, it’s a different [drinking] culture and if they don’t like it, they’re going to have to accept it or they are going to be isolated ... The culture’s not going to change to suit them.” (Harrison & Peacock, 2010, p. 890)

The higher education system in many parts of the world has altered its policies, programmes and strategies in response to the rapid internationalisation movement in education. However, an above quotation expressed by a domestic student in the UK is an example which emphasises that despite an intensive promotion of cultural diversity in the education system, multiculturalism is in fact a challenge. Not only do international students become the targets of discrimination, abuse and aggression (Brown & Jones, 2013), but threats and anxieties are also experienced by domestic students (Harrison & Peacock, 2010). Domestic students often feel uncertain of how to approach and communicate with international students, especially those from a highly different culture. In line with this, they may also feel fearful that having an international student in a groupwork project can jeopardise their academic outcome. Consequently, intercultural group contact in higher education occurs more frequently between international students of different nationalities and less between domestic and international student groups.

In the last decades, the topic of cross-cultural interaction in higher educational environments has been an area of interest for both practitioners and academics especially in countries with a large number of international students such as Australia (e.g. Fozdar & Volet, 2016), New Zealand (e.g. Ward et al., 2005), the U.S. (e.g. Cemalcilar & Falbo, 2008; Glass, Gómez, & Urzua, 2014) and, to a lesser extent, the UK (e.g. Brown & Jones, 2013; Gu, Schweisfurth, & Day, 2010). International students in non-western nations, on the other hand, are understudied even though a number of them exist in the literature (e.g. Pandian, Baboo, & Mahfoodh, 2016). Research that explores a cross-national comparison of international students between western and non-western countries is also scarce. Since the context of higher education systems in western and non-western countries can be considerably different, this lack of cross-national knowledge needs to be addressed such that academics, practitioners and policy makers can better understand an approach to improve the

quality of education systems and to enhance student experience not only in the university but also in the receiving country.

The present study aims to examine the influence of acculturation orientations on attachment to university and college (or university) self-efficacy of domestic and international students in England and Thailand. First, acculturation is a dynamic, two-way process which accounts for an immigrant's own preference to acculturate and for a domestic member's preference (or expectation) for immigrants to acculturate (Berry, 2006; Bourhis, Moïse, Perreault, & Senécal, 1997). Therefore, to capture a more comprehensive understanding of acculturation, this study examines the concept of acculturation orientations from the perspectives of both domestic students and international students.

Second, though relatively underexplored, university attachment and college self-efficacy are among the most important emotional and cognitive variables that have been found to predict student's satisfaction and academic success (France, Finney, & Swerdzewski, 2010; Gore, 2006; Wright, Jenkins-Guarnieri, & Murdock, 2012). Third, consistent with the previous two studies, this research is interested in investigating the moderating effects that influence the relationships between acculturation orientations and the outcome variables. Specifically, drawing upon intergroup contact theory (Allport, 1954; Pettigrew & Tropp, 2006), intergroup quality, intergroup quantity and perceived cultural distance are proposed to be the three potential moderators of acculturation orientations and the outcome variables, but the magnitude of the moderating effects may vary between students in England and Thailand.

Last, as described previously in Chapter 1, England and Thailand are justified as countries of settlement for the purpose of cross-national comparison. Beside the different socioeconomic contexts and cultural values at the national level (Hofstede, 2001, Hofstede, Hofstede, & Minkov, 2010), the higher education system in the two countries appears to differ in the number of international students, diversity, and internationalisation agenda and policy (UNESCO, 2013; UKCISA, 2016).

4.1 Higher Education in England and Thailand

Broadly speaking, internationalisation can be viewed as a product of globalisation. More specifically, it is a process of incorporating a global (or 'international' and 'intercultural'¹) dimension into a higher education system at institutional and national levels (Knight, 2004). The global component is embedded into both policies and programmes including teaching, research and student activities. Higher education institutions have

responded to the internationalisation agenda in numerous ways such as designing curricula that integrate joint degrees or offer foreign language and international subjects, providing study-abroad programmes, and increasing a number of international students (Luxon & Peelo, 2009). The internationalisation¹ of higher education also differs across countries, especially between developed and developing countries (Altbach & Knight, 2007). Since the study examines students in England and Thailand, the review of literature focuses specifically on the higher education system in these two countries.

In the last years, the UK government has attempted to improve its higher education's international competitiveness by offering academic opportunities to students across the world. As a result, international students have contributed significantly to the UK job market and thus to the overall UK economy (Gu, Schweisfurth, & Day, 2010). Consistently, the majority of universities in the UK have responded considerably to the internationalisation agenda by developing various strategies including promoting a diverse body of student and staff and creating an inclusive learning environment (Middlehurst & Woodfield, 2007). Additionally, rather than encouraging domestic students to study abroad (i.e. becoming international students themselves) as a part of the joint degree, UK universities have focused on internationalisation at home (Beelen & Jones, 2015). According to this approach, domestic students are provided with the global dimension (e.g. sense of citizenship, knowledge and skill-set) through, for instance, development of culturally diverse classroom and international-related programmes and through enhancing a presence of international students in classroom and on campus.

On the other hand, a response to the growing demand of internationalisation in Thailand has primarily concerned international programmes that focus on adopting English as a language of teaching and, to a lesser extent, involved a partnership with a foreign university (Lavankura, 2013). The development of international programmes is driven largely by a demand for English proficiency, a skill set that is essential for jobs in the global market. Instead of aiming to target a group of international students, international programmes are thus developed to attract a large number of domestic students. Unlike UK education

¹ Knight (2004, p. 11) has clarified the three dimensions of internationalisation, international, intercultural and global. International describes the relationships among cultures and countries. Intercultural focuses on internationalisation at a home country, and global refers to a worldwide scope. Because the study concerns less on the definition of internationalisation, the term global dimension is thus used to define the internationalisation process.

students, international programmes in Thailand apply the same fee to both groups of students. This is owing to the fact that the programmes aim to attract high fees from middle and upper class domestic students as the main ‘potential customers’ (Lavankura, 2013). Therefore, international programmes in Thailand are perceived as a means to enhance social status among domestic students.

Furthermore, the cultural dimensions of Hofstede (2001) have been applied to explain differences in learning and teaching styles in higher education at a national level. According to Tempelaar, Rienties, Giesbers and Schim van der Loeff (2012), low power distance with low uncertainty avoidance countries are generally in favour of a student-centred system, whereas high power distance with high uncertainty avoidance countries are likely to endorse teacher-centred system. These findings suggest that students in England, where power distance and uncertainty avoidance are low, are strongly encouraged to collaborate more in group work and communicate among themselves. In contrast, in Thailand, the country defined as a high power distance and uncertainty avoidance, lecturing is the main element in learning, and students are expected to be passive learners. The aim of the teacher-centred system is not on discussions or group work. Though teaching and learning styles are not the focus of this study, cross-national differences found in a study by Tempelaar et al.(2012) suggest a higher level of interactions between domestic and international students in England due to a more culturally diverse environment and the focus on a student-centred system.

Together, the evidence indicates differences in the education environments of the higher education system in England and Thailand where universities in England appear to comprise diverse cultural groups of students, both in classroom and on campus, compared to universities in Thailand where a large number of domestic students are expected. Past research has also suggested that the global aspect of internationalisation is addressed by different elements within the UK higher education system in comparison with Thailand where internationalisation is focused mainly on the English language.

4.2 The Acculturation Model

Following the introduction of Berry’s (1980) acculturation paradigm, early researchers directed the attention mainly to attitudes towards acculturation among immigrants. Later, the research of Bourhis et al. (1997) highlighted the importance of attitudes towards acculturation among host members, referred to as majorities in the host country. Similar to immigrants, majority members’ attitudes towards acculturation, also

known as acculturation expectations, involve two cultural dimensions that orthogonally create four discrete categories of acculturation orientations. In addition, Bourhis et al. (1997) proposed the Interactive Acculturation Model (IAM) which focuses on a macro-level of acculturation and acknowledges the more dynamic interconnection between the community of the host country and acculturation orientations of immigrants. More specifically, an interaction between acculturation orientations favoured by immigrants and those favoured by host members yields possible outcomes namely consensual, problematic and conflictual relational outcomes.

Other acculturation models have also been introduced in an attempt to present a more comprehensive framework of acculturation. For example, the concordance model of acculturation (CMA) highlights the impact of concordance or 'mismatch' of acculturation orientations between the immigrant and the host member on intergroup attitudes particularly threat and enrichment (Piontkowski, Rohmann, & Florack, 2002). In addition, as the name suggests, the Relative Acculturation Extended Model (RAEM) concerns the relative adaptation of immigrants which accentuates the gap between a preferred acculturation strategy and an actual acculturation strategy (RAEM, Navas et al., 2005). The model explains that while immigrants may have a predominant acculturation orientation, they may adjust and adopt a variety of acculturation orientations in relation to the sociocultural and socioeconomic reality of the host country. Despite the differentiation in elements among these existing theoretical models, they all emphasise the fundamental importance of acculturation orientation attitudes among majority members and the social context including immigration and integration policies in the host country. For this reason, acculturation orientations that immigrants choose to endorse can vary across various countries, and the influence of acculturation orientations on psychological and behavioural outcomes can vary (Yağmur & van de Vijver, 2012).

Studies have indicated that in the majority of countries, integration is likely to be the acculturation orientation expectation held by the domestic members (e.g. Abu-Rayya & White, 2010; Pfafferott & Brown, 2006), but other acculturation orientations such as assimilation and separation are also endorsed in some countries (e.g. Zick, Wagner, van Dick, & Petzel, 2001). Variations in domestic members' expectations are largely explained by the ideology that shapes the country's immigration policies. For example, the U.S. had a political and social history of a melting pot approach and of an assimilationist ideology whereby immigrants are expected to neglect their heritage culture and strongly adapt to the core

cultural practices of the host country (Bourhis et al., 1997; Ward, Bochner, & Furnham, 2001). For Canada, its immigration policy appears to encourage multiculturalism whereby heritage culture orientation can be embraced. Hence, despite closely similar cultural values, the immigration policy of these two nations reflects the assumption that acculturation expectations can be distinct.

With regards to the UK, Phalet and Kusic (2006) have explained that its policy, to some extent, resembles Canada's multiculturalism, but at the same time it expects immigrants to identify strongly with the British core values especially if they intend to receive citizenship. The UK has historically endorsed civic ideology which defines an expectation for adaptation of mainstream public values (Bourhis et al., 1997). On the other hand, Thailand has a relatively less ethnically diverse population with an exception of a long-history of Chinese, Lao, Khmer and Malaysian immigrants (Jory, 2002; Ramsay, 2001). The population of host members in Thailand thus comprises a large number of Thai citizens with a Chinese and Lao ancestry and relatively less number of citizens with Khmer and Malaysian ancestry. Though Thailand has no 'official' assimilation policy and ideology, there is evidence that documents a strong sense of national identity among domestic members in Thailand (Segal, Elliott, & Mayadas, 2010; Sunpuwan & Niyomsilpa, 2012). In other words, host members are less likely to expect immigrants to assimilate or even integrate into the Thai culture.

As international and ethnic minority students are large parts of diversity in the educational settings, there are a few studies in the literature that have investigated acculturation orientations and acculturation expectations of international and domestic students. For instance, Celeste, Meeussen, Verschueren, & Phalet (2016) showed that a 'misfit' between an ethnic minority student's acculturation orientation and the norms of acculturation held by peer groups (both cross-ethnic and co-ethnic) exerts a greater influence on peer rejection in school. In short, a negative outcome is more likely to occur when an immigrant's acculturation orientation is not consistent with the expectation for acculturation held by host members including expectations among domestic students. Though Celeste et al.'s (2016) study focused on the negative outcome, it can be expected that congruency between acculturation orientations and expectations for acculturation orientations is associated with positive outcomes in educational settings.

4.3 Self-Efficacy

Guided by Bandura's (1986, 1997) social cognitive theory, self-efficacy describes a belief that one's ability can succeed a desired task in order to reach the set goal. Central to this theory is the proposition that self-efficacy governs an individual's choice of activities to perform, and effort and persistence towards these activities. Consequently, students who are highly efficacious are likely to put greater efforts and persist longer when they face difficulties (Schunk, 1991). To predict academic performance and achievement of higher education students, academic self-efficacy has been applied as a specific domain of efficacy (Zajacova, Lynch, & Espenshade, 2005). This domain-specific self-efficacy focuses on academic tasks such as confidence to complete assignments and exams.

Since university life includes various experiences that often go beyond academics, Solberg, O'Brien, Villareal, Kennel and Davis (1993) coined the term college self-efficacy to denote students' confidence in their ability to successfully complete various tasks in the broad experience during the time in the university. Specifically, college self-efficacy comprises course, roommate and social domains (Barry & Finney, 2009; Gore, Leuwerke, & Turley, 2005). The course dimension focuses on academic tasks. The roommate dimension concerns social interactions specifically with other individuals whom students live with, and, relatedly, the social dimension concerns social interactions in classroom settings or with other university members. For decades, research has well documented the positive relationship between academic self-efficacy and academic performance outcomes (Multon, Brown, & Lent, 1991) though time, nature of the criteria and type of self-efficacy of which being measured may influence the magnitude of the relationship (Gore, 2006).

Furthermore, confidence to perform in academic settings such as assignments and exams is not only a primary concern for international students (Gu et al., 2010; Schweisfurth & Gu, 2009). Abilities to engage in class discussions, to answer questions in class, to live and to socialise with others are also the essential elements of their university experience that can determine a level of stress during their transition into the new cultural setting. Therefore, an investigation on the three dimensions of college self-efficacy is expected to yield a more comprehensive understanding of the topic. For instance, an interaction with domestic students in a classroom is likely to be more compulsory compared to an interaction outside a classroom in which a contact can be initiated on a voluntary basis. Nevertheless, research on

self-efficacy of international students is relatively limited, and there are only several studies that exist.

For instance, Aguayo, Herman, Ojeda and Flores (2011) investigated college self-efficacy of Mexican American students in the U.S. and found that identification with heritage culture and identification with mainstream culture were positively correlated to overall college self-efficacy. The findings suggest the benefit of adopting an integration orientation in enhancing confidence in succeeding in the university. Since the study of Aguayo et al. (2011) was conducted in the western educational setting, the findings may not be generalised to international students in non-western countries such as Thailand. Following the argument above, the influence of high mainstream culture and high heritage culture on college self-efficacy may not be as salient among international students in Thailand as in the U.S. due to different policies, cultural values and perspectives towards immigration between western and non-western countries. Therefore, it is logical to presume that the country of settlement would account for the differences in the relationship between the two dimensions of acculturation orientation and college self-efficacy in the three domains.

4.4 Attachment to University

While college self-efficacy involves a cognitive process, affective states also play a crucial role in student performance. This research proposes attachment to university as a crucial affective state among students because it is shown to have a significant influence on student attitudes and behaviours. As explained by France et al. (2010), students who are attached to the university are likely to be more involved with and participate in group activities. Students who are highly attached to the university also report higher satisfaction with the university experience (Light, 2001). High student involvement and satisfaction in turn benefit the university to improve the overall evaluation. In research, university attachment has also been examined with a different term such as sense of belonging in academic settings (Freeman, Anderman, & Jensen, 2007).

Because university life includes social formation that serves as a function of individual relationships, according to social identity perspectives (Hogg & Abrams, 1988; Taifel & Turner, 1986), students can form an attachment to the university with or without having to form an attraction or attachment to its members. In concert with Study 1 and 2 that examined an emotional attachment with the organisation, this study chooses to specifically examine attachment to the university. Though attachment to university appears to be an

important factor in student's university performance, research on this topic is significantly scarce. Findings on how acculturation orientations influence attachment to university are lacking. However, the same predictions as college self-efficacy can be made for university attachment as they are both considered as positive outcomes. Freeman et al. (2007) also found a positive link between a sense of belonging at a classroom level and academic self-efficacy.

4.5 Intergroup Contact

Given that acculturation involves an intercultural contact between two groups, intergroup contact theory (Allport, 1954) is remarkably relevant in understanding the outcomes of acculturation orientations. The original work of Allport (1954) described that contact between the two groups could result in lower intergroup prejudice. A more recent meta-analysis study confirmed this proposition and further asserted that not only the quantity of intergroup contact could minimise prejudice toward members of the outgroup, positive nature of contact (i.e. quality) is also effective in reducing prejudice (Pettigrew & Tropp, 2006). The effects of intergroup contact were found to enhance attitudes towards the members within the immediate contact, towards other members in the same outgroup who are not within the immediate contact and, more importantly, towards the integrated outgroup. In addition, although research has extensively focused on race and ethnicity as social attributes used to categorise in-group and out-group members, other attributes such as age and gender are significant categories used in intergroup contact theory (Pettigrew, 1998).

4.5.1 Intergroup Quality and Quantity

Since the link between intergroup contact and intergroup prejudice is well established in the literature, researchers have begun to pay more attention to other variables to explain an effect of intergroup contact on lowered prejudice and positive attitudes towards the outgroup. For instance, based on the Integrated Threat Theory (Stephan & Stephan, 1985) and Anxiety/Uncertainty Management Theory (AUM, Gudykunst, 2005), an interaction with another cultural group of students can create uncertainty and other negative feelings (e.g. rejection and embarrassment) due to barriers and differences in communication, cultural practices and norms. Positive and frequent contact with another cultural group can thus reduce prejudice through reducing intergroup anxiety (Mak, Brown & Wadey, 2013; Pettigrew & Tropp, 2006). Put differently, the past findings suggest that similarity and

dissimilarity in the two cultures (i.e. culture of a domestic student and culture of an international student) have a significant role in intergroup contact and its influence on the outcomes.

Generally, immigrants who strongly endorse a mainstream culture orientation are more likely to engage in out-group contact (Piontkowski, Florack, Hoelker & Obdrzalek, 2000; Safdar, Lay, & Struthers, 2003). This positive relationship between mainstream culture and intergroup contact was also found among Iranian immigrants in the U.S. and Netherlands but did not translate into Iranians in the UK (Safdar, Struthers, & van Oudenhoven, 2009). Safdar et al. (2009) described that host members in the UK may hold negative attitudes towards adaptation to the mainstream culture which may in turn limit immigrants to establish a frequent contact with host members. Thus, there may be cross-cultural differences in the influence of acculturation orientations and intergroup contact across countries with different immigrant policies.

