

Singapore's collectivism's effect on Volunteerism – A case study of MNE employees

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싱가폴 집단문화가 봉사정신에 미치는 영향: 다국적기업 직원 사례연구

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Abstract In this research, Collectivism's influence on Singaporean employee's volunteerism in Multinational Enterprise (MNE) was investigated with an individual empathy mediating. Most research on Hofstede's cultural dimensions were examined 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 200 self-administering online surveys was distributed to MNE employees in Singapore for three weeks period. 180 usable surveys were collected and analyzed with SPSS 21.0. Research outcomes indicated collectivism positively influenced volunteerism in Singaporeans with empathy as possible antecedent of volunteerism. In conclusion and application, the significance of this research lies in indicating collectivism's positive impact on volunteerism and empathy as possible antecedents of volunteerism in Singaporeans even though Singapore has exhibited stronger individualism and often defined as one of the most westernized country in the Asian continent. Also findings suggest further developing emotional education to increase both individual and group level performance.

Key Words : Collectivism, Empathy, Hofstede, Volunteerism, Singapore,

요약 이 연구는 홉스테드의 집단적 문화가 싱가포르 직원의 봉사정신에 미치는 영향 및 개인의 공감능력의 매개효과를 다국적기업 직원들을 대상으로 확인하는데 있었다. 이때까지의 홉스테드 문화연구는 국가별로 많은 연구가 진행 및 분석되었다. 본 연구에서는 이 문화적 차원을 개인적 차원으로 설문화한 Yoo's Cultural Value Scale (CVSCALE)를 기반으로 싱가포르 다국적기업 직원들 200명 대상으로 자기기입식 설문지를 온라인으로 3주동안 수집 총 180 설문지를 수집하여, SPSS 21.0을 통해 통계분석 하였다. 통계적 분석을 통해 싱가포르의 집단문화는 봉사활동에 긍정적 (+)영향을 미친다는 결과와 싱가포르 개인의 공감능력이 집단적문화와 봉사활동을 완전 매개한다는 결과가 도출 되었다. 본 연구 결과를 통해 개인의 집단적 문화성향이 봉사활동에 긍정적 영향을 미친다는 점을 검증할 수 있었으며, 아시아에서 개인적 문화성향이 강한 싱가포르에서도 집단적 문화성향과 공감능력이 봉사활동의 선행요인이란 새로운 시사점을 제공하는 것이 의미가 있다고 본다. 또한 개인의 공감능력 훈련 및 교육을 제도화하여, 개인 및 그룹차원의 성과를 향상하도록 제시하였다.

주제어 : 집단문화, 공감능력, 홉스테드, 봉사, 싱가포르

1. Introduction

Hofstede defined culture as "collective programming of the mind that distinguishes the members of one group or category of people from others". 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 captured much recognition 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 generally clustered and studied for similarities and differences. In the last few decades, research on culture engrossed analyzing its pertinence to business etiquette and management arrangement in order to ensure effective international partnership. Most of the scholarly research on topic of culture originated from North America representing 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 neighboring countries within the Asia continent. Today, technological advancement allow for speedy globalization and interconnectivity and individuals can easily access and connect online for both business and leisurely purposes. Due to such hyperconnectivity, sensitivity towards cultural nuances along with proper ways to communicate and work in effective partnership has become an area of growing interest and paramount importance. In Asia, countries such as South Korea, Singapore and China saw unfathomable economic growth in last four decades. Today each country is a major global economic player with strong standing in global business market. It is critical for individuals to

