Emirati Identity as an antecedent of fairness perceptions and behavior

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The unprecedented ease of global mobility allows individuals to transcend national boundaries and develop intimate understanding of cultures other than their own. Anecdotally, those individuals might be expatriates on international assignments, citizens who are minorities in their own countries (e.g., United Arab Emirates), or colloquial *third culture kids* – perpetual global nomads who might ascribe little value to their identity as citizens of their own *passport country*. Academically, those individuals can be termed as bicultural or cultural hybrids, nomenclature which brings attention to this fusion of multiple identities. The resulting internalization of values, attitudes, and perceptions emerging from dynamic cultural mixing has been attributed to increased coexistence of multiple identities or self-perceptions among such individuals (Hermans & Kempen, 1998; Tweed, Conway, & Ryder, 1999; Gurin, Hurtado, & Peng, 1994; Phinney, 1990, 1991; Sellers, Smith, Shelton, Rowley, & Chavous, 1998; Brewer, 1991; Turner, Hogg, Oakes, Reicher, & Wetherell, 1987).

Because one's culture provides a frame of reference for interpreting the world, forming social relationships, reacting to events, and perceiving oneself (Berry, 1980; Lytle, Brett, Barsness, Tinsley, & Janssens, 1995), individuals who are extensively exposed to multiple cultures might have more than one highly salient cultural identity allowing them to employ two or more very different frameworks and view their environment from multiple vantage points, depending on which identity is more salient at the time (Hong, Ip, Chiu, Morris, & Menon, 2001; LaFromboise, Coleman, & Gerton, 1993; Oyserman, 1993). The extant research has largely comported such anecdotal observations and notable studies have suggested that priming different identities among these multicultural individuals can actually have notable impact on their attitudes and behaviours.

In addition to being an invaluable source of information pertaining to the power of these different identities, multicultural individuals can also serve as a rich source of information about the underlying cultural differences. For example, Hong and colleagues (2001) focused on Chinese Americans to explore the extent to which tapping into each of these identities and priming their Chinese or American heritage influences their attitudes towards their duties and rights as citizens. By observing that participants' Chinese identity can result in stronger commitment to their duties and fewer rights in comparison to their American identity, they illustrated not only that cultural priming is an effective tool in influencing their attitudes, but they go to highlight that priming can yield insight into cultural differences that can be difficult to detangle.

Therefore, the current study proposes to further build upon this stream of research, with hope to answer whether priming one's national identity influences their perceptions of fairness. Relying on core theories of self-identity (Tajfel, 1981, 1982), culture (Berry, 1980), acculturation (1980), multiple identities (e.g., Hong et al., 2001), working self-concepts, and behavioural scripts (Bower, Black, & Turner, 1979), we hope to contribute to our understanding of antecedents to justice perceptions from a cross-cultural perspective through focusing on national identity as a potential driver of justice formations. In other words, we hope to employ bicultural individuals or cultural hybrids in efforts to understand the extent that culture influences fairness perceptions, through making one particular aspect of their cultural identity salient.

In the following sections we focus on building our arguments from first setting foundations of organizational justice and identity theory, to reviewing the extant research on this highly dynamic interplay between identity, working cultural identity, and fairness.

Organizational Justice

Cross-cultural issues in organizational justice. Organizational justice has received significant attention from researchers and practitioners since its conception. The presence of four facets of the underlying organizational justice construct has been recognized throughout literature, suggesting that individuals are concerned with fairness of outcomes, fairness of procedures used to arrive to those outcomes, and fairness of treatment, manifested through availability of information and interpersonal treatment (respectively termed distributive, procedural, informational, and interpersonal justices; Colquitt, 2001). Research in this realm has been so prolific that an argument can made for granting organizational justice a title of a universal predictor, given the strong relationships between the violations of individual facets of justice and numerous employee outcomes (e.g., Colquitt, Conlon, Wesson, Porter, & Ng, 2001).

Although this highly productive line of research exploring the consequences of organizational justice violations has been fruitful, it has been acknowledged that these extant findings are mostly cantered on Western cultural values, have been based upon the Western participants and industries, and have been reliant upon Western norms, with the United States seemingly dominating methodology and construct definitions (James, 2015). As such, the extent to which these relationships between justice violations and their outcomes replicate to other cultures remains less clear.