Relatedly, while research on intergroup contact in a non-western context is limited (Pettigrew & Tropp, 2006), a few studies exist. Adopting gender as a social category, King, Winter and Webster (2009) showed a positive effect of contact with transgender members on intergroup attitudes in a non-western Hong Kong nation. More recently, Techkesari et al. (2015) investigated the influence of positive and negative quality contact on prejudice in America (White and Black Americans), Hong Kong (Hong Kong Chinese and Mainlanders) and Thailand (Buddhist and Muslim Thais) and found no significant difference between western and non-western contexts. In all three countries, positive contact predicted decreased prejudice, whereas negative contact predicted increased prejudice with intergroup anxiety as a mediator. Since the study examined only perceptions of majority members towards a minority outgroup, Techkesari et al. (2015) still questioned whether the effects of intergroup contact is cross-culturally invariant among minority members.

4.5.2 Perceived Cultural Distance

Intuitively, adaptation to a highly unfamiliar culture can be more difficult and challenging compared to a highly similar culture. Babiker, Cox and Miller (1980) introduced the empirical concept of cultural distance and explained that the distance between the two cultures, often one's heritage culture and the new culture, is related to the degree of alienation. Generally, a larger difference between the two cultures requires a greater effort to adapt and adjust especially in the sociocultural domains (Berry, 1997; Searle & Ward, 1990).

In the literature, cultural distance has been examined with objective (e.g. Hofstede's cultural dimensions: Kashima & Abu-Rayya, 2014) and subjective indicators (i.e. psychological perceptions primarily measured with a self-reported questionnaire; Babiker et al., 1980; Demes & Geeraert, 2014). Because different objective indices of cultural distance are shown to yield different result patterns (Kashima & Abu-Rayya, 2014), a subjective indicator of cultural distance, referred as perceived cultural distance, is adopted in this research.

In the early study of Babiker et al. (1980), cultural distance was found to have a negative association with anxiety among international students in Edinburgh. Perceived cultural distance was found to be a predictor of ethnic identification (Nesdale & Mak, 2003). Immigrants whose culture is greatly different from the mainstream culture appear to strongly identify with the country of origin (i.e. high heritage culture orientation). In line with this, a study conducted in the Netherlands showed that minority members who perceive themselves to be different (i.e. perceived intergroup different) from the majority Dutch reported higher heritage culture maintenance and lower mainstream culture adaptation (van Osch & Breugelmans, 2012).

Several studies examining perceived cultural distance particularly among international students also exist in the current literature. Galchenko and van de Vijver (2007) investigated acculturation, stress and self-esteem of international students in Russia and highlighted a positive association between perceived cultural distance and stress. Relationships between perceived cultural distance and acculturation-related factors, including acculturation orientation and adaptation outcomes, have been documented in prior research. In line with results on the general population of immigrants, perceived cultural distance is negatively associated with cultural adaptation among international students (Demes & Geeraert, 2014; Galchenko & van de Vijver, 2007; Suanet & van de Vijver, 2009; Tan & Liu, 2014). Overall, past results suggest that international students who perceive their heritage culture to be highly different from the dominant culture in the host country are more likely to adhere to their heritage culture orientation and have more difficulties to adapt. Students with high perceived cultural distance are also likely to experience more stress and homesickness, less self-esteem and life satisfaction.

4.6 The Present Research

The majority of studies examining acculturation attitudes of both host members and immigrants have mainly focused on acculturation categories rather than on the two separate

cultural dimensions of acculturation orientations. Accordingly, the present research investigates Berry's (1997) four categories of acculturation orientations namely integration (i.e. high mainstream and high heritage culture orientations), assimilation (i.e. high mainstream and low heritage culture orientations), separation (i.e. low mainstream and high heritage culture orientations), and marginalisation (i.e. low mainstream and low heritage culture orientations). An interaction approach as suggested by Demes and Geeraert (2013) is specifically adopted whereby an effect of an interaction term (mainstream culture orientation x heritage culture orientation) is examined on the two outcome variables of interest, university attachment and college self-efficacy.

4.6.1 Interaction Effects between the Two Acculturation Orientations

The bulk of research on acculturation among international students has indicated a positive association between adaptation to the mainstream culture orientation and positive outcome variables, whereas a strong maintenance of heritage culture orientation is likely to have an effect on negative psychological and attitudinal outcomes such as stress. Based on this notion, a strong endorsement of mainstream culture orientation is assumed in this research to have a positive association on attachment to university and college self-efficacy. Similarly, heritage culture has also been found to be associated with positive outcomes (Ward & Rana-Deuba, 2000) including college self-efficacy even though the effect is less pronounced compared to the effect of mainstream culture orientation (e.g. Aguayo et al., 2011). Students with a strong sense of self-identity are likely to develop a strong sense of attachment with the university and confidence to perform university-related tasks.

While past findings on international students have significant contributions to the literature, they have not explored the influence of an interaction between the two dominant cultural orientations. Research on immigrants in general, however, has extensively shown an integration orientation to be the optimal orientation as it is associated with the lowest level of negative well-being and with highest level of positive attitudinal and behavioural outcomes (e.g. Berry, Poortinga, Breugelmans, Chasiotis, & Sam, 2011; Sam & Berry, 2010; Ward & Rana-Deuba, 1999). Put differently, the magnitude of a positive effect of one acculturation orientation on the outcome variables may vary across the level of another cultural orientation. Since adaptation to a mainstream culture is proposed to have a positive link to positive outcomes, the positive association between mainstream culture orientation and the outcome variables should be stronger when international students also strongly endorse their heritage

cultural identity in the host country. In other words, an integration orientation is hypothesised to have a positive association with the outcome variables.

Hypothesis 1: An interaction of mainstream and heritage culture orientations is positively associated with (a) university attachment, (b) course self-efficacy, (c) roommate self-efficacy and (d) social self-efficacy such that the relationship between mainstream culture orientation and the outcome variables will be more positively pronounced among international students with high versus low heritage culture orientation.

Regarding expectation for acculturation orientations, research has not been conducted to test whether domestic student expectations about how international students should acculturate have an effect on university-related attitudes and behaviours among domestic students. Nevertheless, a study by Bourhis et al. (1997) described that integrationism as an expectation is considered as a positive stance towards immigration, thus leading to more positive intergroup contact and less prejudice. On the other hand, assimilationism, segregationism and exclusionism which reflect assimilation, separation and marginalisation orientations respectively are viewed as negative stances towards immigration. Therefore, it is logical to assume that domestic students who hold high expectations for heritage culture orientation and for mainstream culture orientation as coherent with integrationism are likely to show the highest level of university attachment and college self-efficacy. The following hypothesis is proposed.

Hypothesis 2: An interaction of expectations for mainstream and heritage culture orientations is positively associated with (a) university attachment, (b) course self-efficacy, (c) roommate self-efficacy and (d) social self-efficacy such that the relationship between expectation for mainstream culture orientation and the outcome variables will be more positively pronounced among domestic students with high versus low expectation for heritage culture orientation.

While research comparing acculturation in England and Thailand has not been conducted, there is sufficient evidence from past studies as described above to predict that acculturation orientations of students would differ between the two countries due to different internationalisation and diversity contexts within the country's higher education system. Theoretically, university environments following internationalisation of higher education should comprise students from diverse cultures and ethnicities. However, as explained earlier, the higher education system in Thailand appears to consist of relatively fewer diverse

ethnicities compared to England. Therefore, it is expected that integration orientation of an international student would have a stronger effect on the outcome variables in England. The same argument can be made for the expectations for acculturation orientations among domestic students in the two countries. The following hypotheses propose country to have a moderating effect on acculturation orientations and the outcome variables.

Hypothesis 3: Country moderates the relationship between an interaction of mainstream and heritage culture orientations and the outcome variables ((a) university attachment, (b) course self-efficacy, (c) roommate self-efficacy and (d) social self-efficacy). The positive effect of heritage culture on the relationship between mainstream culture orientation and the outcome variables will be more pronounced among international students in England compared to Thailand.

Hypothesis 4: Country moderates the relationship between an interaction of expectations for mainstream and heritage culture orientations and the outcome variables ((a) university attachment, (b) course self-efficacy, (c) roommate self-efficacy and (d) social self-efficacy). The positive effect of expectation for heritage culture on the relationship between expectation for mainstream culture orientation and the outcome variables will be more pronounced among domestic students in England compared to Thailand.

4.6.2 Moderating Effects of Intergroup Contact and Perceived Cultural Distance

The research proposes the two aspects of intergroup contact namely intergroup quality and intergroup quantity to be moderators of a relationship between an interaction effect of the two acculturation orientations and the outcome variables. In parallel with the above predictions, international students who strongly seek to endorse the mainstream culture orientation would show greater levels of attachment to university and college self-efficacy when they also strongly hold on to their heritage culture. However, low intergroup quality and quantity are expected to have a negative effect on attachment and self-efficacy when international students only seek to assimilate to the mainstream culture of the host country (i.e. high mainstream and low heritage culture orientation). In other words, poor quality and less frequency of contact with domestic students can have a negative effect on students who seek to only identify with the mainstream culture orientation because a lack and poor quality of contact do not fulfill the desire for an intergroup contact as explained by an assimilation orientation. Similar argument is made for expectations for acculturation orientations among

domestic students. The following hypotheses postulate intergroup quality and quantity as moderators.

Hypothesis 5&6: Intergroup (5) quality and (6) quantity moderates the relationship between an interaction of mainstream and heritage culture orientations and the outcome variables ((a) university attachment, (b) course self-efficacy, (c) roommate self-efficacy and (d) social self-efficacy). The negative effect of intergroup (5) quality and (6) quantity on the relationship between mainstream culture orientation and the outcome variables will be more pronounced among international students with low than high heritage culture orientation.

Hypothesis 7&8: Intergroup (7) quality and (8) quantity moderates the relationship between an interaction of expectations for mainstream and heritage culture orientations and the outcome variables ((a) university attachment, (b) course self-efficacy, (c) roommate self-efficacy and (d) social self-efficacy). The negative effect of intergroup quality on the relationship between expectation for mainstream culture orientation and the outcome variables will be more pronounced among domestic students with low versus high expectation for heritage culture orientation.

Consistent with the previous reasoning, since an integration orientation is argued to be a more prominent acculturation orientation in England due to the country's multicultural environments, intergroup contact is expected to have a more pronounced effect on an integration orientation among students in England compared to Thailand. Therefore, the following hypotheses propose country as a moderator of the 3-way interaction between the two acculturation orientations and intergroup contact.

Hypothesis 9&10: Country moderates the relationship between the 3-way interaction of mainstream culture, heritage culture and intergroup (11) quality and (12) quantity on the outcome variables ((a) university attachment, (b) course self-efficacy, (c) roommate self-efficacy and (d) social self-efficacy). The positive interaction effect of mainstream and heritage culture orientations will be more pronounced among international students with high intergroup (9) quality and (10) quantity in England versus high intergroup (9) quality and (10) quantity in Thailand.

Hypothesis 11&12: Country moderates the relationship between the 3-way interaction of expectation for mainstream culture, expectation for heritage culture and intergroup (7) quality and (8) quantity on the outcome variables ((a) university attachment, (b) course self-efficacy, (c) roommate self-efficacy and (d) social self-efficacy). The positive interaction

effect of expectations for mainstream and heritage culture orientations will be more pronounced among domestic students with high intergroup (11) quality and (12) quantity in England versus high intergroup (11) quality and (12) quantity in Thailand.

Next, cultural distance has been reported in the literature as a key predictor of variability in acculturation (Suanet & van de Vijver, 2009; Tan & Liu, 2014). This research thus proposes perceived cultural distance as a moderator of an interaction between the two acculturation orientations and the outcome variables. International students who are not only culturally distant but also strongly practice their culture in public are likely to be perceived with the most negative stereotypes (Harrison & Peacock, 2010). This possibly imply that students who are high in perceived cultural distance and also strongly endorse a separation orientation could have most difficulties in performing well in a university life especially in tasks that require them to interact with other national individuals such as professors, staff, colleagues and roommates or flatmates. Consistently, country is expected to moderate this 3-way interaction in which the effect will be more pronounced in England due to highly culturally diverse environments. Therefore, the following hypotheses are proposed.

Hypothesis 13: Perceived cultural distance moderates the relationship between an interaction of mainstream and heritage culture orientations and the outcome variables ((a) university attachment, (b) course self-efficacy, (c) roommate self-efficacy and (d) social self-efficacy). The negative effect of perceived cultural distance on the relationship between mainstream culture orientation and outcome variables will be more pronounced among international students with high versus low heritage culture orientation.

Hypothesis 14: Country moderates the relationship between the three-way interaction of mainstream culture, heritage culture and perceived cultural distance on the outcome variables ((a) university attachment, (b) course self-efficacy, (c) roommate self-efficacy and (d) social self-efficacy). The negative interaction effect of mainstream and heritage culture orientations will be more pronounced among international students with high perceived cultural distance in England versus high perceived cultural distance in Thailand.

4.7 Method

4.7.1 Participants

A total of 554 university students in England ($N = 258$) and Thailand ($N = 296$) completed the survey. Students on a PhD program were excluded due to the independent

nature of the course. The sample in England included 163 domestic students (40.6% White, 33.1% Asian British/Asian and 26.3% Others) and 95 international students (61.6% Asian, 27.4% White and 11% Others). The majority were female (53.1%) and were Bachelor's students (71.3%). International students represented 37 home nations.

The sample in Thailand included 161 domestic and 135 international students. The majority were male (56.3%) and were Bachelor's students (90.8%). All domestic students classified themselves as Asians. The majority of international students were 91.1% Asians, 3.0% White and 5.9% Others with a total of 11 countries of origin.

There were significant differences in age, $t(409.48) = 4.60, p < .001$ (England: $M = 21.52, SD = 3.09$ and Thailand: $M = 20.51, SD = 1.86$), length of time in university, $t(518.43) = -9.02, p < .001$ (England: $M = 1.33, SD = 1.15$ and Thailand: $M = 2.17, SD = 1.02$), and length of time in the host country, $t(229) = -5.47, p < .001$ (England: $M = 1.53, SD = 1.53$ and Thailand: $M = 3.11, SD = 2.52$). Gender and educational level were also significantly different, $\chi^2(1) = 4.87, p < .05$ and $\chi^2(3) = 88.03, p < .001$ respectively.

4.7.2 Measures

The questionnaires were presented in English and were identical in the two countries and in the two student groups.

Acculturation Orientation. Acculturation orientations were measured with 8 items adopted from Demes and Geeraert² (2014) and were presented in a seven-point Likert scale from 1 (*strongly disagree*) to 7 (*strongly agree*). Four items assessed an orientation toward home country (i.e. heritage culture) and four items assessed an orientation toward host country (i.e. mainstream culture). An example of items was "It is important for [me/international students] to hold on to [my home country/ Thai/British] characteristics". International students were asked to rate the degree to which each of the items was important to them (i.e. acculturation orientation), whereas domestic students were asked to evaluate the degree to which each of the same items was important to international students in their country (i.e. expectation for acculturation orientation). For acculturation orientation, the

² Demes and Geeraert's (2014) measure was selected as it was validated specifically on an international student sample of various nationalities located in the UK. The reliability of both heritage culture and mainstream orientations was found acceptable.

internal consistency reliability was .75 for heritage culture and .79 for mainstream culture orientation. The reliability of expectation for heritage culture orientation was .79 and expectation for mainstream culture orientation was .84.

College Self-Efficacy. College self-efficacy was measured with the College Self-Efficacy Inventory or CSEI (Solberg et al., 1993). The items were presented in a ten-point Likert scale from 1 (*not at all confident*) to 10 (*extremely confident*). Unidimensionality using a total score (e.g. Aguayo et al., 2011; Solberg & Villarreal, 1997) and multidimensionality using subscales (e.g. Wright et al., 2012) of self-efficacy have been adopted with the CSEI. The original 20-item measurement of CSEI yielded the three subscales of self-efficacy namely course, roommate and social (Solberg et al., 1993). Four subscales were also found with an additional dimension of social-integration (Solberg et al., 1998). The majority of researchers have, however, supported the validation of the three-factor construct (Barry & Finney, 2009; Gore et al., 2005). Therefore, college self-efficacy was assessed with 20 items using the three subscales (i.e. course with 7 items, roommate with 4 items and social with 9 items) as suggested in the original Solberg et al.'s (1993) work. The internal consistency reliabilities for course, roommate and social self-efficacy were acceptable ($\alpha = .89$, $\alpha = .80$ and $\alpha = .86$, respectively).

Perceived Cultural Distance. To measure an international student's perceived cultural distance (PCD), a total of 12 items were adopted from Demes and Geeraert (2014) which were presented in a seven-point Likert scale ranging from 1 (*very similar*) to 7 (*very different*). Similar to the original Cultural Distance Index (CDI) of Babiker et al. (1980), this scale assessed the degree to which an international student perceives each of the 12 facets of their heritage culture to be different from the mainstream culture in the host country. Examples of items were climate, social environment and language. The scale yielded an acceptable level of internal consistency reliability ($\alpha = .89$).

Intergroup Quality and Quantity. Intergroup quality measured quality of an interaction with the intergroup of students and was measured with six bipolar aspects of quality adopted from Islam and Hewstone (1993) and Ward et al. (2005). Examples were "involuntary-voluntary" and "superficial-intimate". The items were presented in a six-point Likert scale where 6 indicated a 'higher' quality of interaction. Intergroup quantity was measured with three items assessing frequency of contact and was taken from a study of Spencer-Rodgers and Govern (2002). An example of item was "How often do you study or

do other class work with international/domestic (i.e. British/Thai) students?”. Responses were presented in a nine-point Likert scale ranging from 1 (*never*) to 9 (*all the time*). The internal consistency reliabilities for intergroup quality and quantity were .70 and .83 respectively.

University Attachment. Attachment to the university was measured with three items adopted from Glass et al. (2014). An example of item included “I wish I were at another university” (reverse scoring). The items were presented in a seven-point Likert scale from 1 (*strongly disagree*) to 7 (*strongly agree*). Internal consistency reliability was found acceptable ($\alpha = .76$).

English Proficiency. English proficiency was assessed with one item that stated, “how fluently (well) do you understand English?”. The item was presented in a five-point Likert scale where 5 indicated high proficiency. Respondents who reported 1 were excluded from the analyses.

Control Variables. Participants were asked to indicate their gender, age and time in the university. In addition to the three demographic variables, international students were asked to provide time in the host country. Gender was effect coded (Female = -1 and Male = 1). Age, time in the university and time in the host country were treated as continuous variables. The four variables were controlled in the subsequent analyses to rule out potential influences that could account for differences in acculturation orientations, university attachment and college self-efficacy (e.g. Kashima & Loh, 2006; Lin & Betz, 2009).