understand the cultural nuances and differences lie within specific Asian countries if wish to conduct successful business in the region. Volunteerism is a type of prosocial behavior that is carried out voluntarily. It is frequently value driven behavior in individuals. An act of helping others or offering of help and is type of social exchange practiced in people from all different social or economic backgrounds and nationalities. In collectivistic culture, gestures of help will be readily given since harmoniously coexisting and retaining societal balance supercedes that of an 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 Singapore, similar to its Asian neighbors of Taiwan, Korea and China are collectivistic in nature. However, due to economic development and technological advancement, it has become less collective in nature[2]. In Hofstede's research Singapore scored lowest or displayed least collective nature than Korea or China. Thus, one of the purpose of this research is to examine if Singapore still holds its collectivistic culture as it did when Hostede examined decades ago. Known as Asian Tigers, Singapore, Hong Kong, Taiwan and South Korea experience extraordinary economic and IT growth in last fifty years. Singapore experienced an amazing economic growth in the region with influx of foreign investments due to its friendly tax incentive and trade regulations. Such changes and growth brought much change to its employees and the workforce. The workforce become more diverse, youngers, individualistic and global. Therefore this research is to verify if Singapore is cultural distinctive despite the fact majority (over 70%) of Singaporeans are of Chinese descent. Previous research verified that

the Chinese culture display high collectivism due to its long historical influence of Confucianism. Thus, the aim of this research is to investigate the collectivistic cultural implication on volunteerism and empathy in country of Singapore.

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 to produce productive activity and give their time and resources willingly. When inquired for reasons for volunteering, people often speak with an 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 [5].

2.2 Collectivism

In a collectivistic society, one's individual interest is often set aside for the group's interest and well-being. For Societal groups (i.e. family, neighborhood, schools, employer, etc) to harmoniously coexist is core principle of collectivism. Additionally, 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. Thus, caring for the disenfranchised groups, ie. elderly, the sick and the young, are mutually understood and naturally carried out in collective societies as an obligation to its society. One can argue in collectivistic culture, acts of help or volunteerism will be displayed higher and practiced more commonly 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[8]. 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 Singapore employees.

2.4 Singapore

Singapore is a small island positioned on the coast off the southern tip of the Malay Peninsula.

Although geographically positioned in Asia, demographics, education, languages and other living standards are significantly different from its neighboring countries. For instance, its demographics makeup of individuals (Chinese 77%, Indian around 6%, Malay around 15% and expatriates make up around 2%) are not homogeneous[12]. Also, Singapore holds four major languages as its official language. Although Malay is used primarily by most citizens, Singapore also hold English as the main language for schooling. From primary school onward, Singaporeans are taught in English to write, read and speak. Singapore also holds the position of being the Asia hub of multinational businesses due to offerings of favorable tax incentives and corporate regulations to its foreign investor as well as friendly governmental policies and regulations[12].

According to Hofstede's research Singapore is a high power distanced culture, meaning it accepted authority, hierarchical structure and inequality among its citizens. Singapore's demographics comprise primarily of Chinese descent (77%). As such, Singaporeans accept and believe confucianism and its values into their culture. One of the key principles of confucian teaching is the stability of society, which is based on unequal relationship between people. These relationships are based on mutual and complementary obligations between ruler-subject, father-son, older brother-younger brother, husband-wife, and senior friend-junior friend. (Hofstede, 2011) Therefore, Singaporeans also accept that power is centralized and managers rely on their bosses and employees accept being told what to do by managers [12]. Singaporeans are long-term oriented which explains how planning for the future and frugality is important and practiced. Such findings are in align with other Asian countries of China, Korea and Japan. However, compared to other Asian cultures, Singapore is less

collectively oriented as it scored low on collectivism dimension. From the early 1960's, Singapore opened its doors to attract foreign investors and corporations by offering low taxes, foreign incentives and zero tolerance for corruption. Due to its geographical location and ease of language, Singapore today, is one of the leading economic powerhouse of Asia.

It has over 6000 foreign companies conducting business in the country and 40% of its total workforce comprise of foreigners [12].

