Management and Organization Review

Management and Organization Review 12:1, March 2016, 205–216
doi: 10.1017/mor.2016.1

Dialogue, Debate, and Discussion

Introduction to 'Think Local, Act Global: A Call to Recognize Competing, Cultural Scripts'

Liisa Välikangas
Aalto University and Hanken School of Economics, Finland

Insightful scripting may require a pursuit of knowledge that is nuanced with local and historical idiosyncracies (Kieser, 1994). Corporations around the globe exhibiting similarity may indeed bestow legitimacy; yet such global standards may bear multiple cultural interpretations (e.g., Adler, Doktor, & Redding, 1986). And while emerging economies undergo seemingly similar phases in their economic transition from rural to advanced, their local uniqueness can fuel the metanational innovation global corporations seek (Doz, Santos, & Williamson, 2001). Seeing the world differently will also support the search for strategic novelty (Välikangas & Gibbert, 2015) and ultimately make economies more resilient through their explorative variation.

REFERENCES

Adler, N., Doktor, R., & Redding, G. 1986. From the Atlantic to the Pacific Century: Cross-cultural management reviewed. ***Journal of Management***, 12(2): 295–318.

Doz, Y., Santos, J., & Williamson, P. 2001. ***From global to metanational: How companies win in the knowledge economy***. Boston: Harvard Business School Press.

Kieser, A. 1994. Why organization theory needs historical analyses – And how this should be performed. ***Organization Science***, 5: 608–620.

Välikangas, L., & Gibbert, M. 2015. ***Strategic innovation***. Old Tappan, NJ: Pearson FT Press.

Think Local, Act Global: A Call to Recognize Competing, Cultural Scripts

Usha C. V. Haley[1] **and George T. Haley**[2]
[1] *West Virginia University, USA and* [2] *University of New Haven, USA*

INTRODUCTION

We respond to Sean Pope and John Meyer (2015) on the ubiquity of the global corporate organization and question the relevance of the world-society

© 2016 The International Association for Chinese Management Research

https://doi.org/10.1017/mor.2016.1 Published online by Cambridge University Press

perspective to explain some important, modern-day phenomena. John Meyer and his associates' pioneering research on world societies (the 'Stanford School' of sociological institutions), has yielded extraordinary insights into the global cultural scripts that rationalize corporate and national behaviors (see Buhari-Gulmez, 2010; Meyer & Rowan, 1977); yet, we argue for the persistence and strategic significance of localization, politics, and agency (or purposive choice) that should affect understandings of globalization. People have sought useful generalizations such as globalization or world society throughout history. For instance, Aristotle's generalizations on physical phenomena (*Corpus Aristotelicum*, 3rd C. BCE) guided thinking for two millennia, despite contradictory evidence. Similarly, Adam Smith's rationales (*The Wealth of Nations*, 1776) for the efficiency and fairness of decentralized, competitive economies, and David Ricardo's work (*On the Principles of Political Economy and Taxation*, 1817) on the comparative advantage of nations and against protectionism, mold research and practice on trade policy today. Unfortunately, generalizations have also muddied useful, actionable insights through excluding relevant data and imposing too much simplicity on functions used for inference: for example, contingency theorists searched for generalizations that would apply to organizations of all kinds; yet, after many years and numerous publications, their collective research yielded no conclusive results (Starbuck, 2009).

Indeed, the relative value of globalization as an explanatory term has declined from 2004–2015. Rosenberg argued (2005: 3–4) '"Globalization" today is yesterday's *Zeitgeist*... In retrospect it will perhaps increasingly be seen as a conjectural phenomenon of the 1990s – reflecting, but not explaining, the experience of those years'. The 2008 financial crisis and subsequent global recession demonstrated the fragility of globalization as trade flows shrank dramatically. Despite the 'explosion of international corporations' (Pope & Meyer, 2015: 174), in 2014, overall levels of global connectedness had not resumed their all-time peaks of 2007 (Fox, 2014): Overwhelmingly, commerce, investment, and interactions such as internet traffic and phone calls still occur within, not between, nations (Ghemawat & Altman, 2014). Regional blocs such as the Association of Southeast Asian Nations (ASEAN) and the European Union (EU) also drive commerce (Ghemawat, 2007). Search trends indicate a decline in mindshare or awareness of 'globalization' on the Google search engine from among all search terms on Google. Figure 1 provides a normalized indicator of search interest in the term 'globalization' from 2004–2015 showing a fall from a high of 100 in 2004 to 10 in 2015.