4.7.3 Procedure

Participants in Thailand were recruited from a large international university where all courses are taught in English. A questionnaire using a pencil-paper format was adopted and was administered to students using a snowball and convenience sampling. In particular, research assistants agreed to cooperate in survey distribution, and participants were asked to return the survey in a prepared envelope. Participants in England were also recruited from a large university. An electronic survey was adopted in which the questionnaire was developed on SurveyMonkey. Snowball and convenience sampling was also utilised in which a hyperlink to the survey was advertised across the campus and on the university intranet website. The hyperlink was also handed to students on campus on a random basis. Participants in the two countries did not receive any incentive for survey completion, and

participation was completely voluntary. Information sheet and debriefing were used. The ethics approval was obtained on October 16th, 2016.

4.7.4 Analytical Strategy

Hierarchical regression analysis was conducted separately on the two groups of students (i.e. international and domestic) and separately on each of the outcome variables. Consistent with Study 1, continuous variables were group-mean centred to create moderating interaction terms (Aiken & West, 1991; Fischer, 2004). Control variables were entered in Step 1. Step 2 tested the main effects of country, heritage culture orientation (or expectation for domestic students), mainstream culture orientation (or expectation for domestic students), intergroup quality and quantity, and perceived cultural distance (only for international students). Two-way and 3-way interaction terms were entered in Step 3 and Step 4 respectively. Finally, 4-way interaction terms were entered in Step 5.

To parse the significant results of the interaction effects further, a simple slope test and a pair slope difference test (where applicable) were performed at the values of heritage culture orientation and mainstream culture orientation one standard deviation below (low level) and above (high level) the mean (Dawson & Richter, 2006; Preacher, Curran, & Bauer, 2006). PROCESS macro Model 3 was also analysed as a supplementary analysis for a conditional effect of a 3-way interaction term (Hayes, 2013). When a 4-way interaction effect (i.e. country as the moderator of the 3-way interaction) is significant, the 3-way interaction was analysed with PROCESS Model 3 separately on the two countries. In line with Study 1 and 2, heteroscedasticity consistent standard errors (SEs) were estimated, and 5,000 bootstrap samples were used. Instead of selecting PROCESS mean centring, group-mean centred scores were used.

4.8 Results

4.8.1 Descriptive Results

Internal consistency coefficients and correlation coefficients among variables in England and Thailand subsamples are presented in Table 4.1.

4.8.2 Differences in Acculturation Orientations

A multivariate analysis of covariance (MANCOVA) was performed to examine differences in acculturation between the two student groups (domestic and international) and

Table 4.1

Cronbach's alpha coefficients and correlation coefficients of variables in Study 3

Variables	Correlation Coefficients															α	
	α	1	2	3	4	5	6	7	8	9	10	11	12	13	14		15
1. HC expectation	.76	-	.70**				-.07	.12	-.03	.07	.09	.10	-.11	-.03	-.04		.81
2. MC expectation	.76	.61**	-				-.09	.11	-.06	.13	.15	.11	.04	-.05	.01		.81
3. HC orientation	.81			-	.34**	.07	.13	.14	-.01	.11	.24*	.17	-.11	-.02	.03	-.05	.70
4. MC orientation	.82			.48**	-	.05	-.02	-.08	.01	.07	.06	.02	.15	.10	-.09	-.00	.75
5. PCD	.88			.02	-.11	-	-.20*	-.21*	-.04	.00	-.04	-.03	.03	.01	.19	.16	.90
6. Quality	.62	.23**	.21**	.28**	.40**	-.01	-	.35**	.22**	.18**	.24**	.14*	-.12	-.08	.07	.08	.75
7. Quantity	.71	.22**	.14	.35**	.48**	.06	.25**	-	.07	.19**	.21**	.21**	.04	.03	-.03	-.09	.89
8. Attachment	.72	-.01	-.04	.31**	.28**	-.25**	.35**	.10	-	.20**	.13*	.19**	-.06	-.14*	-.08	.03	.80
9. Course SE	.89	.07	.03	.42**	.39**	.11	.34**	.39**	.28**	-	.43**	.65**	.04	.02	.11	-.01	.89
10. Roommate SE	.77	.14	.20*	.34**	.29**	.13	.24**	.32**	.20**	.53**	-	.49**	-.07	-.01	.04	.07	.81
11. Social SE	.83	.07	.06	.38**	.47**	.14	.26**	.51**	.22**	.66**	.60**	-	.02	.12	.03	.01	.88
12. Age	-	-.06	-.12	.13	.08	.14	-.05	.22**	.03	.14*	.12*	.23**	-	.04	.00	-.32**	-
13. Gender	-	.02	-.03	-.13	.14	-.08	-.01	.16**	-.05	.04	.11	.26**	.13*	-	-.04	.11	-
14. University time	-	-.01	-.20*	.02	-.02	.19*	-.04	.17**	-.04	-.01	.02	.11	.69**	.07	-	.40**	-
15. Country time	-			.21*	.14	.06	-.04	.21*	.21*	.10	.11	.13	.44**	.03	.57**	-	-

* $p < .05$ ** $p < .01$;

Notes: PCD = Perceived cultural distance; SE = self-efficacy; England = above diagonal and Thailand = below diagonal

between the two countries (England and Thailand) whereby gender, age, time in university and time in the host country (only for international students) were treated as covariates. First, the results of a MANCOVA showed that the effect of country was significant on domestic student acculturation orientation expectations, Wilks' Lambda = .73, $F(2, 314) = 58.56$, $p < .001$, partial $\eta^2 = .27$. Shown in Figure 4.1, significant differences were found on the expectation for mainstream culture orientation, $F(1, 315) = 86.34$, $p < .001$, partial $\eta^2 = .22$, and for heritage culture orientation, $F(1, 315) = 4.19$, $p < .05$, partial $\eta^2 = .01$, in which domestic students in Thailand reported higher expectations for both orientations than domestic students in England³. Results of a paired samples t- test also showed that domestic students in Thailand reported a higher expectation for mainstream culture orientation than heritage culture orientation, $t(159) = 3.23$, $p < .01$. In contrast, domestic students in England reported a higher expectation for heritage culture orientation, $t(163) = 10.02$, $p < .001$. For acculturation orientations among international students, the MANCOVA results revealed a non-significant effect of country on acculturation orientations, Wilks' Lambda = .99, $F(2, 223) = 1.18$, *n.s.*⁴. However, within-country analysis, international students in both countries reported a significantly higher level of heritage culture orientation, Thailand $t(94) = 3.03$, $p < .01$ and England $t(134) = 4.53$, $p < .001$.

4.8.3 Hypothesis Testing

The results of a hierarchical regression analysis predicting international student university attachment and college self-efficacy are presented in Table 4.2 and Table 4.3. Table 4.4 and 4.5 present the results of a hierarchical regression analysis predicting domestic student university attachment and college self-efficacy. The regression coefficients of the previous steps are omitted in the tables. An integration orientation represents high mainstream culture with high heritage culture orientation (high MC x high HC), whereas a marginalisation orientation represents low mainstream culture orientation with low heritage culture orientation (low MC x low HC). An assimilation orientation indicates high mainstream culture with low heritage culture orientation (high MC x low HC), and a separation orientation indicates low mainstream culture

³ For domestic students, when the demographic variables were not treated as covariates, the MANOVA also yielded a significant effect of country on acculturation expectation, Wilks' Lambda = .73, $F(2, 320) = 60.84$, $p < .001$, partial $\eta^2 = .28$. A significant univariate effect of country also emerged for both acculturation expectations, mainstream culture, $F(1, 321) = 95.70$, $p < .001$, partial $\eta^2 = .23$, and heritage culture, $F(1, 321) = 7.07$, $p < .01$, partial $\eta^2 = .02$.

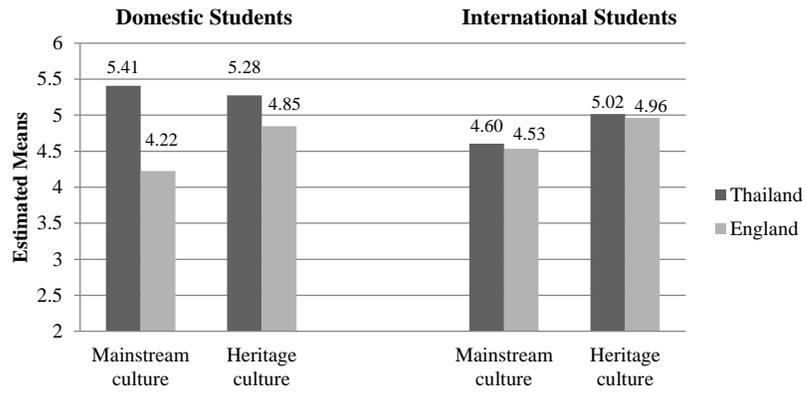


Figure 4.1. Estimated means of acculturation orientations between domestic and international students in Thailand and England.

with high heritage culture orientation (low MC x high HC).

4.8.3.1 Interaction Effect between the Two Acculturation Orientations

Hypothesis 1 and 2 tested an interaction of the two acculturation orientations on the outcome variables such that the positive association between mainstream culture and the outcome variables would be more pronounced when heritage culture is high than low. For Hypothesis 1 examining acculturation orientations of international students, the results of an interaction of heritage culture and mainstream culture orientations shown in Step 3 were not significant in predicting university attachment (Table 4.2) and the three dimensions of college self-efficacy (Table 4.3). Similarly, for Hypothesis 2 examining acculturation expectations among domestic students, the results of an interaction of expectations for heritage culture and expectation for mainstream culture shown in Step 3 did not significantly predict university attachment (Table 4.4) and the three dimensions of college self-efficacy (Table 4.5). Thus, hypothesis 1 and 2 were rejected. An integration orientation among international students and expectation for an integration orientation among domestic students were not found to be associated with any of the outcome variables.

Hypothesis 3 and 4 tested a moderating effect of country on the relationship between an interaction of the two acculturation orientations and the outcome variables such that the positive effect of heritage culture on the relationship between mainstream culture and the outcome variables would be more pronounced in England than Thailand. Hypothesis 3 particularly examined international student acculturation orientations, whereas Hypothesis 4 examined domestic student expectations for the two acculturation orientations. First, for Hypothesis 3, the results of the 3-way interaction (heritage culture x mainstream culture x country) in Step 4 showed to be significant in predicting course college self-efficacy (Table 4.3) but not in predicting roommate and social self-efficacy (Table 4.3) and university attachment (Table 4.2).

Figure 4.2 illustrates this 3-way interaction on course self-efficacy. The results showed that a simple slope of a marginalisation orientation was significantly different between the two

⁴For international students, without covariates, the non-significant results of a MANOVA also emerged, Wilks' Lambda = .99, $F(2, 227) = .99, n.s.$ In other words, the results did not change whether the control variables were or were not included in the analysis.

Table 4.2

Summary of hierarchical regression results predicting university attachment among international students (N = 230)

Steps		University Attachment	
		<i>B (SE)</i>	β
1	Gender	-.14 (.09)	-.10
	Age	.06 (.03)	.13
	University year	-.24 (.11)	-.18*
	Country year	.11 (.07)	.15
		$R^2 = .04$	
2	HC	.12 (.10)	.09
	MC	.05 (.09)	.04
	Country	-.46 (.09)	-.32**
	Quality	.51 (.11)	.30**
	Quantity	-.02 (.07)	-.02
	PCD	-.16 (.08)	-.13*
		$\Delta R^2 = .20^{**}$	
3	HC x MC	-.06 (.07)	-.06
	HC x Country	.09 (.10)	.07
	MC x Country	.09 (.09)	.07
	HC x Quality	.21 (.13)	.13
	MC x Quality	-.09 (.11)	-.06
	HC x Quantity	-.15 (.07)	-.17*
	MC x Quantity	.15 (.06)	.19*
	HC x PCD	.07 (.09)	.06
MC x PCD	-.12 (.08)	-.11	
		$\Delta R^2 = .05$	
4	HC x MC x Country	.02 (.07)	.02
	HC x MC x Quality	-.09 (.09)	-.08
	HC x MC x Quantity	-.16 (.05)	-.31**
	HC x MC x PCD	.03 (.06)	.04
		$\Delta R^2 = .07^{**}$	
5	HC x MC x Quality x Country	.00 (.10)	.00
	HC x MC x Quantity x Country	.04 (.05)	.07
	HC x MC x PCD x Country	-.15 (.06)	-.20*
		$\Delta R^2 = .03^*$	

* $p < .05$, ** $p < .01$;

Note: HC = Heritage culture orientation, MC = Mainstream culture orientation, PCD = perceived cultural distance

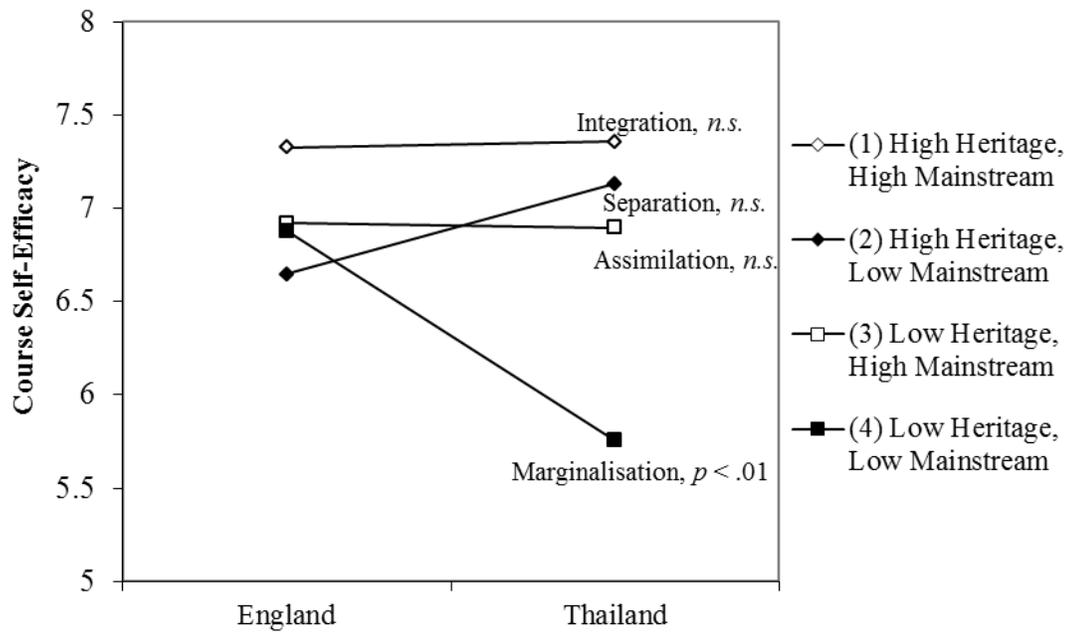


Figure 4.2. Simple slope plot showing country as a moderator to the interaction effect between heritage culture (HC) and mainstream culture (MC) orientations on course self-efficacy among international students.

countries (simple slope = $-.57$, $t = -2.82$). In contrast, a simple slope of an integration orientation (simple slope = $.02$, $t = .09$), a separation orientation (simple slope = $.25$, $t = 1.06$) and an assimilation orientation (simple slope = $-.01$, $t = -.04$) was not significantly different between England and Thailand. The results of PROCESS (Model 3) also supported this 3-way interaction on course self-efficacy, $b = -.28$, $SE = .09$, $p < .01$ ⁵. The conditional effect of an interaction of the two acculturation orientations was more pronounced among international students in Thailand ($b = -.30$, $SE = .14$, $p < .05$) than in England ($b = .26$, $SE = .13$, $p < .05$). In Thailand, a relationship between mainstream culture and course self-efficacy was positively significant only at low heritage culture ($b = .84$, $SE = .23$, $p < .01$). While the interaction was found significant in England, the conditional effect of mainstream culture on course self-efficacy was not significant at low and high levels of heritage culture. Taken together, the 3-way interaction of international student acculturation orientations and country proposed in Hypothesis 3 was supported only for college self-efficacy, but the direction of the interaction was rejected. Instead, a negative effect of heritage culture was found to be pronounced only on a relationship between mainstream culture and college self-efficacy among international students in Thailand such that a marginalisation orientation was associated with lowest course self-efficacy in Thailand.

Second, for Hypothesis 4 examining domestic students, the results of the 3-way interaction (expectation for heritage culture x expectation for mainstream culture x country) in Step 4 were significant in predicting university attachment (Table 4.4) but not in predicting the three dimensions of college self-efficacy (Table 4.5). Figure 4.3 presents a simple slope plot for this 3-way interaction effect on university attachment. The results showed that a simple slope of expectation for an integration orientation was significantly different between England and Thailand (simple slope = $-.46$, $t = -3.60$). In contrast, simple slopes of expectation for an assimilation orientation (simple slope = $-.09$, $t = -1.40$), a separation orientation (simple slope = $.08$, $t = .35$) and a marginalisation orientation (simple slope = $-.14$, $t = -1.34$) were not significantly different between domestic students in the two countries. The results of PROCESS

⁵Covariates were gender, years in country, years in university and age. However, when intergroup quality, intergroup quantity and perceived cultural distance were also treated in the same model as covariates, the 3-way interaction became marginally significant ($b = -.20$, $SE = .10$, $p = .06$). A conditional effect of the interaction of the two acculturation orientations were non-significant in two countries (England: $b = .17$, $SE = .15$, *n.s.* and Thailand: $b = -.22$, $SE = .13$, *n.s.*).