Nonetheless, this gap in the literature has been recognized and efforts towards understanding the differences in justice perceptions and reactions to justice violations as functions of culture have been making headway (e.g., Shao, Rupp, Skarlicki, & Jones, 2013; van den Bos et al., 2010; Brockner, Chen, Mannix, Leung, & Skarlicki, 2000; Morris & Leung, 2000). The emerging research is showing interesting trends in cross-cultural justice research. While the four key areas of organizational justice (distributive, procedural, interpersonal, and interactional) seem to be invariant across cultures (Dbaibo, Harb, & van

Meurs, 2010; Erkutu, 2011; Tata, Fu, & Wu, 2003; Lam, Schaubroeck, & Aryee, 2002; Li & Cropanzano, 2009), it is clear that culture influences reactions to justice. For example, Shao and colleagues (2013) have illustrated the importance of studying justice reactions as a factor of culture. Through focusing on four of Hofstede's (1980) core cultural values, they illustrated that countries marked with high levels of individualism, femininity, uncertainty avoidance, and low levels of power distance have the strongest justice effects. Furthermore, recent studies suggest that individuals' endorsement of justice categories frequently parallels their cultural orientation. For example, East Asians are more concerned with relational justice, which corresponds to their collectivistic nature (Li & Cropanzano, 2009).

Fairness perceptions as a dependent variable. The commonality among these cross-cultural studies is that assessments of justice are frequently used as an independent variable (e.g., Shao et al., 2013) that predicts a host of individual employee or organizational outcomes. In fact, this communality reflects a more underlying trend in justice research, where consequences of injustice are well-researched, but practitioners and researchers still do not fully understand what causes vast differences in individuals' fairness perceptions. There is generally scant literature that addresses antecedents to justice perceptions and calls have been made to pursue this field further (e.g., Ambrose & Schminke, 2015), and additional efforts have been made to pursue these questions from a cross-cultural perspective (Zhao, Yoon, Chen, & Brockner, 2013). Our study attempts to address these open research questions by focusing on culture and national identity as antecedents to those fairness perceptions.

Identity

Individuals can view themselves from a number of different perspectives and retain a multitude of identities, a phenomenon Thoits (2003) referred to as identity accumulation. For example, one's social identity, malleable by social interactions and group memberships, envelops the core self-perceptions. This core is comprised of personal identity marked with

permanent, stable self-perceptions such as physical appearance, personality, or abilities (Tajfel & Turner, 1986l Turner, 1985). Social identity theory (SIT; Tajfel & Turner, 1986) expands this core and suggests that individuals view themselves as a part of a group and that relationships are crucial components of one's identity (e.g., an employee of a specific organization or a spouse; also see Sluss & Ashforth, 2007).

Working self-concept. Literature suggests that relative accessibility of any given identity is influenced by the perceiver's past experience, expectations, and cues from the environment (see Baumeister, 1999; Brewer, 1991; Carver & Scheier, 1998; Markus & Kunda, 1986; McGuire, McGuire, & Cheever, 1986; Showers, 2002; Turner, 1999, for relevant reviews and research). Furthermore, properly timed activation of those identities is crucial in order to successfully navigate the complexity of one's social, interpersonal, and professional lives (Allen, Wilder, & Atkinson, 1983). For example, the self-perception of a middle-aged mother of three who has a successful career can be dissected into separate identities that reflect her age, relationships with her children and her partner, organizational membership, and personal success. Because her identity is multifaceted, she might adjust to her social environment and either activate or distance herself from a particular identity (e.g., Jackall, 1978), depending on those environmental needs and cues. If with a child, she might be more caring and sensitive to her child's needs, but if she is managing a group on a major time-sensitive project, her demeanour will likely change to communicate her authority and expertise. In other words, while she might have one key, dominant, and salient identity at any given time, other identities might be present and readily accessible, based on her past experiences (Stryker & Serpe, 1982; Thoits, 1983; Adler & Adler, 1987).