Pope and Meyer (2015) contended that a global corporate organization has arisen without national distinctiveness and local rooting: managers graduate from homogenous business programs, attend the same international high-profile meetings, and hire the same consultants (Välikangas, 2015). Increasingly, therefore, global standardization corresponds to abstract universal principles, rather than national history or circumstance. Pope and Meyer (2015) alluded to global practices including the global growth of US-style MBA programs and academic publishing; the rise of global Corporate Social Responsibility (CSR); and, multinational

© 2016 The International Association for Chinese Management Research

https://doi.org/10.1017/mor.2016.1 Published online by Cambridge University Press

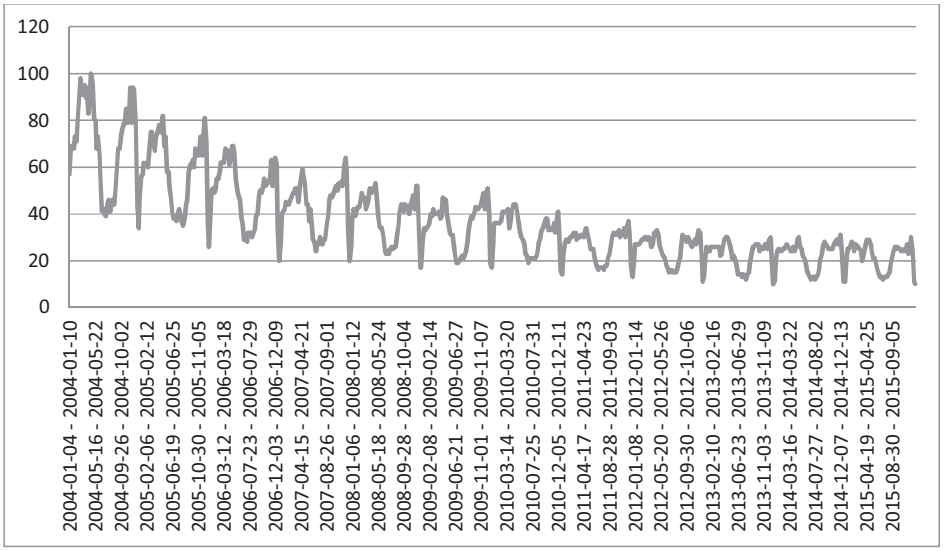


Figure 1. Normalized searches of the term 'globalization' on Google, 2004–2015
Source: Google Trends

enterprises' (MNEs') expanding global marketing operations while deploying similar rituals and symbols. We propose that these overt similarities hide crucial differences that we ignore at our own peril.

First, we examine what a theory of global rationalizations explains and does not. Next, we analyze global practices including the global selling and producing of research, global CSR, and, global marketing. Finally, we critique some of the Stanford School's assumptions and offer recommendations for future research and competitive practice.

CONTRIBUTIONS AND COSTS OF GLOBAL RATIONALIZATIONS

The Stanford School has explained the paradox of isomorphism (similarity of structure and form) among social organizations despite diverse local needs, perceptions, and resources (Buhari-Gulmez, 2010). Researchers argued that agency and parochial perceptions appear to have no influence on global isomorphism (Meyer, Boli, & Thomas, 1989). Instead, global social behaviors, such as those Pope and Meyer (2015) outlined, reflect external cultural scripts rather than cost-benefit calculations (Meyer, 2007) indicating that a world society's cultural authority precedes and sets the stage for decision-making (Meyer, Boli, Thomas, & Ramirez, 1997).

Researchers from the Stanford School have demonstrated that states' rationalized activities have acquired self-directed momentum, transcending local economics and politics. World society encompasses structural similarities of form without equal outcomes (Meyer & Hannan, 1979). Purpose decouples from structure, intentions

© 2016 The International Association for Chinese Management Research

https://doi.org/10.1017/mor.2016.1 Published online by Cambridge University Press

from results. Conformity emanates from a world culture of rationalized modernity propelled by domestic groups that follow a consensus over formal acceptance of matters such as human rights, socioeconomic development, and education (Meyer et al., 1997).