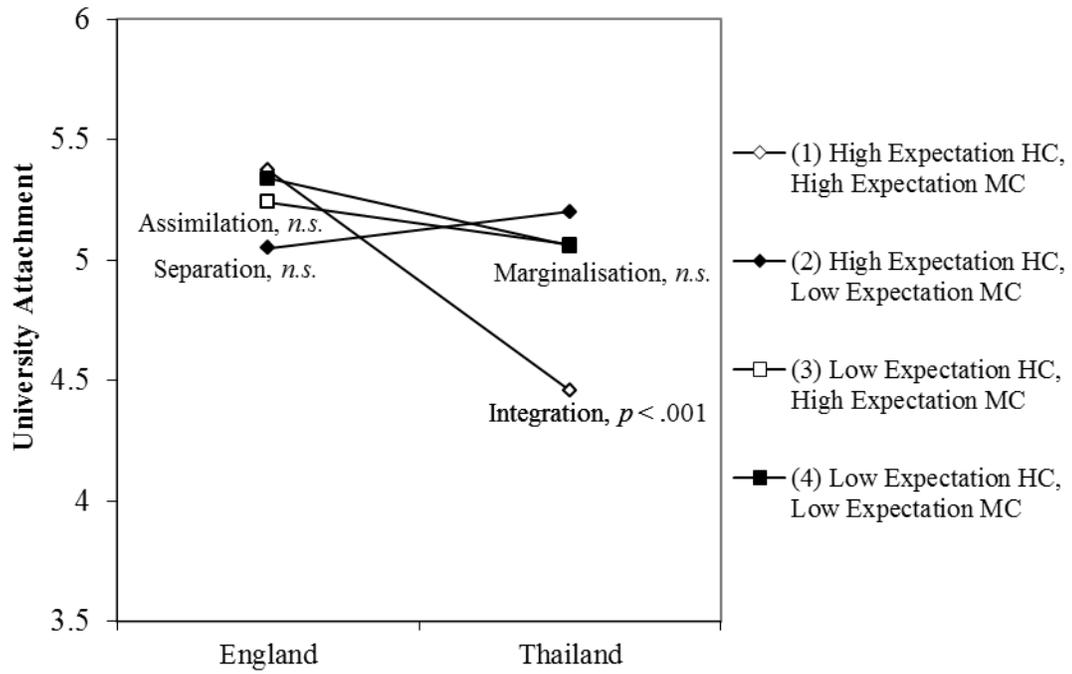


Figure 4.3. Simple slope plot showing country as a moderator to an interaction effect between expectations for heritage culture (HC) and mainstream culture (MC) orientations on university attachment among domestic students.

Table 4.3

Summary of hierarchical regression results predicting three domains of college self-efficacy among international students ($N = 230$)

Steps	Variables	College Self-Efficacy					
		Course		Roommate		Social	
		<i>B</i> (<i>SE</i>)	β	<i>B</i> (<i>SE</i>)	β	<i>B</i> (<i>SE</i>)	β
1	Gender	.06 (.11)	.04	.03 (.12)	.02	.30 (.11)	.18**
	Age	.02 (.04)	.04	.04 (.04)	.07	.03 (.04)	.06
	University year	-.12 (.13)	-.08	-.12 (.14)	-.07	.04 (.13)	.03
	Country year	.07 (.08)	.07	.11 (.08)	.12	.03 (.08)	.03
		$R^2 = .01$		$R^2 = .01$		$R^2 = .04^*$	
2	HC	.26 (.12)	.15*	.36 (.12)	.21**	.26 (.11)	.16*
	MC	.14 (.11)	.09	.01 (.11)	.01	.11 (.10)	.08
	Country	-.11 (.11)	-.07	-.26 (.12)	-.15*	-.06 (.10)	-.04
	Quality	.58 (.14)	.29**	.45 (.14)	.21**	.47 (.13)	.24**
	Quantity	.14 (.08)	.12	.18 (.08)	.15*	.23 (.07)	.21**
	PCD	.15 (.09)	.10	.11 (.10)	.07	.12 (.09)	.08
		$\Delta R^2 = .22^{**}$		$\Delta R^2 = .19^{**}$		$\Delta R^2 = .23^{**}$	
3	HC x MC	-.04 (.08)	-.03	-.02 (.09)	-.02	.07 (.08)	.06
	HC x Country	.22 (.12)	.13	.03 (.13)	.02	.06 (.11)	.04
	MC x Country	.03 (.11)	.02	.04 (.12)	.02	.10 (.10)	.07
	HC x Quality	-.25 (.15)	-.13	-.12 (.16)	-.06	-.25 (.14)	-.13
	MC x Quality	.09 (.13)	.05	.03 (.15)	.02	.08 (.12)	.05
	HC x Quantity	-.04 (.08)	-.04	.04 (.09)	.04	-.02 (.08)	-.02
	MC x Quantity	.11 (.07)	.12	.04 (.08)	.04	.06 (.06)	.06
	HC x PCD	.07 (.10)	.05	.03 (.11)	.02	.01 (.10)	.01
		$\Delta R^2 = .04$		$\Delta R^2 = .01$		$\Delta R^2 = .04$	
4	HC x MC x Country	-.18 (.09)	-.15*	-.15 (.10)	-.13	-.13 (.08)	-.12
	HC x MC x Quality	-.15 (.11)	-.11	.04 (.12)	.03	-.19 (.10)	-.15
	HC x MC x Quantity	-.02 (.06)	-.02	-.01 (.06)	-.02	.04 (.05)	.07
	HC x MC x PCD	.18 (.07)	.19*	.18 (.08)	.19*	.20 (.06)	.23**
		$\Delta R^2 = .05^{**}$		$\Delta R^2 = .04^*$		$\Delta R^2 = .06^{**}$	
5	HC x MC x Quality x Country	.05 (.12)	.03	.13 (.13)	.09	.32 (.11)	.25**
	HC x MC x Quantity x Country	.00 (.06)	.01	-.01 (.06)	-.02	-.03 (.05)	-.04
	HC x MC x PCD x Country	-.05 (.08)	-.05	-.01 (.09)	-.02	-.11 (.07)	-.12
		$\Delta R^2 = .00$		$\Delta R^2 = .01$		$\Delta R^2 = .05^{**}$	

* $p < .05$, ** $p < .01$; Note: HC = Heritage culture orientation, MC = Mainstream culture orientation, PCD = Perceived cultural distance

(Model 3) also supported the significant 3-way interaction on university attachment, $b = -.12$, $SE = .05$, $p < .01$ ⁶. A conditional effect of the interaction of expectations for the two acculturation orientations was found significant only in Thailand ($b = -.16$, $SE = .08$, $p < .05$) but not in England ($b = .09$, $SE = .06$, *n.s.*). In Thailand, the relationship between expectation for mainstream culture and university attachment was significant only at high expectation for heritage culture ($b = -.37$, $SE = .18$, $p < .05$). Taken together, the 3-way interaction of expectation for the two acculturation orientations and country proposed in Hypothesis 4 was supported only for university attachment. Attachment to the university was found to be significantly lower among domestic students who strongly expect international students to endorse an integration orientation in Thailand than those in England.

4.8.3.2 Moderating Effects of Intergroup Quality and Quantity

Hypothesis 5 to 8 tested the moderating effects of intergroup contact namely intergroup quality and intergroup quantity. Specifically, Hypothesis 5 and 6 examined a moderating effect of intergroup contact among international students such that the effect of intergroup contact on the relationship between mainstream culture and the outcome variables would be more pronounced when heritage culture is low than high. As shown in Step 4, the 3-way interaction examining intergroup quality as a moderator (heritage culture x mainstream culture x quality) was not significant in predicting university attachment (Table 4.2) and the three dimensions of college self-efficacy of international students (Table 4.3), thus rejecting Hypothesis 5. On the other hand, the 3-way interaction examining intergroup quantity (heritage culture x mainstream culture x quantity) as shown in Step 4 was found significant in predicting university attachment (Table 4.2) but not in predicting the three dimensions of college self-efficacy (Table 4.3).

Figure 4.4 demonstrates the 3-way interaction plot on university attachment. The results showed that a simple slope of an assimilation orientation was positively significant (simple slope = .80, $t = 4.41$), whereas a simple slope of a separation orientation was negatively significant

⁶ Covariates were gender, years in university and age. However, when intergroup quality and quantity were also treated in the same model as covariates, the results of the 3-way interaction remained significant, ($b = -.12$, $SE = .05$, $p = .01$). A conditional effect of the interaction of expectations for the two acculturation orientations was found significant only in Thailand ($b = -.16$, $SE = .08$, $p < .05$) but not in England ($b = .09$, $SE = .06$, *n.s.*). In Thailand, a relationship between expectation for mainstream culture and university attachment was significantly negative only at high expectation for heritage culture ($b = -.40$, $SE = .18$, $p < .05$). These results are consistent with the results without intergroup quality and quantity as covariates.

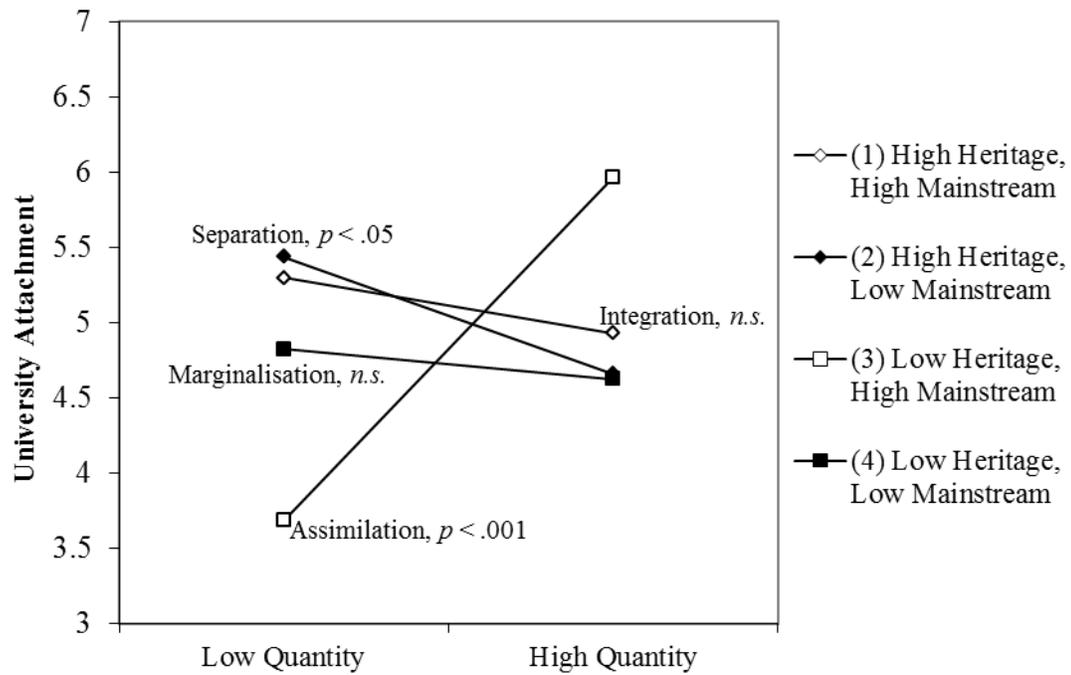


Figure 4.4. Simple slope plot showing intergroup quantity as a moderator to the interaction effect between heritage culture (HC) and mainstream culture (MC) orientations on university attachment among international students

Table 4.4

Summary of hierarchical regression results predicting university attachment among domestic students (N = 320)

Step	Variables	University Attachment	
		<i>B</i> (<i>SE</i>)	β
1	Gender	-.14 (.08)	-.11
	Age	-.02 (.05)	-.03
	University year	-.07 (.08)	-.05
		$R^2 = .02$	
2	EHC	.02 (.09)	.01
	EMC	-.09 (.11)	-.07
	Country	-.24 (.12)	-.18**
	Quality	.36 (.10)	.20**
	Quantity	.00 (.06)	.00
		$\Delta R^2 = .07$	
3	EHC x EMC	-.02 (.05)	-.03
	EHC x Country	.03 (.10)	.02
	EMC x Country	-.08 (.10)	-.06
	EHC x Quality	.26 (.14)	.17
	EMC x Quality	-.21 (.13)	-.15
	EHC x Quantity	-.15 (.08)	-.17
	EMC x Quantity	.12 (.07)	.16
		$\Delta R^2 = .02$	
4	EHC x EMC x Country	-.13 (.05)	-.19**
	EHC x EMC x Quality	-.01 (.06)	-.01
	EHC x EMC x Quantity	-.02 (.03)	-.05
		$\Delta R^2 = .03$	
5	EHC x EMC x Quality x Country	.06 (.07)	.09
	EHC x EMC x Quantity x Country	.03 (.05)	.07
		$\Delta R^2 = .00$	

* $p < .05$, ** $p < .01$;

Note: EHC = Expectation for heritage culture orientation, EMC = Expectation for mainstream culture orientation

See Appendix C for results when ethnicity was treated as a control variable in Step 1.

(simple slope = $-.27$, $t = -2.22$). In contrast, simple slopes of an integration and a marginalisation orientation were non-significant (simple slope = $-.13$, $t = -1.25$ and simple slope = $-.07$, $t = -.68$ respectively). In addition, the results of a PROCESS conditional effect showed a marginally significant 3-way interaction of the two acculturation orientations and intergroup quantity on university attachment, $b = -.14$, $SE = .08$, $p = .07$ ⁷. The interaction effect of the two acculturation orientations was significant only at a low intergroup quantity, $b = .24$, $SE = .09$, $p < .05$. The relationship between mainstream culture and university attachment was significant only at a low heritage culture orientation, $b = -.47$, $SE = .17$, $p < .01$. Taken together, Hypothesis 6 was partially supported. There was a 3-way interaction effect only on university attachment in which intergroup quantity was found to have a moderating effect on a negative interaction between the two acculturation orientations.

Next, Hypothesis 7 and 8 examined the moderating effects of intergroup quality and quantity, respectively, on the relationship between the interaction of expectations for the two acculturation orientations and the outcome variables among domestic students. The results of the 3-way interactions (expectation for heritage culture x expectation for mainstream culture x quality and expectation for heritage culture x expectation for mainstream culture x quantity) in Step 4 were not significant in predicting university attachment (Table 4.4) and the three dimensions of college self-efficacy (Table 4.5), thus rejecting Hypothesis 7 and 8. Intergroup contact did not moderate the interaction between expectations for the two acculturation orientations among domestic students.

Hypothesis 9 to 12 tested the moderating effect of country on the 3-way interactions between the two acculturation orientations and intergroup contact. In particular, Hypothesis 9 and 10 examined the moderating effect of country on the 3-way interactions of the two acculturation orientations and intergroup contact (quality and quantity respectively) such that the interaction effect of acculturation orientations would be more pronounced among international students in England with high intergroup contact. For Hypothesis 9 examined the intergroup quality, the results in Step 5 showed that the 4-way interaction (heritage culture x mainstream

⁷ There were six covariates (gender, years in country, years in university, age, quality and country). When perceived cultural distance was an additional covariate, the 3-way interaction was also marginally significant, $b = -.14$, $SE = .08$, $p = .07$. The interaction between the two acculturation orientations were also significant only at a low level of intergroup quantity, $b = .21$ $SE = .10$, $p < .05$.

culture x quality x country) was significant in predicting social dimension of college self-efficacy (Table 4.3) but not in predicting university attachment (Table 4.2) and course and roommate self-efficacy (Table 4.3). Figure 4.5 presents a 3-way interaction between heritage culture, mainstream culture and intergroup quality plotted separately for (a) England and (b) Thailand on social self-efficacy among international students. First, the results of PROCESS (Model 3) revealed a significant 3-way interaction effect on social self-efficacy only in England ($b = -.60$, $SE = .20$, $p < .01$, $\Delta R^2 = .12$) but not in Thailand ($b = .12$, $SE = .13$, $n.s.$)⁸. For England, the interaction between the two acculturation orientations was significant at low level ($b = 1.01$, $SE = .31$, $p < .01$) but not at high level of intergroup quality ($b = -.10$, $SE = .17$, $n.s.$). The conditional effect showed that mainstream culture orientation was significantly related to social self-efficacy at low intergroup quality and low heritage culture ($b = -.97$, $SE = .46$, $p < .05$) and at low intergroup quality and high heritage culture ($b = 1.11$, $SE = .39$, $p < .01$).

In addition, as illustrated in Figure 4.5a, a simple slope of an assimilation orientation in England was positively significant on a relationship between intergroup quality and social self-efficacy (simple slope = 1.20, $t = 2.65$), whereas simple slopes of an integration orientation (simple slope = $-.40$, $t = -.73$), a separation orientation (simple slope = $.28$, $t = .56$) and a marginalisation orientation (simple slope = $-.18$, $t = -.38$) were non-significant. In Thailand, Figure 4.5b illustrates that simple slopes of an integration orientation (simple slope = $.66$, $t = 3.71$) and marginalisation orientation (simple slope = $.58$, $t = 2.13$) were significant. Simple slopes of an assimilation orientation (simple slope = $.53$, $t = 1.01$) and separation orientation (simple slope = $.51$, $t = 1.53$) were, on the other hand, non-significant. Thus, hypothesis 9 which postulated a moderating effect of country on the 3-way interaction between the two acculturation orientations and intergroup quality was supported only for social self-efficacy.

For Hypothesis 10 examining intergroup quantity, the results in Step 5 showed that the 4-way interaction (heritage culture x mainstream culture x quantity x country) was not significant in predicting university attachment (Table 4.2) and college self-efficacy (Table 4.3). Therefore, Hypothesis 10 was rejected. Country did not moderate a 3-way interaction between the two

⁸ There were six covariates (gender, years in country, years in university, age, quality and country). When perceived cultural distance was treated as an additional covariate, the 3-way interaction was still significant in England ($b = -.61$, $SE = .20$, $p < .01$, $\Delta R^2 = .12$) and not significant in Thailand ($b = .09$, $SE = .12$, $n.s.$). The significance of the conditional effect results also remained the same.