Reliant upon those key theories of identity, literature surrounding their application has proliferated (Stryker & Burke, 2000). Aside from focusing on the core variations of personal and social identities whose research potential is nowhere near being exhausted, there are now

numerous recognized identity components. For instance, one can identify themselves by their work (Stets & Harrod, 2004), gender (Stets & Biga, 2003), religion (Alper & Olson, 2012) or political preference (e.g., Kidder, 2016), or as a bicultural (Leung, Maddux, Galinsky, & Chiu, 2008). Indeed, activating specific elements of one's identity has been shown to have significant impact on individuals' behaviors. Recent research among bilingual individuals suggests that those identities might be associated with multiple personalities, which cause them to interact differently with others, depending on the culture, language, and identity that is currently activated (e.g., Luna, Ringberg, & Peracchio, 2008).

Role of Identity in Justice Perceptions

Identity has been shown to be one of the most crucial reasons why employees are concerned with justice and justice violations (e.g., Clayton & Opotow, 2003; Olkkonen & Lipponen; Skitka, 2003; Robison, 1997; Tyler & Blader, 2003). In fact, one of the core justice theories, the *group-value approach* or the *relational approach* to justice (Lind & Tyler, 1988; Tyler & Lind, 1992), is based upon the theories of identity and it suggests that the reason why employees care about fairness is because it reflects the quality of their relationship with their organization and its decision-makers. This is unsurprising as the faith of an individual and their corresponding group are often intertwined, which makes one's own self-esteem to be highly contingent upon their positive group identification and fair treatment.

In her *accessible identity model* (AIM) of justice reasoning, Skitka (2003) proposes that in order to obtain a more comprehensive understanding of how individuals make justice-based judgements, it is crucial to go back to identity and take into consideration the fact that individuals hold these multiple self-identities. Specifically, she proposes that individuals are more likely to be concerned about issues of justice when self-relevant values and goals are highly accessible and activated (e.g., material, social, personal, moral; Skitka, 2003). In other

words, the central tenant of AIM is that individuals are more likely to pay attention to fair treatment when they exercise self-awareness.

National Culture

Multiple definitions and conceptualizations of culture exist. For example, Triandis' (1989) definition of culture focuses on geographic localization, shared language, and shared notions of the self, while Hofstede (2001) focuses on shared mental programming by a group of individuals. Schwartz (2006) specifies culture as the "rich complex of meanings, beliefs, practices, symbols, norms, and values" that are shared conceptions of what is commonly accepted and expected among the group (i.e., cultural ideals; p. 139, Scwartz, 2006). Furthermore, cultures can be placed on a continuum of traditional dimensions of individualism/collectivism or power distance (Hofstede, 1980; 2001), although the overarching country-level cultural value indicators might not be representative of all the countries, given that there are often subcultures within cultures (McCauley & Segal, xxxx). To add another layer of complexity, those characteristics, while applicable to country-level units of analysis, can also be applicable to individuals, resulting in individualists personalities (i.e., *idiocentric* individuals) residing in their native countries marked by collectivism, and collectivists personalities (i.e., *allocentric* individuals) living in individualist cultures (Triandis, Leung, Villareal, & Clack, 1985; Triandis, 2001). All these definitions collectively provide base for a crucial element one's self-identity through which one views their environment and forms relationships with others (Berry, 1980).

Culture-based identity. Previous research suggests that individuals of different cultural backgrounds describe themselves in a way that conforms to the underlying cultural self-views. For example, while North American participants are asked to describe themselves, they focus significantly more on personal characteristics (e.g., I am honest; I am good; I am happy), in comparison to their Asian counterparts, who tend to focus on their context and

social relationships (e.g., I am a university student). These differences in self-identifications and self-views typically correspond to their individualistic and collectivistic cultures (e.g., Bond & Cheung, 1983; Cousins, 1989; Rhee, Uleman, Ree, & Roman, 1995; Markus & Kitayama, 1991; Triandis, 1989). Therefore, while one's private self-concept is more salient in individualistic cultures, public and collective selves are typically more salient in collectivist ones (Triandis, 1989).