The spread of global culture involves theorizing (Meyer, 2007), formulating new concepts and new causal relationships informed from strangers' experiences. Space-time realignments accompany globalization, influencing individuals' and collectives' identities and cultural frames of reference (Albert, 2007). Various channels facilitate global cultural flows including professionals attending similar business schools and World Economic Forum (WEF) meetings at Davos.

The Stanford School has justified its conclusions with empirical results at an aggregate level of analysis. However, much contradictory empirical research has also shown that globalization produces divergence and diversity that may bolster national policies and institutions, including increasingly complex interactions between MNEs and states (Stopford & Strange, 1991); differentiated national systems of innovation, trade and investment (Doremus, Keller, Pauly, & Reich, 1998); and, enduring national differences in economic policy and global engagement (Garrett, 1998). Researchers studying the varieties of capitalism have argued that MNEs and countries pursue different paths of integration into the global economy: MNEs from different countries rarely compete directly in the same global industries and market segments (Gerlach, 1992; Storper & Salais, 1997). Despite increasing globalization, home countries' institutions and societies mold MNEs' divergent economic activities and differing organizational forms (Guillen, 2001).

In the Chinese industries we studied – solar, steel, glass, paper, food and auto parts – labor was between 2% and 7% of production costs, and imported raw materials and energy accounted for most costs. Chinese production mostly came from small companies that possessed no scale economies or technological edge. The products in these strategically important industries for China (and often, for the rest of the world) routinely sold for 25% to 30% less than those from the United States or EU. We found that Chinese companies could expand in this fashion only because of subsidies they received from China's central and provincial governments; the subsidies stemmed from historical, and institutional systems of patronage that spanned thousands of years, reflecting local governments' nurturing of local elites, and competition with Beijing, rather than efficiencies or comparative advantage (see Haley, Haley, & Tan, 2004). Every province wanted an auto industry and a steel industry, for example, as local officials viewed these industries as cementing their power bases through increasing employment. Subsidies in strategically important Chinese manufacturing industries appeared in dollar terms to exceed over 30% of industrial output. The subsidies took the form of free or low-cost loans; artificially cheap raw materials, components, energy, and land; and, support for R&D and technology acquisitions. (Haley & Haley, 2013; Haley, 2013).

Contradicting global narratives, the Chinese state has willingly paid the price of economic inefficiencies to accomplish political, social, economic, and diplomatic

© 2016 The International Association for Chinese Management Research

https://doi.org/10.1017/mor.2016.1 Published online by Cambridge University Press

goals. Huge Chinese manufacturing subsidies have led to massive excess global capacity, increased exports, depressed worldwide prices, and hollowed out other countries' industrial bases. Aggregate-level analysis provided few actionable insights (Haley & Haley, 2013): Accounting data in China are particularly opaque and provide scant information on interrelationships between business and government. Despite Beijing's avowed goal of adopting international accounting standards, certain activities, such as 'related-party transactions', remain inconsistent with international standards, so officials and managers fudge. Under international accounting norms, managers should clearly disclose deals between companies with overlapping ownership. But, because overlapping ownership permeates China, detailing individual transactions would overwhelm financial reports. Consequently, 'pure state-controlled enterprises' have no disclosure requirements. We found that many of the companies' annual reports did not reveal standard accounting data such as 'Bad Debts' and did not define terms such as 'Payables to The Government'. US policymakers, managers, and researchers have often shoehorned Chinese unclear governance practices, and incomplete, even misleading, information from China, into global cultural scripts with adverse impacts on global stock markets, company evaluations, pricing mechanisms and global producers' competitive positions (Haley, 2013). These policy makers' and managers' ignoring of China's unique political and cultural contexts had global repercussions.

CRYSTALIZING THE GLOBAL SOCIAL ETHER

Emphasizing mimetic and cognitive processes, the Stanford School conceives of an agglomeration of global activities as 'global social ether' (Drori & Krucken, 2009:19). In this section, we concentrate on three practices identified by Pope and Meyer (2015): global knowledge production and dissemination, CSR, and global marketing.

Global Knowledge Production and Dissemination

Pope and Meyer (2015) referred to universalism in production of knowledge and a global hierarchy of prestige for academic journals. They argued that the rise of US-style business schools aids in prioritizing these universal principles through emphasizing English as *lingua franca*, and striving for global rankings based on global criteria.