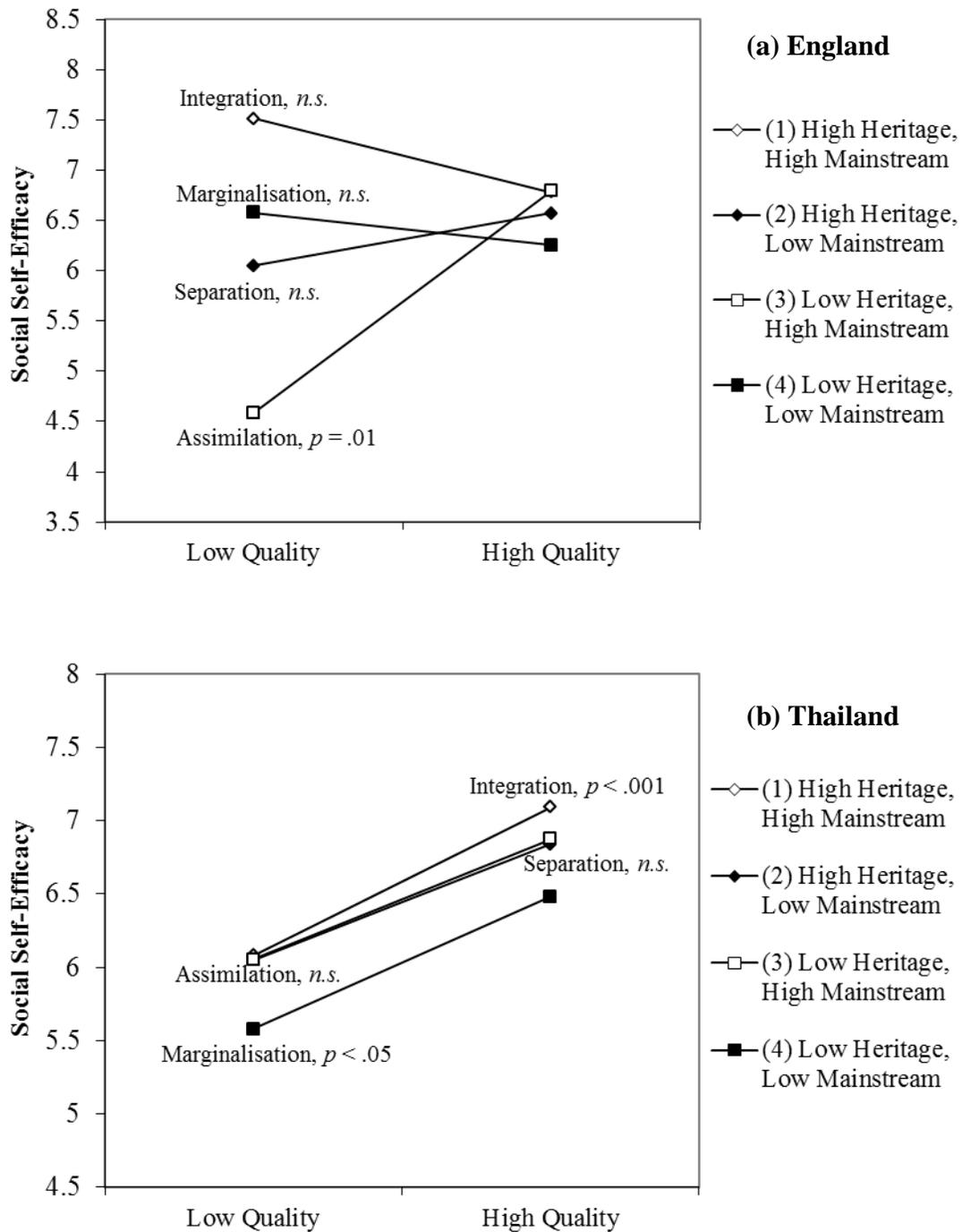


Figure 4.5. Simple slope plots showing country as a moderator to the effect of intergroup quality on the interaction between heritage culture (HC) and mainstream culture (MC) orientations among international students in (a) England and (b) Thailand on social self-efficacy.

Table 4.5

Summary of hierarchical regression results predicting three domains of college self-efficacy among domestic students ($N = 320$)

Step	Variables	College Self-Efficacy					
		Course		Roommate		Social	
		<i>B</i> (<i>SE</i>)	β	<i>B</i> (<i>SE</i>)	β	<i>B</i> (<i>SE</i>)	β
1	Gender	.01 (.09)	.00	.09 (.09)	.05	.25 (.10)	.14*
	Age	.07 (.06)	.08	-.09 (.06)	-.10	.04 (.06)	.05
	University year	.13 (.09)	.08	.12 (.10)	.07	.07 (.10)	.04
		$R^2 = .02$		$R^2 = .01$		$R^2 = .03^*$	
2	EHC	-.03 (.12)	-.02	-.10 (.12)	-.06	.02 (.13)	.01
	EMC	.12 (.11)	.08	.28 (.11)	.18*	.10 (.12)	.06
	Country	-.23 (.09)	-.14*	-.24 (.09)	-.14*	-.22 (.10)	-.12*
	Quality	.15(.12)	.07	.29 (.13)	.13*	.01 (.13)	.01
	Quantity	.23 (.07)	.20**	.22 (.07)	.18**	.31 (.07)	.25**
		$\Delta R^2 = .08^{**}$		$\Delta R^2 = .11^{**}$		$\Delta R^2 = .08^{**}$	
3	EHC x EMC	.01 (.06)	-.03	-.02 (.06)	-.02	.05 (.06)	.05
	EHC x Country	.03 (.12)	.13	.03 (.13)	.02	-.11 (.13)	-.06
	EMC x Country	-.12 (.11)	.02	-.01 (.12)	-.01	.02 (.12)	.01
	EHC x Quality	-.13 (.16)	-.13	-.03 (.17)	-.02	-.29 (.18)	-.15
	EMC x Quality	-.04 (.15)	-.03	.10 (.15)	.06	.09 (.16)	.05
	EHC x Quantity	-.04 (.09)	-.04	.05 (.09)	.04	.05 (.10)	.05
	EMC x Quantity	-.03 (.08)	-.03	-.13 (.09)	-.14	-.08 (.09)	-.08
		$\Delta R^2 = .02$		$\Delta R^2 = .01$		$\Delta R^2 = .02$	
4	EHC x EMC x Country	-.01 (.06)	-.02	.03 (.06)	.04	-.01 (.06)	-.01
	EHC x EMC x Quality	-.08 (.07)	-.09	-.04 (.07)	-.05	-.13 (.08)	-.11
	EHC x EMC x Quantity	.02 (.03)	.04	-.03 (.04)	-.07	.01 (.04)	.02
		$\Delta R^2 = .00$		$\Delta R^2 = .01$		$\Delta R^2 = .01$	
5	EHC x EMC x Quality x Country	-.03 (.09)	-.04	.01 (.09)	.01	-.06 (.09)	-.06
	EHC x EMC x Quantity x Country	.05 (.06)	.12	.10 (.06)	.22	.03 (.06)	.06
		$\Delta R^2 = .00$		$\Delta R^2 = .01$		$\Delta R^2 = .00$	

* $p < .05$, ** $p < .01$;

Note: EHC = Expectation for heritage culture orientation, EMC = Expectation for mainstream culture orientation

See Appendix C for results when ethnicity was treated as a control variable in Step 1.

acculturation orientations and intergroup quantity among international students.

Next, Hypothesis 11 and 12 examined the moderating effect of country on the interaction between expectations for the two acculturation orientations and intergroup quality and quantity, respectively, among domestic students. The results of the two 4-way interactions (expectation for heritage culture x expectation for mainstream culture x quality x country and expectation for heritage culture x expectation for mainstream culture x quantity x country) shown in Step 5 were non-significant in predicting university attachment (Table 4.4) and the three dimensions of college self-efficacy (Table 4.5), thus rejecting Hypothesis 11 and 12. Country did not moderate the 3-way interactions between expectations for the acculturation orientations and intergroup contact among domestic students.

4.8.3.3 Moderating Effects of Perceived Cultural Distance

Hypothesis 13 tested the moderating effect of international student perceived cultural distance on the interaction between the two acculturation orientations such that a negative effect of perceived cultural distance would be more pronounced on a relationship between mainstream culture and the outcome variables when perceived cultural distance is high. As shown in Step 4, the 3-way interaction (heritage culture x mainstream culture x perceived cultural distance) was significant in predicting course, roommate and social college self-efficacy (Table 4.3) but not significant in predicting university attachment (Table 4.2). The results of PROCESS (Model 3) also supported this significant 3-way interaction effect on all three dimensions of college self-efficacy (Course: $b = .23, SE = .09, p < .05, \Delta R^2 = .04$, Roommate: $b = .23, SE = .09, p < .05, \Delta R^2 = .04$ and Social: $b = .23, SE = .08, p < .01, \Delta R^2 = .05$)⁹. The interaction between the two acculturation orientations on college self-efficacy was significant at a low level of perceived cultural distance (Course: $b = .36, SE = .16, p < .05$, Roommate: $b = .35, SE = .15, p < .05$ and Social: $b = .46, SE = .16, p < .01$).

In addition, Figure 4.6 presents simple slope plots for the 3-way interaction on (a) course,

⁹ The covariates were gender, years in country, years in university, and age. When intergroup quality and quantity were treated as additional covariates, the three-way interaction effects were still significant for the three dimensions of college self-efficacy (Course: $b = .22, SE = .09, p < .05, \Delta R^2 = .04$, Roommate: $b = .22, SE = .09, p < .05, \Delta R^2 = .03$ and Social: $b = .22, SE = .07, p < .01, \Delta R^2 = .04$).

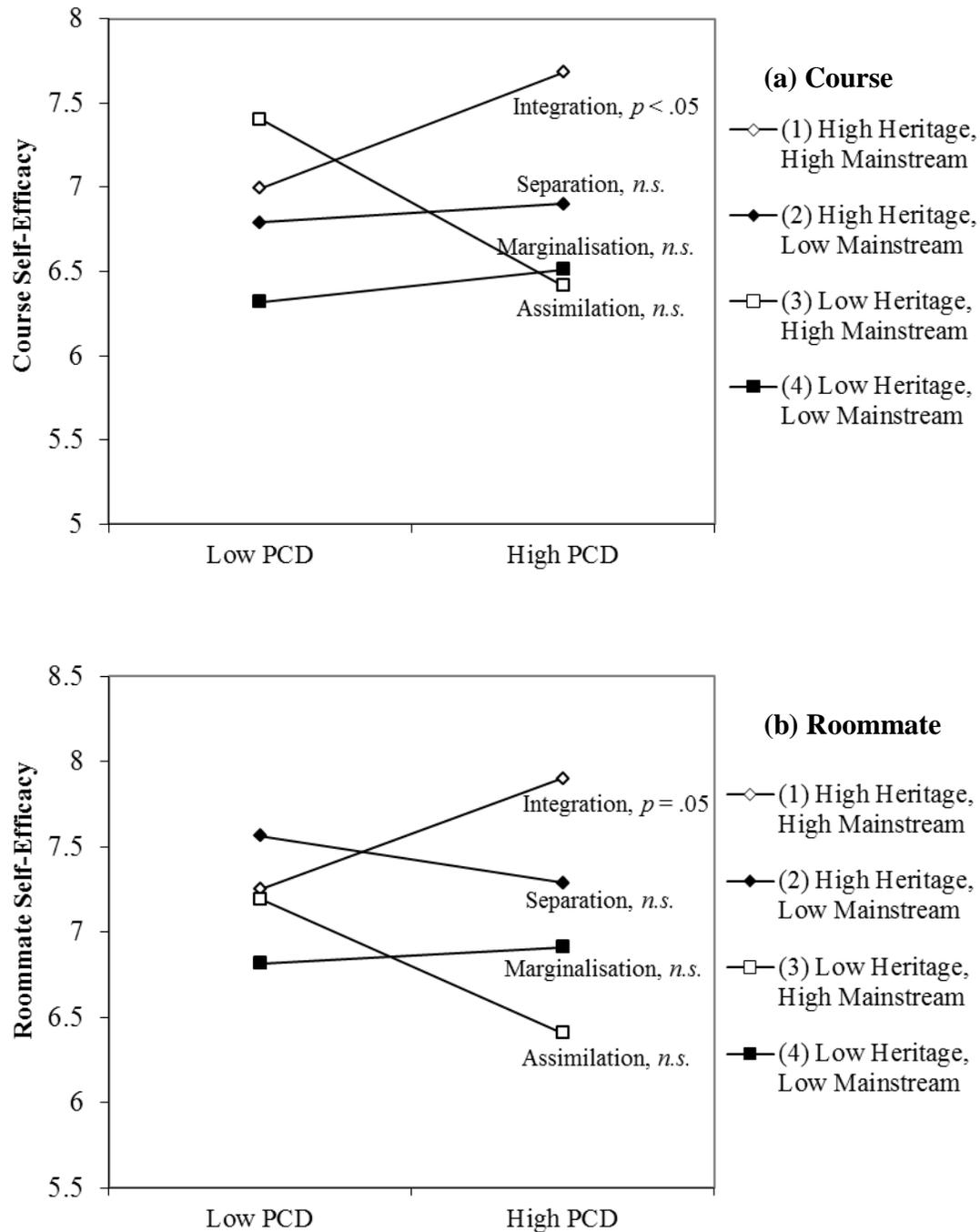


Figure 4.6. Simple slope plots showing perceived cultural distance (PCD) as a moderator to the interaction effect between heritage culture (HC) and mainstream culture (MC) orientations on (a) course self-efficacy and (b) roommate self-efficacy among international students.

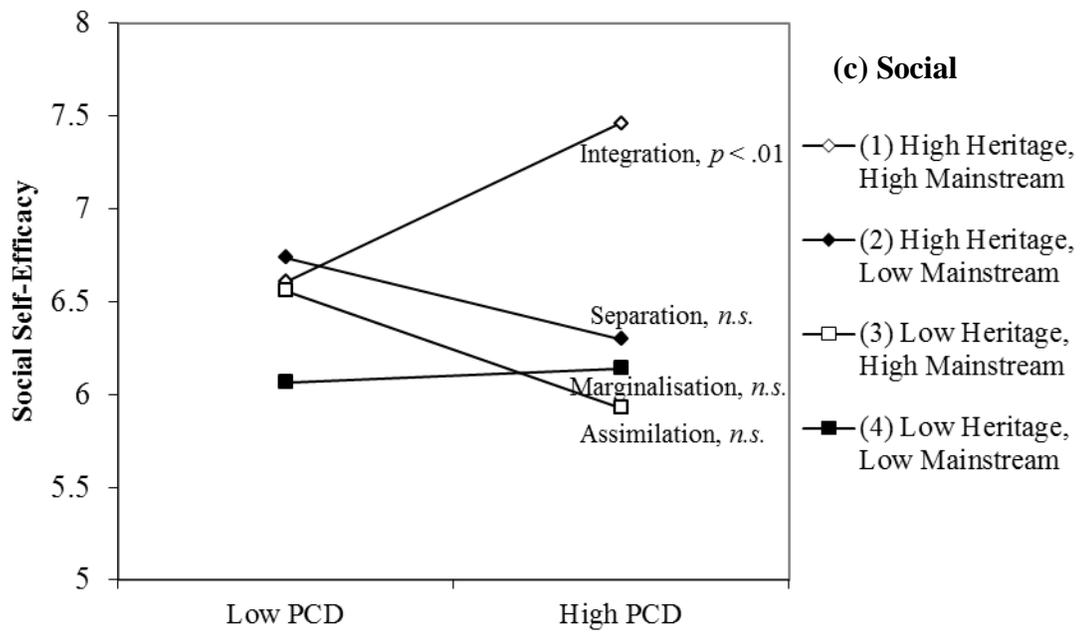


Figure 4.6. Simple slope plot showing perceived cultural distance (PCD) as a moderator to the interaction effect between heritage culture (HC) and mainstream culture (MC) orientations on (c) social self-efficacy among international students

(b) roommate and (c) social college self-efficacy. As depicted, simple slopes of an assimilation orientation (Course: simple slope = $-.44$, $t = -1.65$, Roommate: simple slope = $-.35$, $t = -1.19$, Social: simple slope = $-.28$, $t = -1.14$), a separation orientation (Course: simple slope = $.05$, $t = .23$, Roommate: simple slope = $-.12$, $t = -.53$, Social: simple slope = $-.20$, $t = -.99$) and a marginalisation orientation (Course: simple slope = $.09$, $t = .64$, Roommate: simple slope = $.04$, $t = .28$, Course: simple slope = $.04$, $t = .27$) were non-significant on all three dimensions of college self-efficacy. On the other hand, a simple slope of an integration orientation was positively significant for course (simple slope = $.31$, $t = 2.22$) and social self-efficacy (simple slope = $.38$, $t = 3.38$) and marginally significant for roommate self-efficacy (simple slope = $.29$, $t = 1.94$). Therefore, hypothesis 13 was supported only for college self-efficacy. Perceived cultural distance moderated the interaction effect of the two acculturation orientations on college self-efficacy among international students.

Hypothesis 14 examined the moderating effect of country on the 3-way interaction between the two acculturation orientations and perceived cultural distance such that the effect of the two acculturation orientations would be more pronounced among international students with high perceived cultural distance in England. The results of the 4-way interaction (heritage culture x mainstream culture x perceived cultural distance x country) in Step 5 were significant in predicting university attachment (Table 4.2) but not in predicting the three dimensions of college self-efficacy (Table 4.3). However, the results of PROCESS (Model 3) showed that the 3-way interaction effect was non-significant in both Thailand ($b = .08$, $SE = .11$, *n.s.*) and England ($b = .27$, $SE = .18$, *n.s.*)¹⁰.

Figure 4.7 demonstrates the 3-way interaction plots on university attachment separated by the two countries ((a) England and (b) Thailand). Among international students in England, as shown in Figure 4.7a, simple slopes of the four categorical acculturation orientations were not significant. On the other hand, among international students in Thailand shown in Figure 4.4b, simple slopes of an integration orientation (simple slope = $-.39$, $t = -3.10$), assimilation orientation (simple slope = -1.14 , $t = -3.15$) and marginalisation orientation (simple slope = $-.41$,

¹⁰ The covariates were gender, years in country, years in university, and age. When intergroup quality and quantity were treated as additional covariates, the three-way interaction effects were still non-significant for both Thailand ($b = .08$, $SE = .11$, *n.s.*) and England ($b = .30$, $SE = .18$, *n.s.*).

