

Collectivism's Effect on Volunteerism, A Case Study of Japanese employees

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일본의 집단문화의 봉사정신의 관계: 글로벌 IT기업 직원 중심으로

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Abstract In this research, Collectivism's influence on Japanese employee's volunteerism in IT Multinational Enterprise (MNE) was investigated with empathy mediating. Previous research on Hofstede's cultural dimensions were mostly conducted at national levels. However, in this study, Yoo's Cultural value Scale (CVSCALE) was used to analyze collectivistic tendencies at individual levels and its influence on volunteerism. A total of 220 self-administering online surveys were distributed to IT MNE employees in Tokyo, Japan for three weeks period. 160 usable surveys were collected and analyzed with SPSS 21.0. Findings indicate collectivism positively influenced volunteerism in individuals with empathy as possible antecedent of volunteerism. In conclusion and application, the significance of this research lies in indicating collectivism's positive influence on volunteerism and empathy as possible antecedents of volunteerism in Japanese employees even though Japan has displayed stronger individualism than the rest of East Asian neighbors.

Key Words : Collectivism, Volunteerism, Empathy, Hofstede, Prosocial behavior

요약 본 연구는 홉스테드의 집단적 문화가 개인의 봉사정신에 미치는 영향 및 개인의 공감능력의 매개효과를 확인하는데 목적을 두고 분석하였다. 봉사활동과 관련된 요인들은 다양하지만 본 연구에서는 집단적문화와 개인의 공감능력 요인의 봉사활동과의 연관성을 밝혀보고자 하였다. 홉스테드의 문화차원인 집단적 문화는 아시아국가에서 높게 나타났으며 대부분의 관련 선행연구는 국가별 차원에서 분석되었다. 본 연구는 문화적 차원을 개인적 차원으로 설문화한 Yoo's Cultural Value Scale (CVSCALE)을 일본 IT계 대기업 직원들 220명 대상으로 자기기업식 설문지를 온라인으로 3주동안 수집, SPSS 21.0을 통해 통계분석 했으며 결과는 다음과 같다. 첫째, 일본의 집단문화는 봉사활동에 긍정적 (+)영향을 미친다는 결과가 확인되었다. 둘째, 개인의 공감능력이 집단적문화와 봉사활동을 완전 매개한다는 결과를 발견할수 있었다. 본 연구 결과를 통해 개인의 집단적 문화성향이 봉사활동에 긍정적 영향, 즉 조직에 긍정적 영향을 준다는 점을 검증하였다. 본 연구를 통해 최근 개인적 문화성향이 강해진 일본에서도 집단적 문화성향과 공감능력이 봉사활동의 선행요인이란 새로운 시사점을 제공하였으며 개인의 공감능력 훈련 및 교육을 제도화하여, 개인 및 그룹차원의 성과를 향상하도록 제시하였다.

주제어 : 집단문화, 홉스테드, 봉사, 공감능력, 일본

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Received August 11, 2021

Accepted November 20, 2021

Revised September 18, 2021

Published November 28, 2021

1. Introduction

Hofstede defined culture as "collective programming of the mind that distinguishes the members of one group or category of people from others". His Seminal work on defining national culture was carried out by analyzing individual data collected from over 50 countries. Hofstede categorized culture into six dimensions of individualism vs. collectivism, power distance, uncertainty avoidance, masculine and feminine, long term orientation vs. short term orientation and indulgence and restraint. Of the six categories, Collectivism vs. Individualism garnered much attention due to its distinct differences between western and eastern countries. Notably western or U.S, Canada and European nations and Eastern, such as Asian, South America and part of African nations were often grouped and investigated for differences and alike. In the last few decades, research on the topic of culture focused mainly on analyzing its applicability to business etiquette, communication styles and management protocols. Much on the topic resided from North America as it represented western individualism. To its counter, Eastern or Collectivism data were collected mostly from China[1]. However, little attention has been given to individual differences amongst clustered regions within the Asia continent. With globalization and interconnectivity heightened by advancement in technology, one can easily access and connect online for business and work purposes. Due to such hyperconnectivity, sensitivity towards cultural differences and ways to communicate and work in effective partnership has become an area of utmost interest and importance. The differences within previously grouped clusters or regions are now distinct as in the case of East Asia. In Asia, countries such as South Korea, Taiwana and China saw tremendous economic growth and each country became major global player in