Consistent with previous identity theories, individuals exposed to different cultures have multiple culture-focused working identities available to them. For example, just like Asian students can see themselves in a specific context (e.g., I am a university student), they can also see themselves as happy, hard-working, or intelligent, which are descriptors that more closely correspond to individualistic views; likewise, North American students can see themselves as a part of a particular relationship, which is more typical of a collectivistic views. Furthering this research on working self-concepts and applying those studies to cultural working identities has been quite fruitful and has illustrated that different cultural identities influence the way the individuals think of themselves (Cousins, 1989; Hong et al., 2001). Individuals can alternate between these dominant identities and those can be made accessible with various cues in the environment (e.g., Gardner, Gabriel, & Lee, 1999; Tramiow, Triandis, & Goto, 1991). For example, by priming individualistic and collectivistic orientations by using "*I*" and "*we*" primes and relying upon the modified version of the twenty statements test (TST; Kuhn & McPartland, 1954), Hong and colleagues (2001) focused on spontaneous activation of Chinese and American participants' self-concept and explored the extent to which they mention collective duties and individual rights as members of their own society (e.g., *duties:* "I ought to understand Chinese History"; "We have to pay taxes"; and *rights*: "I can vote when I'm 18"; "We have 9 years of free education").

Therefore, exposure to different cultures might allow multiple identities to exist (Gurin, Hurtado, & Peng, 1994; Phinney, 1990, 1991; Sellers, Smith, Shelton, Rowley, & Chavous, 1998). Cultural hybridization has been shown to change identities, as continuous exposure to new norms, attitudes, and values continuously mould one's identity (Hermans & Kempen, 1998). It has also been suggested that salience of the out-groups heightens one's identification with their particular in-group (Allen et al., 1983), where exposures to different cultures have been shown to enhance one's social identity and make it more salient (Turner, Oakes, Haslam, & McGarty, 1994).

Acculturation. In order to understand these multiple cultural identities, it is crucial to address the underlying processes through which they emerge. Specifically, when different cultures come in contact, a degree of acculturation is inevitable (Berry, 1984). This classic model suggests that individuals coming in contact with other cultures consider two underlying issues that might predict the extent to which they acculturate: 1) the degree to which an individual values interaction with another culture, and 2) the degree to which an individual wishes to keeps his/her own identity. The two questions interact to form four types of acculturation, ranging from integration, where answers to both questions are affirmative, to marginalization, where answers to both questions are negative. Assimilation is representative of individuals who do not award significant importance to their own identity and focus on assuming identity of another group, while individuals who employ separation strategy focus exclusively on retaining their current identity (Berry, 1984; Bourhis, Moise, Perrault, & Senecal, 1997). Among the four possibilities of acculturation, integration is linked to most positive outcomes (for a comprehensive overview, see Liebkind, 2008). As qualifying the strategy and quantifying the extent to which such acculturation has occurred in a particular individual is challenging, LaFromboise and colleagues (1993) introduced the alternation model, which suggests that an individual is able to identify his/herself with two or more

cultures, without losing one's identity or compromising their membership and those cultural identities could be activated at any given time (Hong et al., 2001).

THE PRESENT STUDY

In this study we focus on investigating whether, and to what extent national identity influences an individual's perceptions of fair and unfair events as well as their likelihood to engage in fair practices. In order to build upon the theoretical foundation discussed above, we seek to contribute to extant understanding of justice through attempting to offer three contributions to the literature: 1) we hope to understand the role of one's *national identity* in justice perceptions and enactment; 2) we seek to investigate potential *antecedents to justice* perceptions and therefore answer calls to focus on justice as a dependent variable; and 3) understand potential antecedents that influence *fair behavior* (i.e., enactment of justice).

Contribution 1 - National identity. Extant research suggests that we can speculate how individuals from different cultures react to fairness violations (see Shao et al., 2013 for a meta-analysis). However, although this focus on cultural dimensions is important and deserving of the attention it has received, our study relies on *national culture* as a way to explore potential nuances in national culture that might further affect one's perceptions (Segall, Dasen, Berry, & Poortinga, 1999). While national culture focus is still imperfect and it can not fully capture the true richness of within-culture diversity, we will argue that there might be certain influences at work that might be worth exploring by specifically focusing on activating one's *culture-based self-concept*.