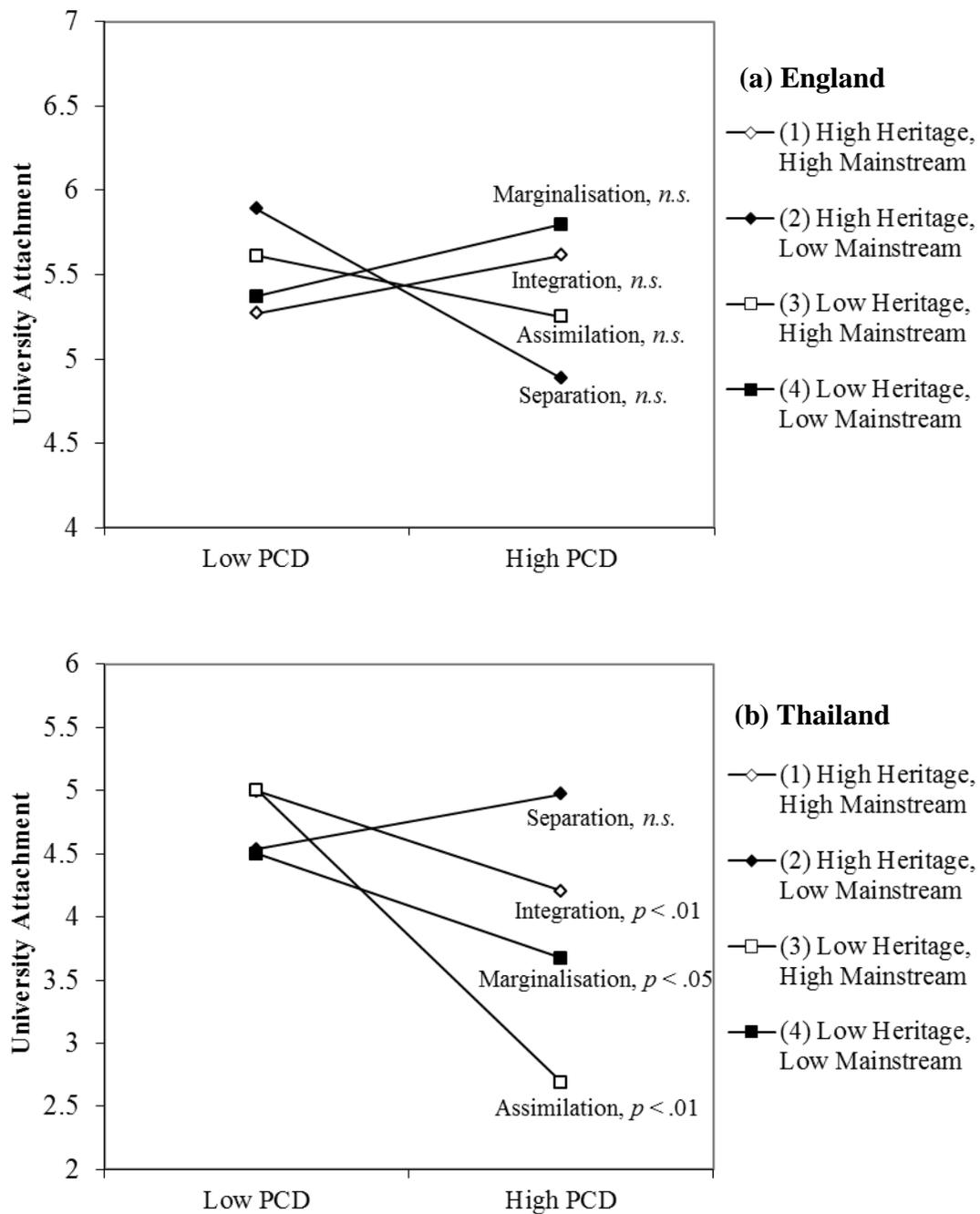


Figure 4.7. Simple slope plots showing country as a moderator to the effect of perceived cultural distance (PCD) on the interaction between heritage culture (HC) and mainstream culture (MC) orientations among international students in (a) England and (b) Thailand on university attachment.

$t = -2.48$) were negatively significant. Therefore, hypothesis 14 was partially supported only for university attachment, but the direction found was not as hypothesised. The 3-way interaction effect of acculturation orientations and perceived cultural distance differed between international students in Thailand and England in which the effect heritage culture was more pronounced for high perceived cultural distance in Thailand.

4.9 Discussion

Cultural transition into a new country can be challenging for international students (Cemalcilar & Falbo, 2008). Because an experience at the university plays the crucial role in cultural adaptation, college self-efficacy, or a confidence in one's ability to perform various university-related tasks (Solberg et al., 1993), is of a particular importance for international students' well-being and academic success. Also, for education institutions, student attachment to the university is beneficial as it enhances student satisfaction and involvement that help improve the university evaluation (France et al., 2010). This study extended the past results investigating acculturation orientations of university students and predicted that the relationships between acculturation orientations and the outcome variables, particularly university attachment and college self-efficacy, are contingent upon intergroup contact and perceived cultural distance. Country was also postulated to moderate the 3-way interactions between acculturation orientations, intergroup contact and perceived cultural distance owing to the assumption that the higher education in England exhibits a more culturally diverse environment which in turn encourages a greater degree of integrationism compared to the higher education in Thailand.

While Study 1 and 2 examined the two cultural dimensions of acculturation orientations independently, an interaction (2-way) between mainstream culture and heritage culture orientations was adopted as a measurement method in this study in accordance with the four distinct categories of acculturation orientations: integration (i.e. high mainstream with high heritage culture), assimilation (i.e. high mainstream with low heritage culture), separation (i.e. low mainstream with high heritage culture) and marginalisation (i.e. low mainstream with low heritage culture) (Berry, 1997, 2005; Demes & Geeraert, 2014). For both groups of students, the prediction that an integration orientation would be associated with the highest level of the outcome variables was not supported. Consistent with Study 1, the four categories of acculturation orientations alone are not associated with attitudinal outcomes without taking into

account the effect of country of settlement, intergroup factor (i.e. intergroup quality and quantity) and individual factor (perceived cultural distance).

4.9.1 Discussion on International Students

First, the moderating effect of intergroup contact, particularly quantity of an intergroup contact, was significant only on university attachment. Regardless of country, an assimilation orientation was associated with a low level of university attachment when intergroup quantity was low than high. Consistent with the prediction, intergroup quantity magnifies the relationship between an assimilation orientation and attachment to the university. Conversely, a separation orientation was associated with a low level of university attachment when intergroup quantity was high than low. These findings indicate that international students who highly seek to adapt to the mainstream culture but have a few contacts with domestic students are least likely to develop a sense of attachment with the university. Conversely, international students who wish to separate themselves from the host members appear to be least attached to the university when they encounter frequent contacts with the domestic students.

In support of a study by Glass et al. (2014), students who establish a few relationships with domestic students can still show a high level of attachment to the university. The moderating effect of intergroup quantity in this study thus explains how students who have fewer contacts with the domestic students can still report a strong sense of belonging to the university. Further, past research has shown that a sense of belonging to a classroom is affected by a perception that the instructor is encouraging of student participation (Freeman et al., 2007). This finding highlights the role of an instructor in enhancing a sense of belonging. Therefore, it is logical to surmise that international students may regard the university to be responsible for creating opportunities for an intergroup contact between international and domestic students. When opportunities to interact with domestic students are not sufficient, international students who wish to assimilate may decrease their attachment to the university.

Additionally, the same explanation that was provided in the previous studies on organisational commitment can potentially be applied to this finding. In particular, assimilated international students are likely to perceive the university to hold different values and goals from theirs when the university does not offer opportunities for intergroup contact as frequent as the students wish to have. This explanation may also account for the non-significant result of the

moderating effect of intergroup quality on university attachment. Since a university has less control over the quality of an interaction between the two student groups, the level of quality does not necessarily influence how different acculturation groups of international students develop their attachment to the university.

Instead, the moderating effect of intergroup quality was found to differ between international students in England and Thailand but only on the social dimension of college self-efficacy as an outcome variable of acculturation orientations, thus supporting the prediction of the 4-way interaction. Specifically, the interaction between acculturation orientations and intergroup quality was only supported in England. Similar to the above finding on intergroup quantity, an assimilation orientation showed the lowest level of social self-efficacy when intergroup quality was low than high. Put differently, international students who highly seek to endorse the British culture but experience a poor quality of interaction with the domestic students are likely to lose their confidence that they would be able to socialise with other individuals (including students and staff) outside a classroom setting. As explained by intergroup contact theory (Allport, 1954), quality of intergroup contact can enhance or lower an individual's self-esteem. In this study, the findings suggest that a poor quality of intergroup contact can lower an international student's confidence to socialise when they in fact desire to adapt to the host culture in England.

Moreover, the study supported the prediction of the moderating effect of international student perceived cultural distance, regardless of country, on college self-efficacy, but not on attachment to the university. The association between the two acculturation orientations is likely to influence student's evaluation about their performance differently depending on the degree to which international students perceive their heritage culture to be different from the mainstream culture in the host country. Prior research has emphasised that international students with low perceived cultural distance are more likely to adapt to the mainstream culture, whereas high perceived cultural distance requires more efforts to adapt. Hence, students from a highly different culture appear to retain their heritage culture to a greater degree. For example, European students (low perceived cultural distance) in the U.S. are shown to seek a greater number of friendships with domestic students and use English more frequently compared to non-European students (high perceived cultural distance) (e.g. Glass et al., 2014).

The findings were significant across all three dimensions of college self-efficacy, and the influence of an integration orientation and assimilation orientation significantly differs for international students with high perceived cultural distance. Particularly, when perceived cultural distance is high, an integration orientation is associated with highest confidence to perform university-related tasks, whereas an assimilation orientation is associated with the lowest level of confidence. In line with prior research mentioned above, international students whose culture is different from the mainstream culture do not benefit from neglecting their heritage culture in relation to college self-efficacy. Students appear to lose their confidence that they would be able to perform in class, live and socialise with other individuals. Clearly, when the two cultures are remarkably different, a strong desire to assimilate becomes a great burden for international students. However, strong endorsement of a mainstream culture can enhance college self-efficacy for high perceived culture distance students when students also strongly adhere to their own cultural orientation.

While the moderating effect of perceived cultural distance on college self-efficacy was not moderated by country, a 4-way interaction was found on university attachment. In other words, the 3-way interaction between acculturation orientations and perceived cultural distance differed between international students in England and Thailand in which the interaction was only significant in the latter country. Evidently, among low perceived cultural distance students in Thailand, the four acculturation orientations are not associated with university attachment. In contrast, when perceived cultural distance is high, students who assimilate are least likely to be attached to the university. Interestingly, students who separate appear to show the highest level of university attachment. The explanation for the significant 3-way interaction effect in Thailand may be accounted by the possibility that universities in Thailand have different acculturation expectations for international students with low and high cultural distance. On the other hand, universities in England may not hold different acculturation strategies for different groups of students based on cultural distance. Following this reasoning, in Thailand, students who wish to separate appear to develop a strong sense of belonging to the university because the university endorses a separationist strategy for international students whose culture is different from the Thai culture. When a student acculturation attitude is concordant with the acculturation strategy of the university (Piontkowski et al., 2002), a positive social relation (i.e. a sense of belonging) is thus strengthened.

4.9.2 Discussion on Domestic Students

Out of the six hypotheses examining the influence of expectation for acculturation orientations, only one hypothesis was supported for domestic students. Particularly, the 3-way interaction between expectations for the two acculturation orientations and country was found on university attachment. The findings highlighted the difference of expectation for an integration orientation between the two countries in which an integration orientation is associated with the highest level of university attachment in England but with the lowest level of university attachment in Thailand. Put differently, domestic students who expect international students to integrate are least likely to perceive a sense of belonging to the university in Thailand, but this expectation magnifies the influence on attachment to university in England. This finding supports the prediction that interactionism is more pronounced in higher education in England. Thus, domestic students who also endorse an integration orientation develop a strong attachment to the university. Nonetheless, the influence of expectations for acculturation orientations on university attachment and college self-efficacy are not contingent upon intergroup contact with international students.

Moreover, in response to the assertion that acculturation is a two-way process phenomenon (e.g. Bourhis et al., 1997; Piontkowski et al., 2002), domestic student expectations for acculturation orientations in the two countries were interpreted. The findings demonstrated that domestic students in Thailand expect international students to adapt to the Thai culture more than to retain their heritage culture. This finding is, to a certain extent, contrasting from past research which has suggested that Thai host members appear to endorse a strong sense of 'Thainess' or strong national identity (Segal et al., 2010; Sunpuwan & Niyomsilpa, 2012). This strong national identity has guided researchers to argue that host members in Thailand are likely to create a sense of otherness for immigrants and other ethnic minority populations, thus leading towards an assumption of separationism (Bourhis et al., 1997). However, the high expectation for mainstream culture reported by domestic students in Thailand can be in support of the argument on a sense of 'Thainess'. Because Thai host members adhere strongly to their national identity, they are not likely to adapt to the culture of the immigrants. Therefore, in educational settings where intergroup contact can be compulsory, Thai domestic students expect international students to adjust highly to their culture in order to work together in group work or to communicate in a daily life. In other words, while a separationist ideology towards immigration

may be favoured in Thailand, domestic students expect international students to adjust to them for the domestic students own benefits. On the other hand, domestic students in the UK reported a higher expectation for heritage culture endorsement than for mainstream culture orientation which is possibly accounted for a higher degree of multiculturalism in the country whereby cultural differences are encouraged, at least, in most situations (Taylor-Gooby & Waite, 2014).

4.10 Limitations and Future Research

Despite the significant contributions, limitations of this research should be noted. First, the research acknowledges the inconsistency in the survey distribution method employed in the two countries. Students in Thailand which completed the survey with the paper-and-pencil format may have been prone to a more socially desirable bias which could have translated into a significant higher level of expectations for heritage culture orientation and mainstream culture orientation scores among domestic students in Thailand compared to domestic students in England who completed the online survey. In this connection, cultural values have been found in influence socially desirable responding whereby collectivist individuals are generally more prone to socially desirable responding (Lalwani, Shavitt, & Johnson, 2006). Thus, social desirability should have been controlled in the future, especially when paper-and-pencil survey format is utilised.

In addition, the subsample of international students in Thailand primarily comprised of students from Asia countries with a relatively small number of western students. However, a recent report showed that over 85% of the total international students in Thailand are from Asia countries (UNESCO, 2013). Thus, this subsample is fairly representative of the overall international student population in the country. In line with this, a recent study on international students in Malaysia was analysed on a large proportion of non-western nationalities (Pandian et al., 2016). In fact, over 90% of participants were classified as non-western nationalities. In spite of a small number of students from western countries, this may not pose a serious issue to the findings. However, it limited the study to control for western nationality in the analyses.

Furthermore, with regard to the roommate dimension of college self-efficacy, a nature of roommate selection (self-selected vs. assigned roommates) can affect the outcome of intergroup contact (van Laar, Levin, Sinclair, & Sidanius, 2005). For example, international students who endorse a separation orientation may self-select to live with other international students from the

same country. In this case, at a low level of intergroup contact, international students with a separate orientation are likely to feel confident to live with other co-national students.

More profoundly, this research recognises the limitation of examining domestic students' expectations about how the overall population of international students should acculturate without taking into account the ethnicity or immigration status of international students. As highlighted by several studies, majority members can hold different expectations towards different ethnic groups and generations of immigrants (e.g. Kunst & Sam, 2014). In line with this, the study did not consider the immigration generation. The confounding effect of generation can be more pronounced in England as domestic students in England (i.e. operationalised by a criterion of passport and citizenship in this study) may have been a second generation immigrant as defined by several researchers. Generation status has also been found to interact with acculturation and influence self-efficacy of university students differently (Aguayo et al., 2011).

Considering these limitations, future research should consider cross-cultural comparison between international students of different ethnic groups and whether the relationships between acculturation orientations and the outcome variables (i.e. university attachment and college self-efficacy) vary across nationality groups. In addition, Freeman et al. (2007) suggested that self-efficacy can be a product of university attachment (referred to as a sense of belonging in their study). However, due to the data being cross-sectional, Freeman et al. (2007) called for a longitudinal research in order to establish a causal relationship between self-efficacy and university attachment. Similarly, Piontkowski, Florack, Hoelker and Obdržálek (2000) explained that individuals with high self-efficacy are more willing to integrate and seek more contacts with the intercultural group. Taken together, a longitudinal research design is necessary to establish the causal paths between acculturation, college self-efficacy and university attachment.

5. General Discussion, Implications and Limitations

In light of the current changes in the contexts of globalisation and internationalisation, work organisations and higher education institutions in both well-developed and developing countries are increasingly diverse. It is therefore necessary to identify the contexts in which acculturation orientations are likely to strengthen positive outcomes. In doing so, Berry's (1997) bidimensional acculturation paradigm was adopted in which adaptation to the dominant culture in the host country (i.e. mainstream culture orientation) and adherence to an own culture (i.e. heritage culture orientation) are formed and altered independently. Three of the studies conducted in this research provided empirical support that strong mainstream culture orientation and strong heritage culture orientation exert an influence on the outcome variables differently depending on the contexts in which intercultural contact occurs.

5.1 Influence of Acculturation Orientations among Immigrant Employees

Research in the organisational psychology field has extensively explored different foci in which a psychological bond can be formed such as with a workgroup, department and organisation. The work organisation, however, is shown to be the most central target of employee attachment and includes a cognitive identification (i.e. organisational identification) and attitudinal bond (i.e. organisational commitment) with this particular target. Consequently, the topic of organisational commitment has been examined in relation to social identities to explain how commitment is formed in relation to social identification (Meyer, Becker, & van Dick, 2006). Bringing together the bodies of work on acculturation orientations (Berry, 1997) and the multidimensional model of organisational commitment (Meyer & Allen, 1997) by building upon social identity theory (Tajfel & Turner, 1979, 1986) and the relational demography mechanism (Tsui, Egan, & O'Reilly, 1992), Study 1 and 2 supported the moderated mediation framework which shows that the influence of acculturation orientations on organisational commitment is explained by organisational identification which occurs contingent upon the organisational context that concerns the level of ethnic diversity within the workplace. Organisational identification is a cognitive perception which explains a sense of oneness that immigrant employees form with the organisation in the host country (Ashforth & Mael, 1989; Pratt, 1998).

This identification describes how these employees perceive themselves in relation to the collective social entity (i.e. organisation) which in turn enhances the strength of an affective and social relationship between the individuals and organisation (Meyer et al., 2006).

Particularly, Study 1 confirmed that the indirect effect of heritage culture orientation of acculturation on organisational commitment through organisational identification is conditional upon a multinational type of organisation, but the indirect effect of mainstream culture orientation was not supported for a non-multinational type of organisation. The findings underscored the influence of cultural diversity which was predicted to be more pronounced in multinational organisations. Study 2 extended the findings of the moderated mediation model by examining the influence of acculturation orientations and ethnic identity which were identified as the key components of cultural identity in the migration process (Phinney, Horenczyk, Liebkind, & Vedder, 2001; Schwartz, Montgomery, & Briones, 2006). In addition, on the basis of the relational demographic together with similarity-attraction paradigms (Tsui et al, 1992; Byrne, 1971), it argued that a high level of demographic similarity, particularly ethnic similarity, in the workplace can lead to positive attitudinal outcomes among employees.

The findings replicated the majority of findings in Study 1. Hypotheses on perceived ethnic similarity in the workplace were supported to be a significant moderator of the relationship between acculturation orientations and organisational commitment through organisational identification. Consistent with Study 1, immigrant employees who adhere strongly to their heritage culture are more likely to develop a commitment with the organisation when they perceive the workplace to be comprised largely of individuals from the same ethnic group. Though not supported in Study 1, the indirect effect of mainstream culture orientation on commitment was found significant when the workplace is perceived to be composed of a small number of individuals from the same ethnic group.