world economy and business market. One must understand the cultural differences exhibited in behaviors such as volunteerism and empathy in each distinctive country if wish to conduct successful business in the region. Volunteerism is a type of prosocial behavior that is carried out voluntarily. It is an act of helping others or offering of help and is often value driven social exchange. In collectivistic culture such offers of help will be readily given since harmoniously coexisting and societal good supercedes that of individual interests. Such collectistic tendencies will also enhance individual's emotional ability to relate to other's emotions also known as empathy. The notion of "we" is a concept taught from early age in collectivistic culture and displaying proper mannerism to align with societal expectations and norm are commonly practiced in collectivistic culture. Japan, like its neighbors, Korea and China are collectivistic in nature. However, due to economic development and technological advancement, it is becoming less collective in nature[2]. In Hofstede's research Japan scored lowest or displayed least collective nature than Korea or China. Thus, one of the aim of the research is examine if Japan still holds its collectivistic culture as it did when Hostede examined decades ago. Japan experienced an amazing economic growth in the region and the research is to verify if Japan is cultural distinctive, meaning more individualistic than its nearby neighboring collectivistic countries of China and Korea. Therefore in this research, the goal is to investigate the collectivistic cultural implication on volunteerism and empathy in country of Japan.

2. Theoretical Background and Prior Research

2.1 Volunteerism

Volunteerism is defined as a distinct form of helping[3]. Volunteerism is a form of pro-social behavior that is voluntary and carried out in either unplanned or planned fashion. Volunteering is type of work which "human effort that adds value to goods and services"[4]. In this research we focus on both informal and formal types of volunteering. Volunteers freely and willing give their time and energy for the benefit of others. Almost always unpaid, volunteers participate in productive activity and give their time and resources willingly. Also when inquired for reasons for volunteering, people often speak with ethical mindset. "I feel it is important to help others"; "I feel compassion towards people in need"; "I can do something for a cause that is important to me"[5]. These statements signifies most social exchanges are value driven and are guided by motives for behavior other than greed or monetary gains in individuals.

2.2 Collectivism

In a collectivistic society, one's individual interest is often set aside for the group's interest and well-being. Societal groups (i.e. family, neighborhood, schools, employer, etc) to harmoniously coexist is important. In addition, sustaining social order by ways of long term planning and cooperation, humility and self-restraint are virtues held in high esteem and practiced commonly in collectivistic individuals. In addition, caring for the disenfranchised groups, ie. elderly, the sick and the young, are mutually understood and carried out in collective societies. Thus, One can argue in collectivistic culture, acts of help or volunteerism will be displayed higher and practiced regularly than non collectivistic culture since helping others is expected from one another as a social norm. For individuals in collective culture, offering help is necessary whenever possible for the betterment

of societal group and to keep society in working order.

2.3 Empathy

Empathy is the ability to take the perspective of others and to feel their emotions. It is considered a general emotional ability and viewed as a positive trait to portray in relations with others in business settings[6-8]. The concept of empathy has been researched extensively in both the counseling and psychotherapy fields[9], and scholars view it as a cognitive and affective experience that varies with the situation [6]. In this study, empathy or empathetic emotion defined as one of four constructs of emotional intelligence (EI) is utilized to empirically examine its influence on volunteerism, a prominent pro-social behavior. Salovey and Mayer (1990) and Goleman (1996) defined empathy as the ability to appraise and recognize the emotions of others. Such an ability can improve communication, cooperation, teamwork and other individual and group level performance measure[10,11]. Therefore, it is the goal of this research to see if empathy can mediate the collectivism and volunteerism amongst Japanese employees.

2.4 Japan

Japan is an island country in East Asia and is 11th populous country in the world with population of 125.47 million people. Tokyo is country's capital and its greater area is the most populous metropolitan area in the world with more than 37 million residents. Japan is a strong economic super power with its economy being the third largest in the world by nominal GDP [1]. A global leader in both electronics and automotive industries, Japan has made significant contributions to 21st century science and technology advancement. Also Japan holds world's highest life expectancy and literacy rate

among its population.