Singapore is in this regard distinctly different from neighboring countries of Asia. In this research, survey data was collected from one the largest IT multinational corporation based in Singapore. The targeted employees represent the modern, forwarding thinking, educated and younger population of Singapore. With such representation, it is worth examining if Singaporeans are still collectivistic in nature. Furthermore, this research aim to examine if individual collectivism will influence volunteerism mediated by empathy in Singaporean employees. The findings will verify if Singaporeans are still influenced by its collectivistic cultural tendencies or if it is indeed different form its neighboring countries.

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. Collective societies are less about 'oneself' and carry social values that work best for a community 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 and made to feel obligatory as the norm in collectivistic culture.

Previous studies have found people from different countries have varying participation rate in voluntary services [13]. 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[13]. 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 Singapore, Confucianism influenced greatly in shaping the country's culture for thousands of years. Majority of its people are of Chinese descent. Thus, it is expected that Confucian values must influence how Singaporeans 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[14]. Cultural capital produces symbolic goods such as titles, honors or other 'social profits' which in turn becomes social esteem, which is denied to those lacking cultural capital[15]. Thus collective culture is defined as cultural capital for Singaporean 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, Singapore employees influenced by collectivism will exhibit high volunteering behaviors in work settings.

2.5.2 The relationship between Collectivism and Empathy

Hofstede defined culture as a "collective programming of the minds" and stated culture affects work-related values, attitudes, and behavior. Definitively a prominent figure in Cultural studies, Hofstede 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, Hofstede also argued, originates from the social environment, and is passed on from one generation to the next. Collectivistic countries desire harmony and societal wellbeing over individual interests and desires. Often these countries are seen valuing less about 'oneself' 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 emotional display 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[16]. 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) research found pro-social behaviors such as volunteerism are influenced by different cultural values and norms. In collectivistic cultures, offering help or volunteering to benefit others is expected and feel obligatory[17]. Such results confirms the value of societal good and wellbeing superseding that of an 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 Singapore[18]. Hofstede described Asian countries, inclusive of Singapore as collective and relationship oriented. Asian countries value harmony and social importance lies in working and living together cordially to benefit society and group at large. It is inclusive of work settings. Such values foster being always attentive and sensitive to others' emotions and behaviors in order to minimize frictions. In addition, one can argue, individuals propelled by such values to often controlling or regulating his or her emotions to maintain courteous relations. Matsumoto's (1989) study showed that the Singaporeans in particular, as having higher emotional awareness and perception than their Western counterparts[16]. Therefore in this research, author argue that MNE employees from Singapore 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. 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[20]. Furthermore, Miao found that in collectivistic cultures, offering help or volunteering to benefit others are positively influenced by cultural values[21]. Therefore author believe that 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 in collectivistic culture.

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, 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. 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, Singapore and South Korea. Sadri, Weber and Gentry (2019) research validated empathy having statistical significance to performance in collective and cultures in over thirty (30) countries[22]. Thus, in this research, individuals exhibiting empathic emotions will more likely exhibit 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 [23]. 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[23]. In collectivistic cultures, sustaining positive and long-lasting relationships is highly valued, as are perseverance and persistence. Therefore, it can be argued employees with high empathy will use its emotions to mediate behaviors such as volunteerism since, in collectivistic cultures displaying volunteerism 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.

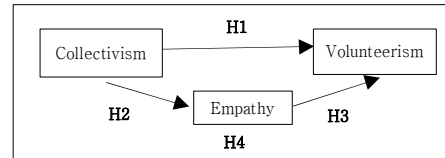


Fig. 1. Research Model

- 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 Singapore. Self-administered surveys were conducted in Singapore via online format. The selected group represented homogeneous samples allowing for other influences 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.