In addition, the moderated mediation framework was supported only on affective and normative commitment in Study 2. This finding is in line with a recent study on organisational commitment that has postulated that continuance commitment is a distinct construct from work commitment because the continuance facet, as explained by the side-bet theory (Becker, 1960), is developed in relation to an instrumental bond (Klein, Molley, & Brinsfield, 2012). In other words, a continuance facet of commitment is less related to a social bond than an employee

develops with a social unit such as an organisation. As Johnson and Chang (2006) emphasised, “‘I’ is to continuance as ‘We’ is to affective”. This assertion may explain the direct link between heritage culture orientation and continuance commitment and between ethnic identity affirmation and continuance commitment, which are not described by the process of social identity. In fact, continuance commitment is strengthened because immigrant employees who identify strongly with their heritage group are likely to be perceived as less hireable (Horverak, Bye, Sandal, & Pallesen, 2013) but less likely to develop social networks with the host members (Glazer & de La Rosa, 2008), thus having fewer job alternatives in the host country.

Moreover, the research makes a theoretical contribution by supporting the distinction between ethnic identity and acculturation orientations of immigrants. Notwithstanding that these two concepts have been referred to, and even examined, synonymously, the findings in Study 2 highlight a different influence of acculturation orientations and ethnic identity on an attitudinal outcome, particularly on organisational commitment of immigrant employees. Mirroring the definition Schwartz et al. (2006) provided, ethnic identity concerns a subjective meaning that individuals give to their ethnic group which is likely to become salient during a difficult time such as in a circumstance of discrimination and oppression. Therefore, ethnic identity, or a sense of identity to oneself, does not significantly influence a formation of positive attitudinal outcomes such as a sense of oneness immigrant employees choose to develop with the organisation or an emotional attachment with the organisation. Although ethnic identity has been defined as an important identity in diverse workplaces (Chrobot-Mason, 2004), the findings of this research did not provide support for organisational identification and commitment.

On the other hand, acculturation orientations, which involve a broad range of values and behaviours that immigrant employees use to define their social identity to others (Phinney et al., 2001), are important in the process of social identification in the workplace. Since acculturation orientations and ethnic identity are formed independently, immigrants can identify strongly with their ethnic group (i.e. high ethnic identity) without having to interact with the same ethnic members or to hold on to their heritage practices (i.e. low heritage culture orientation) (Hogg & Abrams, 1988).

In summary, Study 1 and 2 reinforce the assumptions of social identity theory (Tajfel & Turner, 1979, 1986) and verify the moderated mediation framework which identifies the

influence of acculturation orientations on affective and normative commitment through identification with the organisation depending on the organisational context of ethnic diversity. Considering cultural identification to be a deep-level attribute of an individual, ethnicity serves as a peripheral cue immigrant employees use to arrive at an assumption about other individuals' cultural orientation. In multinational organisations where the workplace is considered culturally and ethnically heterogeneous, there is likely to be a number of individuals from the same ethnic group as the immigrant employee.

This research challenges the findings of a number of past studies which suggested that cultural diversity at the workplace could reduce social cohesion among employees, leading to a poorer quality of intergroup contact and higher conflicts (e.g. Ely & Thomas, 2001, Williams & O'Reilly, 1998). Indeed, cultural diversity can strengthen a sense of oneness and social bonds in the organisation through cultural orientations. Overall, to better understand immigrant employees' organisational commitment, the empirical results highlighted the need to examine the moderating role of perceived ethnic similarity in the workplace on a relationship between acculturation orientations and commitment but not on ethnic identity regardless of its two distinct dimensions (i.e. search and affirmation).

5.2 Influence of Acculturation Orientations among International Students

Despite the growing number of studies on international students, research on this group of immigrant appears to be limited to the topic of cultural adaptation in relation to psychological well-being and social support (Bierwiazzonek & Waldzus, 2016). Study 3 provides further insight into how acculturation orientations influence attitudinal outcomes of international students. First, since past research has mainly examined on 'negative' outcomes such as discrimination and stress, university attachment and college self-efficacy were thus investigated as the positive attitudinal outcomes in this research. Particularly, university attachment was selected following the concept of organisational commitment as both of these constructs describe an emotional attachment and a sense of belongingness to a social entity (i.e. organisational for employees and university for students). University attachment and college self-efficacy are also shown to be the important indicators of the overall success of a university and of a student performance (e.g. France, Finny, & Swerdzewski, 2010; Gore, 2006; Zajacova, Lynch, & Espenshade, 2005). Second, recognising the importance of examining host member expectations

for immigrant acculturation orientations (e.g. IAM, Bourhis, Moïse, Perreault, & Senécal, 1997), the research also took into account domestic student expectations for international student acculturation orientations for an explorative purpose. Last, country of settlement (i.e. England and Thailand) was examined as a moderator in the relationships between acculturation orientations and the outcome variables. However, a discussion of this will be provided in the next section.

Beside social identity theory (Tajfel & Turner, 1986) which serves as a theoretical grounding of this research, Study 3 additionally argues on intergroup contact theory that is built upon the work of Allport (1954). University attachment is viewed an affective state that links a student's sense of belongingness to the university. For international students, the influence of an assimilation orientation (i.e. high mainstream culture and low heritage culture) on attachment to university is significantly contingent upon the quantity of intergroup contact in which high intergroup contact enhances university attachment for international students who choose to assimilate. In contrast, for students who choose to separate (i.e. low mainstream culture and high heritage culture), high intergroup contact is likely to reduce student attachment to the university. The research suggests that international students may hold an expectation for the university to fulfill the way they wish to acculturate. For example, when the university cannot provide adequate opportunities for international students to interact with domestic students, international students who wish to endorse a mainstream culture can feel less attached to the university. This moderating effect of intergroup quantity potentially explains the results in past research. For instance, Glass, Gomez and Urzua (2014) showed that international students can develop a strong sense of attachment to the university even though they develop few social bonds with the domestic students. In this case, if the students already seek to endorse a separation orientation, greater contacts with the domestic students may not encourage students to become more attached to the university but rather buffer an adverse impact on attachment.

Moreover, the moderating effect of perceived cultural distance is shown to exert an influence on a relationship between acculturation orientations and all three dimensions of college self-efficacy (i.e. course, roommate and social). Specifically, the influence of an integration orientation on college self-efficacy becomes more salient when perceived cultural distance is high. In other words, students who come from a similar culture to the host culture may not necessarily show the highest level of college self-efficacy even when they choose to integrate.

However, an integration orientation is likely to influence international students who come from a different culture to develop an enhanced level of self-efficacy to perform in class, live with roommates and socialise with other individuals in the university.

The finding on international student perceived cultural distance is, to some extent, different from the finding on immigrant employees. To recap, mainstream culture orientation appears to have a salient influence on organisational commitment when immigrant employees perceive low ethnic similarity in workplace. Taken together, an examination of a moderating effect, both intergroup contact and perceived cultural distance, does not provide a fruitful insight but is also necessary in understanding the influence of acculturation orientations among a group of international students.

Second, the findings make a notable contribution to the acculturation literature by supporting that acculturation orientations of international students are influenced by group factors and individual factors (Smith & Khawaja, 2011). Related to group factors, variations in the link between acculturation orientations and college self-efficacy of international university students are accounted by the host country or the country of settlement of an international student. Particularly, the relationship between identification with the mainstream culture and college self-efficacy varies across international students in Thailand and UK and at different levels of heritage culture orientation. For international students in Thailand, acculturation orientations predict course, roommate and social facets of college self-efficacy particularly when mainstream culture orientation is high but heritage culture orientation is low. These findings emphasize the association between assimilation and college self-efficacy, indicating that international students who strongly identify with the Thai culture but reject their heritage culture appear to be more confident to perform in class, to live well with others, and to socialize with other students and staff at the university. As acculturation is regarded as a two-way process phenomenon (Berry, 2006; Bourhis et al., 1997), the influence of strong identification with the mainstream culture may be explained by the high expectation that the domestic students in Thailand hold towards international students. Consistent with acculturation literature in the western context (e.g. Sam & Berry, 2006) and with the study on self-efficacy of Mexican American students in the U.S. (Aguayo et al., 2010), international students in UK who highly integrate to the British culture show the highest confidence to successfully perform in the university.

Related to individual factors, the present research provides an understanding of variations in a link between acculturation orientations and college self-efficacy that is accounted by perceived cultural distance among international students irrespective of the country of settlement. International students whose heritage culture is largely different from the dominant culture of the host country are more likely to gain confidence in all college-related tasks when they strongly identify with both cultures. Identification with the mainstream culture appears to be the key variable in increasing course self-efficacy for this group of international students only when they also strongly identify with heritage culture. In reserve, for international students who come from a similar culture, assimilation is likely to be associated with enhanced confidence to perform course-related tasks. When one's culture and the mainstream culture are not significantly different, an international student is likely to have a more positive attitude towards mainstream culture orientation and find it less difficulty to adapt (Galchenko & van de Vijver, 2007; Tan & Liu, 2014). Assimilation orientation is thus more pronounced in enhancing course self-efficacy among this group of international students. On the other hand, students who come from a different culture appear to find it difficult to assimilate as they still prefer to maintain their heritage culture and socialize with students from their home country (Galchekno & van de Vijver, 2007). Identification with mainstream culture and maintenance of heritage culture may empower international students with greater abilities and skills that are necessary to help them perform in class and to socialize with others, especially with host national members, during their time in the university.

5.3 Cross-National Differences between Thailand and England

Thailand and England are two nations that differ not only in terms of socioeconomic characteristics but also in national cultural values (Hofstede, 2001; House, Hanges, Javidan, Dorfman, & Gupta, 2004) and immigration movement (IOM, 2011; ONS, 2015). For these reasons, Thailand and England are justified for a cross-national comparison. At a broad level, cross-national comparison can be conducted with an exploratory and a hypothesis-testing methodological approach (van de Vijver, 2009). In this research, a cross-national comparison between immigrants in Thailand and England was carried out in two studies, Study 1 and 3.

Since empirical evidence was insufficient to postulate directional hypotheses, Study 1 rather attempted to explore differences between immigrant employees in the two countries.

While one association (i.e. a link between heritage culture and continuance commitment) was found to be significantly different, the relevant associations in the moderated mediation framework did not demonstrate significant cross-national differences. More specifically, the findings clearly suggest differences in terms of continuance commitment whereby heritage culture orientation is positively related to continuance commitment in England. However, this link is also found for immigrant employees in Thailand in Study 2. Therefore, the non-significant results of immigrant employees in Thailand in Study 1 may have been accounted for a small sample size or other limitations. Study 1 concluded with a limitation of using the selected statistical analysis (i.e. Fischer's Z test) where a more advanced statistics such as multigroup analysis should be conducted in the future. However, the moderated mediation model was empirically supported for immigrant employees in Thailand which warranted further investigation in Study 2. Study 1 and 2 also made a theoretical contribution by examining immigrant employees in a country with relatively low immigration rates.

Study 3 addressed a cross-national perspective with a hypothesis-testing approach by investigating country (i.e. England and Thailand) as a moderator on the influence of acculturation orientations on the outcome variables. The findings support an argument that the higher education system in England supports integrationism compared to the counterpart. Consequently, an influence of expectations for acculturation orientations among domestic students on university attachment varies between Thailand and England in which the effect of expectation for an integration orientation on university attachment is more pronounced in England. Students in the two countries have different expectations for international student acculturation orientations. Specifically, domestic students in Thailand expect international students to adapt to the mainstream culture orientation which may be explained by a strong national identity of Thai host members. Since Thai members do not wish to lose their identity, they perceive a benefit of having immigrants adapt to the Thai culture, especially when intergroup contact is obliged such as in educational settings. Together, the results are consistent with past research on acculturation which has argued on variations in acculturation orientation expectations held by domestic members across nations (e.g. Berry, 2006; Bourhis et al., 1997).

5.4 Implications for Organisations

Evidently, due to the increasingly diverse work milieu, it is imperative to develop awareness and understandings of cultural differences to strengthen the smooth functioning of the organisation and to enhance cross-cultural interactions and relationships among employees. This research particularly reveals the significance of ethnic similarity in workplace whereby design and implementation of cross-cultural training programs need to consider an ethnic composition in the workplace. Rather than assuming that the programs should be developed to enhance the immigrants' knowledge of the mainstream culture such as language or cultural assimilator and sensitivity training (Osman-Gani & Rockstuhl, 2009; Tung, 1987), immigrant employees, especially those in multinational organisations, may benefit more from organisational practices that support their own cultural ideals and identity.

As evidenced in this research, endorsement of heritage culture orientation can facilitate a sense of identification with and commitment (i.e. affective and normative facets) to the organisation for immigrant employees in a workplace consisting of a relatively large proportion of individuals who share a same ethnicity. Thus, in this context, organisational culture that reinforces immigrants to openly retain their cultural identity can be highly beneficial. The findings also have implications for multinational organisations which operate in different nations and employs individuals from different nationalities.

Perhaps, another significant implication is that training should not be offered only to immigrant employees. It may be, however, necessary to prescribe pertinent programs to local employees such that they can become aware of the immigrant employees' cultural ideals that exist within the organisation. Although this research did not examine local employees, there is evidence to suggest that creating an awareness of other cultures can result in a more diverse work environment where immigrant employees would not feel discriminated or prejudiced against their own cultural practices.

5.5 Implications for Higher Education

This research provides implications for universities in both western and non-western countries to develop and improve policies and programs that create intercultural environments that fit with the domestic and international students' expectations and attitudes towards acculturation. As identification with the mainstream culture is more enunciated in Thailand, universities are encouraged to support international students with programs and opportunities to

learn about Thai culture and to interact with domestic students effectively. These need to be incorporated not only to the academic-related domains such as group assignments and discussions but also to non-academic domains such as accommodation space and student organisations. Conversely, educational institutions in England may benefit from creating a multicultural environment that allows students not only to adapt to the British culture but also to practice their own heritage culture.

In England where the number of international students is relatively high in master's programmes, international students appear to have few opportunities to interact with domestic students due to a large number of international students in classroom and accommodation (Gu, Schweisfurth, & Day, 2010). This may explain the reason for a more frequent between international students. Moreover, several researchers have questioned whether internationalisation is, in fact, occurring in higher education system (e.g. Glass et al., 2014; Harrison & Peacock, 2010). The research appears to support this uncertainty in which an integration orientation, an optimal strategy for immigrants, is not beneficial for all groups of international students. Indeed, a separation orientation may be favourable for certain groups of international students. Therefore, international students should not feel compelled to have 'too much' intergroup contact or to adjust to the mainstream culture.

5.6 Limitations and Direction for Future Research

As the process of migration and acculturation are affected by a large number of factors, all of the relevant issues are still unanswered. Beside the limitations acknowledged in each of the three studies, there is a possibility of a selection bias. Despite the argument that snowball sampling is a common method in immigrant research (Arends-Tóth & van de Vijver, 2007), certain groups of immigrants may have been excluded in the studies. For instance, because the surveys were presented in English, international students in England who did not complete the questionnaire due to it being in English may have had no desire to adapt to the mainstream culture. Similarly, immigrant employees who participated through the hyperlink posted on expatriate-related websites or received an invitation from a local network may have already sought a contact with local members. Therefore, future research needs to develop a 'less biased' research design that rigorously considers various issues in selection bias.

Moreover, because this research broadly defines immigrant employees as employees who are not citizens of the settlement country, it did not take into account the distinguishing differences between ‘traditional or assigned expatriates’ and ‘self-initiated expatriates’ which have impact on various aspects including intention to stay in the host country, approach to acculturate and work-related attitudes (Doherty, Dickmann & Mills, 2011; Przytula, 2015). The motives for migration and intention to stay may function as a moderator of a relationship between acculturation and organisational commitment, thus warranting a further investigation. For international students, acculturation orientations are shown not only to differ between non-western and western ethnic groups but also differ within non-western groups (e.g. western Asia and southern Asia) (Glass et al., 2014). Variations in acculturation orientations are also applied to immigrant employees. Therefore, future research needs to carry out a multilevel analysis on various nationalities of immigrants.

Despite these limitations, the three studies collectively shed light on the mechanisms and the contexts in which acculturation orientations are related to attitudinal outcomes of immigrant employees and international students. However, cross-national research still needs to be carried out in order to replicate the proposed moderated mediation framework on immigrant employees in other countries. Because cultural identity includes acculturation orientations, ethnic identity and ‘other cultural values’ (Schwartz et al., 2006), cultural values at individual level should also be investigated in order to provide a comprehensive understanding on the influence of an immigrant’s self-identity during the process of an intercultural contact in the host country. In line with this, Taras, Roney and Steel (2013) have argued that acculturation is consisted of both artifact and value levels of acculturation. The artefact level concerns the visible part of acculturation whereas the value level concerns cultural values such as values described in Hofstede’s (Hofstede, 2001) and GLOBE (House, Hanges, Javidan, Dorfman, & Gupta, 2004) cultural dimensions. Following the definition given by Taras et al. (2013), the concept of acculturation orientations examined in the present research mainly explains the artifact element of acculturation such as language, friends and traditions. Therefore, culture values of an immigrant together with changes in cultural values should be examined in future studies.

6. Conclusions

“I think of myself not as a unified cultural being but as a communion of different cultural beings.” (Sparrow, 2000, p. 190)

The above quotation exemplifies an immigrant standpoint that migration does not necessarily demand immigrants to blend in their own culture with the dominant culture or to neglect their heritage culture. The two cultural orientations (i.e. heritage culture and mainstream culture) within a process of an intercultural contact or interaction, known as acculturation orientations, exist independently as has been well emphasised in acculturation research (Berry, 1997; Ryder, Alden, & Paulhus, 2000). Nonetheless, attention from both public and academic have rather focused on the importance of adaptation to the mainstream culture in the host country such as on cross-cultural adaptation of expatriates (Black, Mendenhall, & Oddou, 1991) and adaptation of international students. This thesis, however, recognised the significance of one’s endorsement of heritage culture and thus attempted to examine the contexts in which the two cultural orientations influence positive attitudinal outcomes of the two groups of immigrants namely immigrant employees and international students. The intercultural contact that these two groups face is relatively inevitable due to the nature of work and learning where employees and students are obliged to work in groups.