According to Hofstede, Japanese are always conscious of their hierarchical position in any social setting and act accordingly, but not as hierarchical as other Asian cultures. [2] Also, there is a strong notion in education system that everybody is born equal and anyone can get ahead and become anything if he works hard enough. [2] Compared to other Asian cultures, Japan is less collective oriented culture with not having extended family system which forms a base of more collectivistic societies. Japanese are known for their fierce loyalty to their companies but company loyalty is something people have chosen for themselves, which is an individualist thing to do[2]. One can say Japanese in-group is situational. Japan is in this regard distinctly different from neighboring countries of East Asia. In this research, we gather data from one the largest IT multinational corporation based in Japan. The targeted employees represent the modern, forwarding thinking, educated and younger population of Japan. With such representation, it is worth examining if Japanese are still collectivistic in nature. In addition, this research aim to analyze if individual collectivism will influence one's volunteerism mediated by empathy in Japanese employees. The findings will verify if Japanese are still influenced by its collectivistic cultural tendencies or results will indicate a change in Japanese.

2.5 Prior research on the relationship between variables

2.5.1 The relationship between Collectivism and Volunteerism

Collective societies prioritize the desires and goals of a group over that of an individual. These societies are less self-centered and carry social values that work best for a community or a society at large. In Collective culture, helping others and asking for help from others is not only encouraged but viewed as essential.

Whether out of spontaneous action or motivated by individual's desire, offering help is accepted as the norm in collectivistic culture given the fact that well-being of all, is the desired state for Collective culture.

Previous studies have found people from different countries have varying participation rate in voluntary services[12]. The reason is that the individual decision to participate in volunteerism include not only social factors such as following social regimes but also cultural values[12]. The findings suggest cultural values also influence how individuals decide to take part in offering help or volunteering. It is worth noting that most of the research on the relationship between values and volunteering has been conducted in the context of western cultures[12]. Little attention has been given to importance of Confucian values. Confucianism is one of the dominating philosophical ideologies influencing East Asian nations and its culture[13]. In Japan, Confucianism influenced greatly in shaping the country's culture for thousands of years. Thus, it is expected that Confucian values influence how Japanese decide to carry out social behaviors inclusive of volunteering. Wilson further explained cultural value impacting prosocial behavior as Cultural Capital. The concept of capital implies a resource or factor input that facilitates production but is not consumed or otherwise used up in production[14]. At a cultural level, capital consists of attitudes, knowledge, and preferences that may be embodied in social practices[4]. Cultural capital produces symbolic goods such as titles, honors or other 'social profits' which in turn social esteem, which is denied to those lacking cultural capital[4]. Thus collective culture is defined as cultural capital for Japanese and as such, collective culture, due to its values of harmony, cooperation and helping others for the betterment of all, will exhibit higher volunteering behaviors in required situations. Thus in MNE,

Japanese employees influenced by collectivism will exhibit high volunteering behaviors in work settings.

2.5.2 The relationship between Collectivism and Empathy

Culture is how the world is perceived and organized by a group of people. For this research purpose, we define culture at the national or societal level of analysis. Hofstede's research on culture is by far the most cited work to date. He defined culture as a "collective programming of the minds" and stated culture affects work-related values, attitudes, and behavior. He further stated that each culture includes a common code or language, a common heritage, history, social organization, set of norms, knowledge, attitudes, values, beliefs, objects, and patterns of perception that are accepted by a particular group. Culture, he also argued, originates from the social environment, and is passed on from one generation to the next[2]. Collectivistic countries desire harmony and societal wellbeing over individual interests and desires. Often these countries are less self-centered and hold social values which revolves around what is best for the community.

As employees are increasingly working in cross-border and culturally diverse environments, the importance of understanding how collectivism or empathy is practiced in different cultural value has garnering more attention. Research by Taras, Kirkman and Steel (2010) found that emotions are a strong indicator of the predictive power of cultural value across multiple cultures[15]. Matsumoto (2008) exhibited the differences of emotion perception in individualistic vs. collective cultures and validated perceptions differed in both cultures and influenced task performance differently[16]. Miao et al. (2018) and found that pro-social behaviors such as volunteerism and helping abilities are influenced by different cultural

values and norms. In collectivistic cultures, offering help or volunteering to benefit others is expected[17]. For societal good and wellbeing supersedes individual interest or desires.