We agree that since 2004, universities have changed enormously. Business schools now compete to supply international markets with qualifications, turning universities' administrators into efficient managers of resources, students into customers, and professors into employees (Macdonald & Kam, 2009). Universities' senior administrators routinely begin speeches with observations of living in a globalized world, issue policy to load higher education with undefined global content, and encourage converting students into global citizens. Politicians and op-ed columnists (e.g., Friedman, 2006) mouth similar lines which through their ubiquity have

© 2016 The International Association for Chinese Management Research

https://doi.org/10.1017/mor.2016.1 Published online by Cambridge University Press

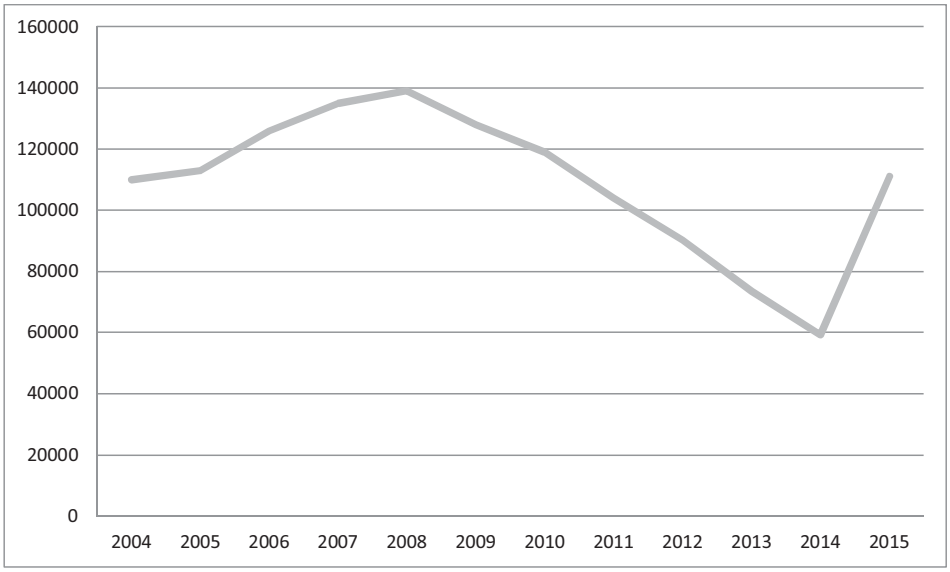


Figure 2. Number of academic publications on globalization, 2004–2015
Source: Google Scholar

become clichés. As *The Economist* (2015a) noted, 'no word has been buzzier in the recent past than "internationalisation" and its synonyms . . . Networks, business practices, students, research, learning and campuses are all "global" – a 21st century shibboleth for business education'. But, this ubiquity has led to ordinariness, depletion of meaning, and loss of competitive advantage. Although some branded institutions may rise above the fray, through appearing to offer similar perspectives and little differentiation of services, many business schools can only compete on price, leading to a need to reverse the selling of globalization.

A US business-school practice, performance indicators of academic research, has assumed great importance in this competitive environment (Macdonald & Kam, 2009). As Figure 2 shows, data from Google Scholar on 'globalization' suggests that despite a dip, academic research on globalization has continued. Publishing in accepted top journals builds careers and funds universities (Tsui, 2015). Following the US example, selection and promotion committees around the world now calculate academic performance in terms of published performance indicators. Pope and Meyer (2015) argued that growing uniformity in business education and research points to an increasingly globalized world; yet, little evidence indicates that this academic research molds practice or even reaches managers and policy makers to incorporate into their rationalizations (Haley, 2014).

Global Corporate Social Responsibility

Pope and Meyer (2015) posited that the dramatic rise in the CSR movement has been championed by the United Nations, multilateral organizations, managers

© 2016 The International Association for Chinese Management Research

https://doi.org/10.1017/mor.2016.1 Published online by Cambridge University Press

who meet regularly at international conventions such as the WEF meetings, and regulatory mechanisms such as the Fair Trade Standards for commodities. They concluded that international organizations' embracing of CSR has surpassed narrow calculations of economic interests.