The present research provide empirical evidence that supports an argument that endorsement of heritage culture can link to positive attitudinal outcomes particularly to commitment to a work organisation among immigrant employees and to attachment to university and college self-efficacy among international students. However, the link between heritage culture and these outcomes is not a direct association. In work settings in Thailand, the link between maintenance of own culture and organisational commitment, especially ‘want-to’ and ‘have-to’ facets, is better understood in a context of ethnic diversity in workplace. Building upon social identity theory (Tajfel & Turner, 1986) and relational demographic mechanism (Tsui & O’Reilly, 1989), the ethnic diversity context influences immigrant employees to develop a sense of oneness with the workplace which then leads to an emotional attachment with and obligation to the organisation. While these findings were empirically supported among immigrant

employees in Thailand, cross-national differences emerged in this research limit the same interpretation to be made for immigrant employees in England.

Furthermore, in higher education institutions, the influence of acculturation orientations on university attachment and college self-efficacy largely depends on an intergroup contact with domestic students and also on the degree to which one's heritage culture is distinct from the mainstream culture (i.e. cultural distance). The overall findings also indicate that the positive influence of mainstream culture adaptation is influenced by the degree to which an international student chooses to maintain their heritage culture and by the country of settlement.

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Appendix A Measures

Acculturation Orientation (Vancouver Index Acculturation VIA, Ryder, Alden, & Paulhus, 2000) in Study 1 and Study 2

Please indicate your degree of agreement or disagreement for each of the following statement. Many of these statements will refer to your ‘heritage culture’, meaning the original culture of your family. It may be culture of your birth, the culture in which you have raised, or any culture in your family background. If there are several, pick the one that has influenced you most. If you do not feel that you have been influenced by any other culture, please name a culture that influenced previous generations of your family.

Your heritage culture is.....

Strongly Disagree			Neutral			Strongly Agree
1	2	3	4	5	6	7

1. I often participate in my heritage cultural traditions
2. I often participate in mainstream Thai/British cultural traditions
3. I would be willing to marry a person from my heritage culture
4. I would be willing to marry a Thai/British person
5. I enjoy social activities with people from the same heritage culture as myself
6. I enjoy social activities with typical Thai/British people
7. I am comfortable interacting with people of the same heritage culture as myself
8. I am comfortable interacting with typical Thai/British people
9. I enjoy entertainment (e.g. movies, music) from my heritage culture
10. I enjoy Thai/British entertainment (e.g. movies, music)
11. I often behave in ways that are typical of my heritage culture
12. I often behave in ways that are typically Thai/British
13. It is important for me to maintain or develop the practices of my heritage culture
14. It is important for me to maintain or develop Thai/British cultural practices
15. I believe in the values of my heritage culture
16. I believe in mainstream Thai/British values
17. I enjoy the jokes and humor of my heritage culture
18. I enjoy Thai/British jokes and humor
19. I am interested in having friends from my heritage culture
20. I am interested in having Thai/British friends

** Thai/British = Thai for immigrant employees in Thailand and British for immigrant employees in England

Heritage culture orientation: Items 1,3,5,7,9,11,13,15,17,19

Mainstream culture orientation: Items 2,4,6,8,10,12,14,16,18,20

Acculturation Orientation (Demes & Geeraert, 2014) in Study 3

In your opinion, to what extent do you agree or disagree with the following statements about me/international students in Thailand/England? It is important for me/international students to

....

1	2	3	4	5	6	7
Strongly disagree	Disagree	Somewhat Disagree	Neither	Somewhat agree	Agree	Strongly agree

1. To have Thai/British friends
2. To have friends from my/their home country
3. To take part in Thai/British traditions
4. To take part in traditions of my/their home country
5. To develop Thai/British characteristics
6. To hold on to my/their home country's characteristics
7. To do things the way Thai/British people do
8. To do things the way people in my/their home country do

** Thai/British = Thai for students in Thailand and British for students in England

Heritage culture orientation: Items 2,4,6,8

Mainstream culture orientation: Items 1,3,5,7

College Self-Efficacy (College Self-Efficacy Inventory CSEI, Solberg et al., 1993) in Study 3

The following items concern your confidence in various aspects of university. Please indicate how confident you are as a student that you could successfully complete the following tasks.

1	2	3	4	5	6	7	8	9	10
Not at all confident		Slightly confident		Somewhat confident			Moderately confident		Extremely confident

1. Make new friends at university
2. Divide housework tasks (such as cleaning) with others you live with
3. Talk to university staff
4. Manage time effectively
5. Ask a question in class
6. Participate in class discussions
7. Get a date when you want one
8. Research a paper/assignment
9. Do well on exams
10. Join a student organisation
11. Talk to professors
12. Join a sports team

13. Ask a professor a question
14. Take good lecture notes
15. Get along with others you live with
16. Divide space in your residence
17. Understand your textbooks
18. Keep up to date with your schoolwork
19. Write course papers
20. Socialize with others you live with

Ethnic Identity (The Multigroup Ethnic Identity Measure MEIM, Phinney, 1992) in Study 2

People come from many different countries and cultures, and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of ethnic groups are Hispanic or Latino, Black or African American, Asian American, Chinese, Filipino, American Indian, Mexican American, Caucasian or White, Italian American, and many others. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

In terms of ethnic group, I consider myself to be

Strongly Disagree
1

2

3

4

Strongly Agree
5

1. I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs
2. I am active in organisations or social groups that include mostly members of my own ethnic group
3. I have a clear sense of my ethnic background and what it means for me
4. I think a lot about how my life will be affected by my ethnic group membership
5. I am happy that I am a member of the group I belong to
6. I have a strong sense of belonging to my own ethnic group
7. I understand pretty well what my ethnic group membership means to me
8. In order to learn more about my ethnic background, I have often talked to other people about my ethnic group
9. I have a lot of pride in my ethnic group
10. I participate in cultural practices of my own group, such as special food, music, or customs
11. I feel a strong attachment towards my own ethnic group
12. I feel good about my cultural or ethnic background

Ethnic identity search: Items 1,2,4,8,10

Ethnic identity affirmation: Items 3,5,6,7,9,11,12

Intergroup Quality

Overall, how is your contact with international students/domestic students? For each of the number (1 to 6), please circle the number that best describes the quality of contact with international students.

1. Unequal status	1	2	3	4	5	6	Equal status
2. Involuntary	1	2	3	4	5	6	Voluntary
3. Superficial	1	2	3	4	5	6	Intimate
4. Pleasant	1	2	3	4	5	6	Unpleasant
5. Competitive	1	2	3	4	5	6	Cooperative
6. Negative	1	2	3	4	5	6	Positive

Intergroup Quantity

How often do you engage in the following activities with international students/domestic students? How often do you

1	2	3	4	5	6	7
Never	Rarely	Occasionally	Sometimes	Frequently	Usually	All the time

1. Talk to and engage in informal conversations with international/domestic students
2. Study or do other assignments/projects with international/domestic students
3. Do things socially with international/domestic students (such as movies, parties, meals)

Organisational Commitment

Please indicate the degree to which you agree or disagree with the following statements regarding your organisation where you are currently employed.

Strongly Disagree			Neutral			Strongly Agree
1	2	3	4	5	6	7

Affective Commitment (AC)

1. I would be happy to spend the rest of my career with this organisation
2. I really feel as if this organisation's problems are my own
3. I do not feel a strong sense of belonging to my organisation (r)
4. I do not feel emotionally attached to this organisation (r)
5. I do not feel like part of the family at my organisation (r)
6. This organisation has a great deal of personal meaning for me

Continuance Commitment (CC)

1. Right now, staying with my organisation is a matter of necessity as much as desire
2. It would be very hard for me to leave my organisation right now, even if I wanted to
3. Too much in my life would be disrupted if I decided to leave my organisation now

4. I feel that I have too few options to consider leaving this organisation
5. If I had not already put so much of myself into this organisation, I might consider working elsewhere
6. One of the few negative consequences of leaving this organisation would be the scarcity of available alternatives

Normative Commitment (NC)

1. I do not feel any obligation to remain with my current employer (r)
2. Even if I were to my advantage, I do not feel it would be right to leave my organisation now
3. I would feel guilty if I left my organisation now
4. This organisation deserves my loyalty
5. I would not leave my organisation right now because I have a sense of obligation to the people in it
6. I owe a great deal to my organisation

Organisational Identification

Please indicate the degree to which you agree or disagree with the following statements regarding your organisation where you are currently employed

Strongly Disagree		Neutral		Strongly Agree
1	2	3	4	5

1. When someone praises my organisation, it feels like a personal compliment
2. When someone criticizes my organisation, it feels like a personal insult
3. I am very interested in what others think about my organisation
4. When I talk about my organisation, I usually say “we” rather than “they”
5. My organisation’s successes are my successes
6. If a story in the media criticized my organisation, I would feel embarrassed

University Attachment

In your opinion, to what extent do you agree or disagree with the following statements about your university?

1	2	3	4	5	6	7
Strongly disagree	Disagree	Somewhat Disagree	Neither	Somewhat agree	Agree	Strongly agree

1. I am pleased now about my decision to attend this university in particular
2. I wish I were at another university (r)
3. Lately, I have been giving a lot of thoughts to transferring to another university (r)

Perceived Cultural Distance

Think about your home country and Thailand/England. In your opinion, how different or similar are these two countries in terms of

1	2	3	4	5	6	7
Very similar	Similar	Somewhat similar	Neither	Somewhat different	Different	Very different

1. Climate (temperature, rainfall, humidity)
2. Natural environment (plants and animals, pollution, scenery)
3. Social environment (size of the community, pace of life, noise)
4. Living (hygiene, sleeping practices, how safe you feel)
5. Practicalities (getting around, using public transport, shopping)
6. Food and eating (what food is eaten, how food is eaten, time of meals)
7. Family life (how close family members are, how much time family spend together)
8. Social norms (how to behave in public, style of clothes, what people think is funny)
9. Values and beliefs (what people think about religion and politics, what people think is right or wrong)
10. People (how friendly people are, how stressed or relaxed people are, attitudes toward foreigners)
11. Friends (making friends, amount of social interaction, what people do to have fun and relax)
12. Language (learning the language, understanding people, making yourself understood)

Appendix B Additional Analysis in Study 2

Table Appendix B1

Hierarchical regression analysis results on organisational identification and organisational commitment in Study 2 (N = 358) excluding job satisfaction

Variables	Organisational Identification		Organisational Commitment						
			Affective		Continuance		Normative		
	<i>B(SE)</i>	β	<i>B(SE)</i>	β	<i>B(SE)</i>	β	<i>B(SE)</i>	β	
	Model 1		Model 2		Model 3		Model 4		
Step 1									
Western nationality ^a	-.14 (.04)	-.16**	-.08 (.05)	-.09	-.12 (.05)	-.14*	-.07 (.05)	-.07	
Age	-.00 (.00)	-.05	.00 (.01)	.03	.00 (.00)	.01	-.01 (.01)	-.07	
Time in country	.02 (.01)	.13*	.02 (.01)	.11	.02 (.01)	.13*	-.00 (.01)	-.02	
<i>R</i> ²	.04		.02		.03		.01		
<i>F</i>	4.70**		2.13		3.76*		1.30		
Step 2									
Heritage culture	-.08 (.10)	-.05	-.18 (.09)	-.11*	.22 (.11)	.14*	.09 (.10)	.06	
Mainstream culture	.13 (.08)	.09	.18 (.07)	.10*	.06 (.08)	.04	.14 (.08)	.09	
EI search	.08 (.07)	.08	-.09 (.06)	-.08	.10 (.07)	.10	.01 (.07)	.01	
EI affirmation	.13 (.08)	.13	.07 (.07)	.06	-.20 (.08)	-.18*	-.02 (.07)	-.02	
PES	-.00 (.02)	-.01	-.01 (.02)	-.02	.03 (.02)	.07	.02 (.02)	.05	
Org. Identification			.83 (.05)	.69**	.11 (.06)	.10	.63 (.05)	.55**	
ΔR^2	.04		.48		.04		.32		
ΔF	2.62*		55.93**		2.56*		27.22**		
Step 3									
Heritage x PES	.21 (.05)	.28**	-.07 (.05)	-.07	-.03 (.06)	-.03	-.04 (.05)	-.04	
Mainstream x PES	-.13 (.04)	-.17**	.02 (.04)	.03	.10 (.04)	.12*	.03 (.04)	.04	
EI search x PES	.02 (.03)	.03	-.04 (.03)	-.07	.01 (.03)	.02	-.05 (.03)	-.10	
EI affirmation x PES	-.06 (.04)	-.12	.01 (.03)	.02	-.01 (.04)	-.01	.01 (.04)	.02	
ΔR^2	.06		.01		.01		.01		
ΔF	6.30**		1.65		1.32		1.31		

* $p < .05$, ** $p < .01$

Appendix C Additional Analysis in Study 3

In this Appendix, ethnicity was treated as a control variable. Domestic students were categorised into -1 = Non- Thai ethnicity (for Thai subsample) or non- White ethnicity (for England subsample) and 1= Thai ethnicity (for Thai subsample) or White ethnicity (for England subsample). Though all domestic students in Thailand (100%) reported having an Asian/ Thai ethnicity, domestic students in England comprised different ethnicities. When ethnicity was included, there were two changes compared to the results in Table 4.4 and Table 4.5. First, the main effect of country on course, roommate and social college self-efficacy changed from being significant to non-significant. Second, the interaction between expectation for heritage culture orientation and intergroup quality on social college self-efficacy became significant when ethnicity was included. Thus, including ethnicity in the analysis did not change the overall significance of the results. In other words, the significance of results regarding hypothesis testing did not change whether ethnicity was controlled.

Table Appendix C1

Summary of hierarchical regression results predicting university attachment among domestic students (N = 300) including ethnicity as a control variable

Step	Variables	University Attachment	
		B(SE)	β
1	Gender	-.14 (.08)	-.10
	Age	.02 (.06)	.03
	University year	-.14 (.09)	-.11
	Ethnicity	-.26 (.09)	-.17**
		$R^2 = .04^*$	
2	EHC	.03 (.11)	.02
	EMC	-.11 (.10)	-.09
	Country	-.21 (.11)	-.15*
	Quality	.32 (.11)	.17**
	Quantity	.00 (.06)	.00
		$\Delta R^2 = .05^*$	
3	EHC x EMC	-.04 (.05)	-.05
	EHC x Country	.04 (.11)	.03
	EMC x Country	-.08 (.10)	-.07
	EHC x Quality	.28 (.15)	.17
	EMC x Quality	-.20 (.14)	-.13
	EHC x Quantity	-.12 (.09)	-.13
	EMC x Quantity	.10 (.08)	.13
		$\Delta R^2 = .02$	
4	EHC x EMC x Country	-.14 (.06)	-.19*
	EHC x EMC x Quality	.01 (.06)	.01
	EHC x EMC x Quantity	-.01 (.04)	-.03
		$\Delta R^2 = .03^*$	
5	EHC x EMC x Quality x Country	.06 (.07)	.08
	EHC x EMC x Quantity x Country	.03 (.05)	.07
		$\Delta R^2 = .00$	

* $p < .05$, ** $p < .01$;

Note: EHC = Expectation for heritage culture orientation, EMC = Expectation for mainstream culture orientation

Table Appendix C2

Summary of hierarchical regression results predicting three domains of college self-efficacy among domestic students ($N = 300$) including ethnicity as a control variable

Step	Variables	College Self-Efficacy					
		Course		Roommate		Social	
		<i>B</i> (<i>SE</i>)	β	<i>B</i> (<i>SE</i>)	β	<i>B</i> (<i>SE</i>)	β
1	Gender	-.02 (.09)	-.01	.10 (.10)	.06	.22 (.10)	.13*
	Age	.16 (.07)	.16*	-.06 (.07)	-.06	.10 (.07)	.09
	University year	.05 (.10)	.03	.09 (.11)	.06	.02 (.11)	.01
	Ethnicity	-.21 (.10)	-.12*	-.14 (.11)	-.08	-.09 (.11)	-.04
		$R^2 = .04^*$		$R^2 = .01$		$R^2 = .03$	
2	EHC	-.01 (.13)	-.00	-.10 (.13)	-.06	.04 (.14)	.02
	EMC	.15 (.11)	.10	.29 (.12)	.19*	.10 (.12)	.06
	Country	-.16 (.12)	-.10	-.20 (.13)	-.12	-.21 (.14)	-.12
	Quality	.11 (.13)	.05	.28 (.13)	.12*	-.02 (.14)	-.01
	Quantity	.19 (.07)	.17**	.22 (.07)	.18**	.31 (.08)	.24**
		$\Delta R^2 = .06^{**}$		$\Delta R^2 = .10^{**}$		$\Delta R^2 = .08^{**}$	
3	EHC x EMC	.03 (.06)	.03	.02 (.07)	.02	.08 (.07)	.08
	EHC x Country	.05 (.13)	.03	.02 (.14)	.01	-.14 (.14)	-.08
	EMC x Country	-.15 (.12)	-.10	.01 (.13)	.01	.04 (.13)	.03
	EHC x Quality	-.09 (.17)	-.05	-.08 (.18)	-.04	-.39 (.19)	-.19*
	EMC x Quality	-.10 (.16)	-.06	.10 (.17)	.06	.12 (.17)	.06
	EHC x Quantity	-.08 (.10)	-.07	.03 (.11)	.03	.04 (.11)	.03
	EMC x Quantity	.02 (.09)	.02	-.13 (.09)	-.14	-.06 (.10)	-.06
		$\Delta R^2 = .02$		$\Delta R^2 = .01$		$\Delta R^2 = .03$	
4	EHC x EMC x Country	-.05 (.07)	-.06	.04 (.07)	.04	-.03 (.08)	-.03
	EHC x EMC x Quality	-.05 (.07)	-.05	-.04 (.08)	-.04	-.11 (.08)	-.10
	EHC x EMC x Quantity	.04 (.04)	.09	-.04 (.05)	-.07	.02 (.05)	.04
		$\Delta R^2 = .00$		$\Delta R^2 = .00$		$\Delta R^2 = .01$	
5	EHC x EMC x Quality x Country	-.03 (.09)	-.03	-.01 (.09)	-.01	-.07 (.09)	-.07
	EHC x EMC x Quantity x Country	.06 (.06)	.12	.12 (.06)	.22	.04 (.07)	.07
		$\Delta R^2 = .00$		$\Delta R^2 = .01$		$\Delta R^2 = .00$	

* $p < .05$, ** $p < .01$;

Note: EHC = Expectation for heritage culture orientation, EMC = Expectation for mainstream culture orientation