Empathy Altruism Theory by Batson (1987) supports the above notion and has been examined by empirical researchers. It states that if someone feels empathy towards another person, they will help them, regardless of what they can gain from it. Exhibiting such volunteerism is expected in multinational enterprises in Japan[18]. Hofstede described Asian countries, inclusive of Japan as collective and relationship oriented. Asian countries also value harmony and social importance lies in working and living together cordially to benefit society and group at large. It is inclusive of neighborhood, schools, and work settings. Such values foster being always attentive and sensitive to others' emotions and behaviors in order to minimize frictions with others. It also means always controlling or regulating his or her emotions to maintain courteous relations. Matsumoto's (1989) study showed that the Japanese in particular, as having higher emotional awareness and perception than their Western counterparts[16]. Thus in this research, we argue that MNE employees from Japan with collectivistic cultural tendencies will exhibit higher empathy toward others.

2.5.3 The relationship between Empathy and volunteerism

Empathy is the capacity to understand or feel what another person is experiencing from within their frame of reference, that is, the capacity to place oneself in another's position[19]. Empathetic individuals can understand other's feelings but can also relate and feel as if these experiences were their own. The extraordinary ability to relate can lead to building stronger relationships, garnering trust, foster encouragement, motivate and lead change and

transform others and organizations. It is becoming one the leading area of research in management and leadership. In collectivistic culture, individuals are taught from an early age to seek harmony and form positive and lasting relationships with others. Individual's feelings or emotions are often set aside for the good of the group or the community. Controlling and regulating emotions are always practiced to not offend or bother others in collectivistic culture.

Matsumoto (2008) found that emotions are a strong indicator of the predictive power of cultural value across multiple cultures. Matsumoto (2008) exhibited the difference of emotion perception in individualistic vs. collective cultures and in collective culture, emotions are better regulated and controlled than in individualistic culture. [16] Miao et al. (2018) found that pro-social behaviors such as volunteerism are influenced by different cultural values and norms.[17] Furthermore, Miao found that in collectivistic cultures, offering help or volunteering to benefit others are positively influenced by cultural values.[17] Thus in collectivistic culture, individuals will exhibit higher empathy due to cultural values and norms. Also it can be expected that collectivistic individuals with higher empathy will offer help or volunteer more readily than other cultures since helping others or volunteering is part of the expected cultural norm.

2.5.4 Mediator: Empathy

Empathy is the capacity to understand or feel what another person is experiencing from within their frame of reference, or to put oneself in other's position. It is a critical and important competency to possess in today's multinational corporations. The ability to empathize can builds trusts and leadership, strengthens relationships, fosters work productivity and overall job satisfaction.

According to a workplace Empathy Study

conducted in US in 2019, where a survey of 500 companies were carried out to measure importance of empathy in workplace, 90 percent of all employees believe empathy is important competency in the workplace, and eight in ten are willing to leave an employer who isn't empathetic[1]. Empathy is an important skill or ability to garner and research found empathy is positively influenced by cultural values.

Gunkel (2014) studies indicated empathic emotion positively influenced collectivistic dimension in countries of China, Japan and South Korea. Sadri, Weber and Gentry (2019) research validated empathy or empathy having statistical significance to performance in collective and cultures in over thirty (30) countries[9].

In this research, Individuals exhibiting empathic emotions will more likely exhibit pro-social behavior such volunteerism as it benefits those in the community and such behaviors adheres to value respected in collectivistic cultures.