Our research indicates a more complex story that includes diverse stakeholders' interests, cultural factors and institutional constraints. CSR (broadly defined as contributions in cash and kind to society) may indeed correspond to managerial goals rather than corporate (Haley, 1991). However, especially in emerging markets, these practices have roots in local traditions and regulations. As Haley et al. (2004) elaborated, managers of excellent Chinese companies have long viewed their responsibilities to societies as part of their legacies and as contributing to their companies' brand names and survival. Indeed, these managers did not justify or rationalize the practices as having global appeal; rather, the managers saw CSR as stemming from China's unique historical, legal and cultural foundations spanning centuries (Haley et al., 2004). Hong Kong tycoon Li Ka-shing epitomized for us the Chinese ideal of CSR that focuses on family and home communities. Originally from Shantou, China, with a teacher as father, Li had hoped to study medicine, but could not due to civil wars and invasions. Yet, after building his fortune and companies, Li contributed to build education in his home community, reflecting the Chinese practice of legacy building. For example, he founded Shantou University in 1981, and since then has contributed 70% of its annual budget (Haley, Haley, & Tan, 2009).

CSR has aided in strategically deflecting external, especially US stakeholders' pressures; and, MNEs' managers have included CSR measures in communications to US stakeholders and to increase global profits. For example, many US-based MNEs operating in apartheid-practicing South Africa publicly embraced the Sullivan Principles and regularly communicated their adherence and rankings to US stakeholders. Despite no evidence that they substantively integrated diverse races in day-to-day operations, the MNEs' adherence to the Principles correlated strongly with their global profits and their ability to resist US sanctions as well as US stakeholders' pressures (Haley, 2001). No local South African company adhered to the Sullivan Principles.

Local companies may avoid adopting global CSR practices that increase governmental scrutiny. For example, in 2014, despite GDP per capita of one-seventh the United States, the Chinese gave only $16 billion or one-hundredth of what Americans donated per person (*The Economist*, 2015b). Chinese individual and organizational giving practices stemmed from a history of attitudes formed during Chairman Mao's regime, when the Communist Party of China (CPC) presented itself as the source of all relief for the poor; the CPC labelled anyone who suggested otherwise as counterrevolutionary.

In the present day, regulations have hindered the development of corporate CSR and charitable giving in China. To function as not-for profit organizations, charities must have government partners, which entails loss of autonomy. Chinese

© 2016 The International Association for Chinese Management Research

https://doi.org/10.1017/mor.2016.1 Published online by Cambridge University Press

companies also have difficulty obtaining tax breaks for CSR. The CPC has discouraged charities and international CSR practices, as they may highlight systemic failings and indicate that private organizations run more efficiently than state-owned corporations. Companies and managers worry that large amounts to charitable causes that the CPC does not support may draw unwanted attention to their wealth and encourage additional tax payments. Consequently, the Huron Report calculated that in 2014, China's top 100 philanthropists gave $3.2 billion to charitable causes, less than the top three philanthropists in the United States (*The Economist*, 2015b). Local companies' records of mismanaged funds have also hindered the adoption of global CSR practices in China. Therefore, the China Philanthropy Research Institute estimated that 80% of private Chinese charitable donations go to overseas charities.

Global Marketing

Pope and Meyer (2015: 174) read the influence of modern-day globalization into the 'international ubiquity of highly similar' organizational logos, slogans, and other marketing methods; they noted that the world's 300 largest marketers operated on average in 30 countries with more than 30 marketers operating in 50 countries or more. The widespread marketing that Pope and Meyer (2015) identified often reflects existing, local rather than newly introduced global practices. World-society theorists have maintained that the 16th century and the expansion of European capitalism mark the start of globalization (Guillen, 2001). Yet, the history of marketing thought precedes the present concept of globalization (Shaw, 2009): Plato's (4th C. BCE) Book IV of the *Republic*, discussed the role of marketing in society; Aristotle's (4th C BCE) Book I of *The Politics* analyzed 'the art of money-making'; St Augustine's (4th C.) Psalm: 'The Merchant is Worthy of his Hire', explained the economic value of middlemen in time and space; and, St Thomas' (1250) Summa Theologica LXXVII: 'On Fraud Committed in Buying and Selling', discussed ethical issues in marketing.