An anonymous self-report online questionnaire was used to capture Collectivism, Volunteerism and Empathy, Demographic

characteristics (age, gender, race), 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 200 surveys were distributed and 186 were collected. Of these 186 surveys, 6 had missing answers or errors. After eliminating these responses, 180 surveys were left as usable questionnaires. The response rate was 90 percent. A summary of the characteristic of the respondents is reported in Table 1. It lists age, gender, race, education and tenure with employer for all respondents. Overall, 54% of respondents were male, 46% 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 male population in Singapore may influence research results[24]. For age group, 20.5% of them were in their 20's and 26.6% of respondents were in their 30's, 31.1% of respondents were in

their 40's and 21.6% of respondents were in their 50's. For race, Chinese comprised of 52.2% followed by others 25%, Malay 14.4%, and Indian, 0.08%. For race, others included Australian, Americans, Europeans. Majority of the respondents, 71.6% had masters and doctorate degrees. Due to the nature and characteristics common to MNEs in Asia, findings are not 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.

3.3 Operational definition and measurement of variables

In this research, 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.

Table 1. Summary of Statistical Data

Total	Singapore (n=180)
Distribution of Gender	
Male	97
Female	83
Distribution of Age Groups	
20's	37
30's	48
40's	56
50's	39
Distribution of Highest Educational Attainment	
Junior College	3
Bachelor's	48
Master's/Ph.D.	129
Race	
Chinese	94
Malay	26
Indian	15
Others	45
Distribution of Length of Tenure	
Less than 5 years	93
5-10 years	49
10 years plus	38

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 (Independent Variable)	1–6	Collective 1 Collective 2 Collective 3 Collective 4 Collective 5 Collective 6	Yoo CVSCALE (2011)
Volunteerism (Dependent Variable)	1–4	Volunteer 1 Volunteer 2 Volunteer 3 Volunteer 4	Carlo et al (2005)
Empathy (Mediating Variable)	1–4	Empathy 1 Empathy 2 Empathy 3 Empathy 4	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) = 0.732, a result higher than the statistically valid guideline of 0.6. This was the case as well for volunteerism (α = 0.766) and empathy (α = 0.632). All variables resulted in values higher than the statistically significant guideline of 0.6. For country-specific findings for the collectivism construct, Singapore's KMO scores was 0.706. Factor analysis on volunteerism for Singapore

yielded a value of 3.37 for Singapore. Factor Analysis revealed that the empathy for Singapore with score of 3.01. In line with the factor analysis, the KMO for collectivism was .510 for Singapore. The findings are shown in Table 3.

Table 3. Summary of EFA and reliability Test

Variable	EFA (KMO)	Cronbach's α
Collective 1	0.677	Cronbach's α = .732
Collective 2	.765	
Collective 3	.723	
Collective 4	.771	
Collective 5	.673	
Collective 6	.840	
Volunteerism 1	.766	Cronbach's α = .766
Volunteerism 2	.689	
Volunteerism 3	.787	
Volunteerism 4	.691	
Empathy 1	.643	Cronbach's α = .632
Empathy 2	.639	
Empathy 3	.718	
Empathy 4	.612	

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 0.401–0.513**, 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	.513**	1	
(3) Empathy	.434**	.401**	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 Podsakoff(2003) were utilized. First, during the survey distribution, the respondents were guaranteed anonymity and confidentiality to reduce evaluation apprehension. Also, 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.[27] In addition, Harman's (1976) one-factor test was conducted on all items[28]. A principle component factor analysis revealed that the first factor only explained 31.4% of the variance. It signifies, no single factor accounted for most of the variance. Results suggest that common method variance did not cause an issue in this study.

4.4 Measurement Model's Hypothesis Testing

For hypothesis testing, multiple regression analysis was conducted on the variables of Collectivism, an independent variable, and its influence on the dependent variable of Volunteerism, and the mediating variable of empathy. Regression is a statistical technique to formulate the model and analyze the relationship between the dependent and the independent variables. It aims to check the degree of relationship between two or more variables. 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 =0.501 corrected r ² =0.488	8.90 p=.003
Collectivism	.0234	.054	5.129	.513		
(Constant)	2.83	.312	9.198	--	r ² =0.400 corrected r ² =0.398	10.89 p=.002
Empathy	.213	.077	2.139	.412		
Dependent Variable: Volunteerism						
(Constant)	3.92	.152	20.40	.000	r ² =0.521 corrected r ² =0.502	8.56 p=.003
Collectivism	.093	.048	1.99	.566		
Dependent Variable: Empathy						
Notes: 1.) If t > +/- 1.98, then it is statistically valid; 2.) If p < .05, then it is statistically valid.						