Trait Activation theory is the theoretical basis utilized in selecting the effect of national cultural dimension on pro-social behaviors in previous researches. The theory proposes that trait-relevant cues in a context will activate one's expression of their psychological traits and prompt one to behave in ways that are in line with the trait-relevant cue. [20,21] National cues should include trait-relevant cues which triggers one's expression of psychological traits because national cultures influence the formation of social norms, behaviors and values which stipulate the kinds of values that are rewarded [17]. In collectivistic cultures, sustaining positive and long-lasting relationships is highly valued, as are perseverance and persistence. Therefore, it is assumed that employees with high empathy will be mediated by collectivistic cultures to maintain good and lasting relationships as well as display volunteerism since it will benefit the group and society at large. Thus, it is assumed that empathy

will mediate between individuals displaying higher collectivistic values and volunteerism.

3. Research design and method

3.1 Research model and hypothesis

Based on previous studies, this research attempted to examine individual's collectivism's influence on volunteerism with empathy mediating. The research model and the hypothesis can be found below on Fig. 1.

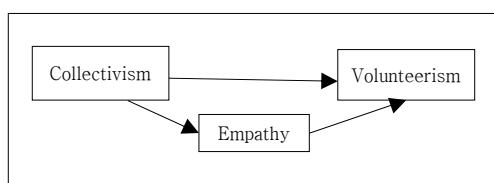


Fig. 1. Research Model

- H1: Employees with high collectivism will also display high volunteering behavior.
- H2: Employees exhibiting high Collectivism will also display high empathy.
- H3: Individuals displaying high empathy will also display high volunteerism.
- H4: Empathy will mediate between collectivistic values and volunteerism

3.2 Research data and characteristics

Our sampling strategy consisted of selecting full-time employees in managerial functions at Fortune 500 multinational enterprises in the IT sector located in Tokyo, Japan. Self-administered surveys were conducted in Tokyo, Japan via online. The selected group represented homogeneous samples allowing for other influences other than culture to be reduced and demographic variables such as income, education and tenure were controlled.

For statistical analysis and to ensure equivalence and consistency across samples in terms of survey formats and collection

procedure, surveys were administered at the same time in online format. Participation in the study was voluntary. All questionnaires were completed anonymously to ensure confidentiality. The questionnaire was developed initially in English then translated into Japanese then back into English to ensure linguistic as well as conceptual equivalence using a professional translating service in a multi-stage procedure[22]. A native individual in Japan translated the questionnaire to Japanese and another professional translator reverted it back into English.

An anonymous self-report online questionnaire was used to capture Collectivism, Volunteerism and Empathy, Demographic characteristics (age, gender), and work-related characteristics (tenure and education) of participants. The questionnaires were distributed in February 2021 over a period of three weeks. A total of 220 surveys were distributed and 160 were collected. Of these 160 surveys, 10 had missing answers or errors. After eliminating these responses, 150 surveys were left as usable questionnaires. The response rate was 72 percent. A summary of the characteristic of the respondents is reported in Table 1. It lists age, gender, education and tenure with employer for all respondents. Overall, 45% of respondents were male, 55% were female. Bellou (2001) study how that both age and gender have a significant influence on pro social behavior such as volunteerism and organizational culture thus, having our survey respondents with higher female population in Japan may influence research results [22]. For age group, 24.7% of them were in their 20's and 33.7% of respondents were in their 30's, 34.7% of respondents were in their 40's and 7.1% of respondents were in their 50's. More than half, 52.4% of respondents had masters and doctorate degrees. Due to the nature and characteristics common to MNEs in Asia, is not too surprising. The employees have gone through rigorous and selective hiring processes

thus they tend to have higher education degrees and other qualifications. The findings are listed in Table 1. below.

Table 1. Summary of Statistical Data

Total		Japan (n=150)
Distribution of Gender		
Male		67
Female		83
Distribution of Age Groups		
20's		37
30's		51
40's		52
50's		10
Distribution of Highest Educational Attainment		
Junior College		5
Bachelor's		66
Master's/Ph.D.		79
Distribution of Length of Tenure		
Less than 5 years		73
5-10 years		57
10 years plus		20

3.3 Operational definition and measurement of variables

In this research, the following measurement scales were utilized.

For Collectivistic dimension, Yoo's (2011) Cultural Value scale (CVSCALE), a 26-item five-dimensional scale of individual cultural values that assesses Hofstede's cultural dimensions at the individual level was utilized. [23] To create Yoo's scale, Hofstede's cultural dimensions were adapted to measure contextual cultural variables at the individual level. It includes 26 items capturing all five cultural domain constructs, and six items pertaining to Collectivistic dimension were selected and used for this research.