The overt similarity of global marketing slogans around the world may detract from deeper understandings of local sensemaking and dissemination stemming from local history, culture and institutional constraints. For example, the Japanese closely associate Christmas dinner with Kentucky Fried Chicken (KFC) and shortcake (Warnock, 2015); despite overt similarities with Western traditions, Christmas dinner in Japan reflects Japanese culture more than KFC's global marketing. Christmas Day does not constitute an official holiday in Japan, a primarily Buddhist and Shinto country. Yet, corporate marketing efforts around consuming fried chicken and shortcake indelibly mark this informal, Japanese holiday. Few Japanese seem to know that other countries favor different Christmas cuisines. According to KFC's managers, Japan's Kentucky (KFC's brand in Japan) tradition dates to the early 1970s, when a Western customer came into a Tokyo KFC outlet to buy fried chicken as a turkey substitute. Struggling to attract Japanese consumers to a

© 2016 The International Association for Chinese Management Research

https://doi.org/10.1017/mor.2016.1 Published online by Cambridge University Press

foreign cuisine, KFC saw the marketing opportunity for a new Christmas tradition. Christmas has since become KFC's busiest and most profitable time of the year, with families reserving their 'finger lickin' good' buckets from October. Shortcake with strawberries has become another Japanese Christmas tradition through local marketing efforts. In 1910, Fujiya Food Service Co. sold its first buttercream Christmas cakes and demand grew significantly till 1950. Strawberry shortcakes gained popularity from the mid-1960s, a Fujiya spokesman said, when more families had refrigerators and greenhouse-raised strawberries gained popularity. By the 1970s, strawberry shortcakes outsold buttercream cakes. 'Japan has had a tradition of eating sweet things when celebrating something from ancient times', Fujiya's spokesman said, 'which has probably provided a foundation' for Christmas cakes' popularity (qtd in Warnock, 2015). A local company with 11,000 stores, FamilyMart Co., echoed KFC's advertising, but offered their fried chicken at lower prices. The local chain, with more than 11,000 stores in Japan, said in its advertising: 'If there isn't fried chicken, it isn't Christmas'.

CONCLUSION

While highlighting important and often overlooked mimetic and cognitive issues in globalization, Pope and Meyer (2015) also indicated the limits of their approach. By extrapolating on the global spread of practices such as professional qualifications, marketing, and CSR, Pope and Meyer (2015) assumed the existence of a preglobalization era without significant transnational ties, while simultaneously ignoring a temporal reference point for these global concepts. They also did not demarcate the spatial boundaries of the new global reality as a social system, society, or collections of social orders such as professions. Their arguments implicitly presented a top-down understanding of global diffusion, starting from a world culture that constructs agency. In their view, local contexts filter, mediate and constrain global standards and scripts; consequently, external institutional and cultural pressures can only reinforce or challenge national models rather than diffuse a transformative global culture (Buhari-Gulmez, 2010). We have proposed that local understandings of space and time affect not just rationalizations we attribute to globalization, but also shape globalization (Haley & Boje, 2014). Decoupling implies that policies do not reflect world society. However, the abundance of decoupling has led some researchers (Strang, 1994) to relegate the explanatory power of world society to being rhetorical and negligible.

When researchers measure a world society's structure solely in terms of the number of international organizations and MNEs, they overlook qualitative differences among organizations. For instance, the United Nations, the EU, the WEF annual meeting, and General Electric differ substantially in their powers to communicate and to maintain global standards.

By emphasizing Western practices, researchers additionally assume that global cultural standards, models, and norms derive from Western and mostly US culture,

© 2016 The International Association for Chinese Management Research

https://doi.org/10.1017/mor.2016.1 Published online by Cambridge University Press

not explaining non-Western and developing economies' and their MNEs' cultural and institutional influences on world societies; outward FDI flows indicate that avenues proliferate for these reverse flows of influence. US outward FDI expanded from $31 billion in 1990 to $337 billion in 2014, for a compound annual growth rate (CAGR) of 10.1%; yet, during that same period, developing economies' outward FDI ballooned from $13 billion to $468 billion for a CAGR of 15.37% (UNCTAD). The CAGRs for transitional economies' outward FDI assumed an even higher rate from 1990 to 2014 of 17.43% (UNCTAD). From 236% greater than the developing economies' outward FDI in 1990, US outward FDI shrank to 28% smaller than the developing economies' in 2014, possibly reducing the United States' cultural influence on world society.

In our increasingly multicultural world, we argue that no single modernity exists based on rationalism, universal individualism, and science. For instance, present-day Chinese administration owes much more to imperial administrative structures' influence than to modern business laws; indeed, managerial justifications of these systems drew more on historical, Confucian systems and local institutions than MNEs' practices (see Haley et al., 2004). In that vein, drawing on multiple modernities could make more useful the Stanford School's account of changes in world society.