In Table 5, First, regression analysis on Collectivism positively influencing Volunteerism resulted in a statistically valid outcome (standardized β= 0.234, t value= 5.129, 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= .213, t value = 2.139, 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= .093, t value =1.99, p = 0.003) 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. Barron and Kenny's (1986) procedure were used for statistically analyze mediation. Three step

process are the followings; 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. [28]

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 (.229)*	.152 (.24)*		.562
Volunteerism			.226(.18)*	.601
r ²	.438	.502	.441	
Correlated r ²	.406	.488	.410	
F Value	9.02	8.54	8.36	
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.				

1. The independent variable collectivism's influence on mediating variable Empathy yielded a standardized β value of 0.229*, p-value <.05, F-value= 9.02, r²= .438 and corrected r²= .406, 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 0.24*, p-value <.05, F-value= 8.54, r²= .502, and corrected r²= .488, 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 [29]. 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 0.18*, p-value <0.05, F-value= 8.36, r²= .441 and corrected r²= .410, showing statistically significant results. Also, the standardized β value of 0.18* 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 Singapore with an empathy mediating effect.

First, it was found that collectivism positively influence volunteerism of MNE Singaporean employees. Earlier studies have validated that collectivism positively influence volunteerism and other prosocial behavior. [24] Previous research indicated Singapore scored lower on collectivism than other Asian countries. However, this research results validated Singaporeans 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. The sample group consisted with Chinese and Malay descent as majority. Historically confucianism is heavily influenced Chinese and Malaysian's culture thousands of years. As such, these Singaporeans may still value parts of collectivism due to their background despite the economic growth and IT advancement. Further research on the topic is warranted. 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 Singaporean employees. Previous cultural studies have found high collectivistic tendencies in Asian countries of Korea, China, and India but lowest score was given to Singapore. The results indicate those employees desire to help and offer to volunteer to maintain harmony and cordial relations with others in the work community. Although earlier research by Hofstede stated that Singapore is a lower scoring collectivistic culture, our findings verified Singapore is a high collective culture in exhibiting volunteering behavior. It maybe an indicative of exhibiting collectivism in relation to sample's demographics of Chinese and Malay descent or a social behaviors which warrants future research on the matter. Miao's(2008) earlier research indicated values effected individual's prosocial behaviors inclusive of volunteerism. This particular research sample comprised of mostly Chinese and Malaysians and culturally, they are heavily influenced still by Confucianism values. Such belief could have influenced their beliefs and stance on volunteerism.

Thirdly, empathy positively influences volunteerism of employees of Singapore. 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, this research also present several limitations. First, this study collected self-reported questionnaires from employees from highly

selective Fortune 100 MNEs. The sample size 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, demographics, location, and revenue. Also, future research may incorporate other collectivistic neighboring countries such as South Korea, China, India, Malaysia, etc to examine if cultural dimension of collectivism positively influence volunteerism and effect of mediation on its employees.

Second, analyzed constructs were measured all at the same time, thus, 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 China, Korea, India and Taiwan, etc to verify if cultural dimension of collectivism positively influence volunteerism. Many Asian countries has gone through similar IT advancement and in turn, has become more individualistic in recent years. It calls for verification of change or shift in cultural dimension amongst these economically advance neighboring countries. Lastly, the survey sample should include wider audience inclusive of varying industries such as education institutes, government agencies and small to large local companies in order to capture broad and comprehensive research participants.

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