For Empathy, Wong and Law's (2002) emotional intelligence scale (WLEIS) was utilized. It was developed a way to capture and measure the emotional intelligence construct of an Asian population. It is a trait-based self-report scale

comprised of 16 Likert scale type statements to capture the four dimensions of EI. From the report, four questions measuring others' emotion appraisal were selected for this research purposes.

For Volunteerism, a four-item scale for volunteering, developed by Carlo et al. (2005) was used. The questions included previous volunteering experience, plans for volunteering on next twelve months and current volunteering status.

All questions were then transformed into standard scores, and the average value was used as an indicator of involvement in volunteering, with higher scores representing greater involvement in volunteering. The measurement of variables are listed in Table 2. below.

Table 2. The measurement of Variables

variable	#	questions	Measurement
Collectivism	1-6	6 questions	Yoo CVSCALE (2011)
Volunteerism	1-4	4 questions	Carlo et al (2005)
Empathy	1-4	4 questions	Wong and Law (2002)

4. Results

4.1 Validity and Reliability analysis

In this study, to review statistical validation for both reliability and validity of the dataset variables and its latent variables, Exploratory Factor Analysis (EFA) were conducted. The results of the EFA found that variables with an eigenvalue of 1.0 or above were collectivistic, volunteerism and empathy variables. The Kaiser-Meyer-Olkin (KMO) test was conducted to measure the fitness of the sample. A value higher than 0.6 is deemed to be statistically fit. For Collectivism, the Cronbach's alpha value was (α) = 0.801, a result higher than the statistically valid guideline of 0.6. This was the case as well for volunteerism (α = 0.732) and empathy (α = 0.678). All variables resulted in values higher than the statistically significant guideline of 0.6. For country-specific findings for the collectivism

construct, Japan's KMO scores was 0.821. Factor analysis on volunteerism for Japan yielded a value of 3.49 for Japan. Factor Analysis revealed that the empathy for Japan with score of 3.79. In line with the factor analysis, the KMO for collectivism was .507 for Japan. The findings are shown in Table 3.

Table 3. Summary of EFA and reliability Test

Variable	EFA (KMO)	Cronbach's α
Collective 1	0.610	Cronbach's α = .801
Collective 2	.725	
Collective 3	.730	
Collective 4	.723	
Collective 5	.628	
Collective 6	.823	
Volunteerism 1	.766	Cronbach's α = .732
Volunteerism 2	.681	
Volunteerism 3	.767	
Volunteerism 4	.661	
Empathy 1	.761	Cronbach's α = .678
Empathy 2	.638	
Empathy 3	.724	
Empathy 4	.761	

Notes: 1.) If KMO value > 0.6, then statistically valid;
2.) If Cronbach's α > 0.6, then statistically valid.

4.2 Statistical relationship between variables (Pearson Correlations)

Secondly, Pearson correlation analysis was conducted to analyze the statistical relationships between variables. The correlation coefficient was calculated between collectivism, volunteerism and empathy variables. The results of the analysis displayed a coefficient of 0.384–0.488**, implying there exist statistically valid relationships between the variables. Notably, Collectivism correlated positively with both the Volunteerism and Empathy.

Lastly, if the correlation between two variable estimates is higher than 0.90, one should test the variables for multi-collinearity. However, in this study, the estimates were all lower than 0.90, eliminating the possibility of having multi-collinearity problems. The findings are

shown in Table 4.

Table 4. Summary of Correlation Findings

Variable	1	2	3
(1) Collectivism	1		
(2) Volunteerism	.384**	1	
(3) Empathy	.459**	.488**	1

Note: (**) indicates p value is significant at the 1% level

4.3 Common Method Bias (CMB)

As with all self-reported data, there is the potential for the occurrence of common method variance. [24] To resolve this and understand the magnitude of the common method bias, several procedural and statistical remedies suggested by reference [24] were utilized. First, during the survey distribution, the respondents were guaranteed anonymity and confidentiality to reduce evaluation apprehension. Furthermore, careful consideration was given to the use of words in the survey to reduce ambiguity. Such procedure would make it less likely for respondents to edit their responses to seem more socially desirable, acquiescent, and consistent with how they think the research wants them to respond when answering the questionnaire.[24] In addition, Harman's (1976) one-factor test was conducted on all items. [25] A principle component factor analysis revealed that the first factor only explained 36.4% of the variance. It signifies, no single factor accounted for most of the variance. These results suggest that common method variance did not cause an issue in this study.