The logic of the global narrative may discount innovation or divergent visions worldwide. As Brannen and Doz (2010) concluded, through slogans such as 'Think Global, Act Local', managers and academics justify and promote minimal adaptation to local differences and minimal contextual appreciation. Yet, globalization encompasses pluralistic, polyphonic, local–global environments that include multiple points of view that emerge in global narratives. Stakeholders use multiple, conflicting space-time frames to rationalize and to make sense of their experiences in relation to others in the world (Boje, Haley, & Saylors, 2016). At any point of time, alternative and competing narratives to globalization exist, sometimes in dialogical relationships, explaining and propelling global strategic change (Czarniawska, 2004).

In conclusion, a world society's existence matters, but that narrative has not obliterated the importance of local relations, local interests, local emotional attachments, local politics and regionalism. We live in a complicated world in which multiple, contradictory scripts and processes abound. Through emphasizing a world society's overriding importance, we risk shrinking complexity to singularity, thereby creating leaden and simplistic orthodoxies. We have shown that the seeming isomorphism of corporate operations and managerial behaviors across the world hides significant differences that we cannot integrate through notions of decoupling. When academic programs adroitly rebottle themselves as global, or business schools' deans and universities' presidents piously note that we live in a globalized world, they emphasize similarities that obfuscate understandings and minimize differences that provide competitive advantage; thereby, they hurt the pursuit of useful knowledge. Research on common global rationalizations decoupled

© 2016 The International Association for Chinese Management Research

https://doi.org/10.1017/mor.2016.1 Published online by Cambridge University Press

from realities may divert awareness of evolution and historical developments, of regions' and nation states' unique systemic properties, of substitutable processes, of the equifinality of outcomes, and of the influence of short-term deviations from long-term tendencies. Thereby, a preponderance of such studies risks highlighting platitudes and clichés, and obscures opportunities for researchers, managers and policy makers to observe more meaningful and strategically important relationships.

NOTES

The authors thank Melanie Page and Robert Maddox for helpful comments. Please address correspondence to: Professor Usha Haley, Department of Management, College of Business & Economics, West Virginia University, PO Box 6025, 1601 University Ave., Morgantown, WV 26506-6025, email: uhaley@asia-pacific.com and usha.haley@mail.wvu.edu

REFERENCES

Albert, M. 2007. Globalization theory: Yesterday's fad or more lively than ever? ***International Political Sociology***, 1(2): 165–182.

Brannen, M. Y., & Doz, Y. L. 2010. From a distance and detached to up close and personal: Bridging strategic and cross-cultural perspectives in international management research and practice. ***Scandinavian Journal of Management***, 26(3): 236–247.

Buhari-Gulmez, D. 2010. Stanford School on sociological institutionalism: A global cultural approach. ***International Political Sociology***, 4(3): 253–270.

Boje, D. M., Haley, U. C. V., & Saylors, R. 2016. Antenarratives of organizational change: The microstoria of Burger King's storytelling in space, time and strategic context. ***Human Relations***, 69(2): 391–418.

Czarniawska, B. 2004. ***Narratives in social science research***. Thousand Oaks, CA: Sage.

Doremus, P. N., Keller, W. W., Pauly, L. W., & Reich, S. 1998. ***The myth of the global corporation***. Princeton, NJ: Princeton University Press.

Drori, G., & Krucken, G. (Eds.). 2009. ***World society: The writings of John W. Meyer***. Oxford: Oxford University Press.

The Economist. 2015a. Why some business schools are deciding to 'deglobalize', December 21.

The Economist. 2015b. Panda power, December 19.

Fox, J. 2014. The world is still not flat. ***Harvard Business Review***, November 3.

Friedman, T. L. 2006. ***The world is flat***. London: Penguin

Garrett, G. 1998. ***Partisan politics in the global economy***. New York: Cambridge University Press.

Gerlach, M. L. 1992. ***Alliance capitalism: The social organization of Japanese business***. Berkeley, CA: University of California Press.

Ghemawat, P. 2007. Why the world isn't flat. ***Foreign Policy***, 159 (Mar–Apr): 54–60.

Ghemawat, P., & Altman, S. A. 2014. ***DHL Global Connectedness Index***. Bonn, Germany: Deutsche Post DHL.

Guillén, M. F. 2001. Is globalization civilizing, destructive or feeble? A critique of five key debates in the social science literature. ***Annual Review of Sociology***, 27: 235–260.