4.4 Measurement Model's Hypothesis Testing

In this research, multiple regression analysis was conducted to test the variables of Collectivism, an independent variable, and its influence on the dependent variable of Volunteerism. Also, the mediating variable of empathy was statistically analyzed. The results of the analysis are summarized in Table 5. below.

Table 5. Summary of Results for Multiple Regression Analysis

Indepen. Variable	Unstandard. weights		t value	r	r ²	F
	β	stan. Error				
(Constant)	3.244	.208	12.605	--	r ² =0.14 corrected r ² =0.05	8.90 p=.003
Collectivism	.0152	.054	3.818	.18		
(Constant)	2.83	.312	9.198	--	r ² =0.041 corrected r ² =0.036	10.89 p=.002
Empathy	.246	.077	2.127	.212		
Dependent Variable: Volunteerism						
(Constant)	3.92	.152	20.40	.000	r ² =0.082 corrected r ² = 0.04	8.56 p=.003
Collectivism	.091	.048	1.98	.166		
Dependent Variable: Empathy						
<i>Notes: 1.) If t > +/- 1.98, then it is statistically valid: 2.) If p < .05, then it is statistically valid.</i>						

In Table 5, First, regression analysis on Collectivism positively influencing Volunteerism resulted in a statistically valid outcome (standardized β= 0.152, t value= 3.818, p <.000) which supports the hypothesis that individuals with high Collectivism will also exhibit Volunteerism.

Secondly, regression analysis on whether Collectivism positively influence Empathy behavior resulted in a statistically valid outcome (standardized β= .246, t value = 2.127, p = 0.002) which supports the hypothesis that individuals with high Collectivism will also exhibit high Empathy behaviors.

Third, regression analysis on whether Empathy will positively influence Volunteerism resulted in a statistically valid outcome (standardized β= .091, t value =1.98, p = 0.004) which supports the hypothesis that individuals with high Empathy will also exhibit high Volunteerism.

In this study, Empathy is the mediating construct between Collectivism and Volunteerism. The statistical method for analyzing the mediating effect utilized Barron and Kenny's (1986) three-step procedure to

compare 1) independent construct of Collectivism's influence on the dependent construct of Volunteerism and 2) collectivism's influence on empathy plus 3) mediating construct of Empathy's influence on the dependent variable of Volunteerism's standardized β value for change in each process for mediating effect. [26]

Table 6. Summary of the Mediating Role of Empathy

	I	II	III	Tolerance
	Empathy	Volunteerism	Collective+ Empathy> Volunteerism	
Constant	3.74	3.24	2.399	----
Collectivism	.093 (.145)*	.152 (.28)*		.562
Volunteerism			.226(.15)*	.601
r ²	.085	.04	.301	
Correlated r ²	.032	.04	.090	
F Value	8.11	8.79	8.12	
<i>Notes: 1.) (**) indicates p value is significant at 1% 2.) (*) indicates p value is significant at 5% 3.) Value in () is the standardized β value.</i>				

1. The independent variable collectivism's influence on mediating variable Empathy yielded a standardized β value of 0.145*, p-value <.05, F-value= 8.11, r²= .085, and corrected r²= .032, thus statistically validating the influence of Collectivism on Empathy.

2. The independent variable Collectivism's influence on the dependent variable Volunteerism yielded a statistically significant result. The analysis output indicates that the standardized β value is 0.28*, p-value <.05, F-value= 8.79, r²= .04, and corrected r²= .04, implying statistical validity.

3. The last step in Barron and Kenny's (1986) mediation steps includes the independent variable Collectivism plus mediating variable of empathy's statistical influence on dependent variable Volunteerism. [26] Here, the standardized β of step 3 value is lower than the above step 2's standardized β value, thus indicating that the mediating effect is statistically significant. Also, since standardized β of step 2 is

higher than standardized β of step 3, it is a full mediation. In our analysis, Collectivism + Empathy's influence on Volunteerism results indicate a standardized β value of 0.15*, p -value < 0.05 , F -value = 8.12, $r^2 = .301$ and corrected $r^2 = .090$, showing statistically significant results. Also, the standardized β value of 0.15* in step 3 is lower than the standardized β value of 0.28* in step 2, thus a statistically significant full mediation is in effect. The mediating findings are shown above in Table 6.

5. Conclusions

This study examined collectivism's influence on volunteerism of multinational enterprise employees in Japan with an empathy mediating effect.

First, it was found that collectivism positively influence volunteerism of MNE Japanese employees. Earlier studies have validated that collectivism positively influence volunteerism and other prosocial behavior. [12,22] Previous research indicated Japan scored lower on collectivism than other Asian countries. However, this research results validated Japanese still exhibited high collectivism in influencing pro-social behaviors such as volunteerism. It maybe an indicative of exhibiting collectivism in relation to specific social behaviors which warrants future research on the matter. South Korea scored as similar to Japan in that with IT advancement, the country has become more individualistic in recent years. It will be worth verifying if Korea similar to Japan with increasing individualistic culture will posit similar positive influence to specific pro social behaviors such as volunteerism. Also, empathy construct should be given much more attention in future research since it is a behavior trait greatly valued in today's constant change and momentous working global climate.

Secondly, it was found that collectivism positively influence volunteerism of Japanese employees. Previous cultural studies have found high collectivistic tendencies in Asian countries of Korea, Singapore, India but lowest score was given to Japan. The results indicate those employees desire to help and offer to volunteer to maintain harmony and cordial relations with others in the community including work settings. Although earlier research by Hofstede stated that Japan is a lower scoring collectivistic culture, our findings verified Japan is a high collective culture in exhibiting volunteering behavior. It maybe an indicative of exhibiting collectivism in relation to specific social behaviors which warrants future research on the matter. Also our study's Japan participants composed of more women than men participants. Matsumoto's earlier study stated both age and gender have a significant influence on job satisfaction and organizational culture. Thus, the Japanese participants' age and gender could have resulted in such findings. Based on our findings, age and gender could influence prosocial behavior in relation to culture and further research and interest on the matter is warranted.

Thirdly, empathy positively influences volunteerism of employees of Japan. The higher the ability relate to others' emotions and cooperate in social groups, the higher the exhibitions of volunteerism, which is a new finding. Previous studies have validated volunteerism as an outcome variable in relation to individual and group level performance. However, this research findings indicated cultural dimension as a possible antecedent of proactive behavior such as volunteerism It is a new finding with implications for positive adaptation in Multinational enterprises under global competition.

However, it does also present several limitations in the research. First, this study collected self-reported questionnaires from

employees from highly selective Fortune 100 MNEs. The sample is too small and too specialized for applicability in wider audiences; thus, future research should consider including various levels of enterprises in terms of size, location, and revenue. Moreover, future research may incorporate other collectivistic neighboring countries such as South Korea, China, Taiwan, etc to examine if cultural dimension of collectivism positively influence volunteerism and effect of mediation on its employees.

Second, as the constructs were all measured at the same time, we cannot assume that their relationships are constant. Even though the self-reported questionnaire was in reverse order on the analysis model to prevent additional issues, the possibility of causal relationships existing cannot be ignored completely.

Lastly, the present study tried to capture specific demographics of MNEs with just one country in Asia as a focus due to limitations and time constraints. Future studies should consider including other countries in Asia, especially collectivistic countries of Korea, China, Taiwan and Singapore, etc to verify if cultural dimension of collectivism positively influence volunteerism. Korea scored as similar to Japan in that with IT advancement, the country has become more individualistic in recent years. It should be interesting to verify even with increasing individualistic culture, if similar outcome will be posited amongst Korean employees. Furthermore, the demographic sample should included wider and general public such as education institutes, government agencies and small to large local companies in order to capture more complete research responses.

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