Haley, U. C. V. 1991. Corporate contributions as managerial masques: Reframing corporate contributions as strategies to influence society. ***Journal of Management Studies***, 28(5): 485–509.

Haley, U. C. V. 2001. ***Multinational corporations in political environments: Ethics, values and strategies***. Singapore, New Jersey: World Scientific Press.

Haley, U. C. V. 2013. Smithfield and beyond: Examining foreign purchases of American food companies, testimony to United States Senate, Committee on Agriculture, Nutrition & Forestry, Washington, DC, July 10.

Haley, U. C. V. 2014. Impact and usefulness: The impact of management research on public policy and society, Chair, Organizer & Panel Presenter, All Academy Theme Symposium, Academy of Management Annual Meeting, Philadelphia, August.

© 2016 The International Association for Chinese Management Research

https://doi.org/10.1017/mor.2016.1 Published online by Cambridge University Press

Haley, U. C. V., & Boje, D. M. .2014. Storytelling the internationalization of the multinational enterprise. ***Journal of International Business Studies***, 45(9): 1115–1132.

Haley, U. C. V., & Haley, G. T. 2013. ***Subsidies to Chinese industry: State capitalism, business strategy and trade policy***, New York: Oxford University Press.

Haley, G. T., Haley, U. C. V., & Tan, C. T. 2004. ***The Chinese Tao of business: The logic of successful business strategy***, New York: John Wiley & Sons.

Haley, G. T., Haley, U. C. V., & Tan, C. T. 2009. ***New Asian Emperors: The business strategies of the overseas Chinese***. New York: John Wiley & Sons.

Macdonald, S., & Kam, J. 2009. Publishing in top journals – A never-ending fad? ***Scandinavian Journal of Management***, 25(2): 221–224.

Meyer, J. W. 2007. Reflections on institutional theories of organizations. In R. Greenwood, C. Oliver, R. Suddaby, & K. Sahlin-Anderson (Eds.) ***Handbook of organizational institutionalism***. Thousand Oaks, CA: Sage.

Meyer, J. W., Boli, J., & Thomas, G. 1989. Ontology and rationalization in the Western cultural account. In G. Thomas, J. W. Meyer, F. Ramirez, & J. Boli (Eds.) ***Institutional structure***. Beverly Hills, CA: Sage.

Meyer, J. W., Boli, J., Thomas, G., & Ramirez, F. O. 1997. World society and the nation-state. ***American Journal of Sociology***, 103(1): 144–181.

Meyer, J. W., & Hannan, M. T. (Eds.). 1979. ***National development and the world system: Educational, economic, and political change, 1950–1970***, Chicago: University of Chicago Press.

Meyer, J. W., & Rowan, B. 1977. Institutionalized organizations: Formal structure as myth and ceremony. ***American Journal of Sociology***, 83(2): 340–363.

Pope, S., & Meyer, J. W. 2015. The global corporate organization. ***Management and Organization Review***, 11(2): 173–177.

Rosenberg, J. 2005. Globalization theory: A post mortem. ***International Politics***, 42(1): 2–74.

Shaw, E. H. 2009. Reflections on the history of marketing thought. ***Journal of Historical Research in Marketing***, 1(2): 330–345.

Starbuck, W. H. 2009. The constant causes of never-ending faddishness in the behavioral and social sciences. ***Scandinavian Journal of Management***, 25(1): 108–116.

Stopfod, J. M., & Strange, S. 1991. ***Rival states, rival firms***. New York: Cambridge University Press.

Storper, M., & Salais, R. 1997. ***Worlds of production: The action frameworks of the economy***. Cambridge, MA: Harvard University Press.

Strang, D. 1994. The new institutionalism as a form of structural analysis. In J. D. Knottnerus & C. Prendergast (Eds). ***Recent developments in the theory of social structure***. Greenwich, CT: JAI Press.

Tsui, A. S. 2015. Reconnecting with the business world: Socially responsible scholarship. ***EFMD Global Focus***, 9(1): 36–39.

Välikangas, L. 2015. Introduction to 'The global corporate organization'. ***Management and Organization Review***, 11(2): 173.

Warnock, E. 2015. Christmas cheer here requires reservations with the Colonel – Japan makes merry with shortcake and fried chicken; 'boring without Kentucky'. ***Wall Street Journal***, December 19, A1.

© 2016 The International Association for Chinese Management Research

https://doi.org/10.1017/mor.2016.1 Published online by Cambridge University Press