Consider this case – on Hofstede's cultural dimensions, UAE tends to score rather high in power distance and uncertainty avoidance, but low on individualism, and in the middle on masculinity. Furthermore, UAE's Arab counterpart, Egypt, and a recent EU country, Croatia all score remarkably similarly across those four dimensions. However, it

goes without saying that there are vast geopolitical differences among these three cultural cousins. Despite their shared culture-based fabric of society, there are stark differences in education, religion, family structure, gender norms, employment, values, business climate, and political structure. Taken together, we argue that behavioural scripts generally rising from such country-specific national factors might act as the base for observing differences between individuals' fairness perceptions.

We approach this study as an exploratory endeavour (hence our hope to publish it in *Academy of Management Discoveries* or similar outlets). For example, if we wish to compare UAE, Croatia, and Egypt – three cultural cousins – we would be unable to form a confident and empirically-supported prediction as to which of the two will yield stronger effects to justice perceptions, but differences in general behaviour might influence individuals' scripts. For example, in the UAE a behavioural script for an Emirati might generally mean valuing Arabic, exhibiting national pride, taking pride in appearance and signals of wealth, and wearing national dresses. At work, those Emirati-specific norms might be reflected in lower tolerance for mingling of men and women, using *wasta* (Arabic "cutting corners" - i.e., using connections to bypass procedures) as a way of conducting business, and expending time and effort on forming relationships. Therefore, if we remind an Emirati national of their Emirati national identity, we might expect that their behaviour will more closely align with Emirati scripts, and in turn, this identity might be a powerful factor in predicting fairness perceptions. For example, because anecdotal evidence suggests that Emiratis are an image-oriented culture and because saving face is crucial in Arab cultures in general (e.g., Ellis & Maoz, 2011), we might expect that by priming their national identity, Emiratis might view unfavourable outcomes as generally less fair and fair processes as less important. We might, however, expect that by priming their Emirati identity, individuals might put significantly more emphasis on interactional justice.

This Emirati identity-driven behavioural script might be particularly active in organizations that are more typically Arab and where Arabic is the dominant language of communication, as opposed to those that are marked with a more international environment (e.g., English language usage, high percentage of non-Arab employees, and prevalence of Western business and formal interaction norms).

Contribution 2 - Justice as a dependent variable. While cross-cultural issues in justice are gaining traction (e.g., Brockner, Chen, Mannix, Leung, & Skarlicki, 2000; James, 2015; Morris & Leung, 2000; Shao, Rupp, Skarlicki, & Jones, 2013; van den Bos et al., 2010), most of the published studies focus on cultural factors in reactions to fairness violations and do not actually investigate culture how fairness perceptions are formed. In other words, they might be interested with discovering why people care about injustice in different cultures, and why do individuals react differently to justice violations (e.g., Li & Cropanzano, 2009). We focus furthering the extant research on working identity, and we specifically speculate that activating one's national identity will *influence* an individual's fairness perceptions. Furthermore, generous welfare system in the UAE might influence one's expectations of what they deserve to get at work, while government's efforts to increase transparency might put more emphasis on equal treatment and fairness of procedures. However, because of the exploratory nature of our study, we are not confident enough to predict the direction of our speculation, as that direction might be dependent upon a variety of country-level factors not typically assessed. Therefore, we set forth the following hypothesis: priming one's national identity will *influence* individuals' overall fairness perceptions.

When testing our propositions we will control for participants' cultural orientation. We will take steps to ensure that it is national identity, not collectivist or relational identities that are being dominantly primed. In addition, possible areas for expansion include: 1)

assessing the specific justice perceptions as DVs; 2) including samples from multiple countries to assess the connection between priming national identity, country-level cultural orientation scores, and justice perceptions.

Proposed Methodology

Participants

Ideal samples for initial tests include students in the United Arab Emirates, where UAE nationals comprise 18% of their population. Furthermore, we are considering collecting data in New Zealand and Shanghai, China. In addition, we propose to collect data among Maori and non-Maori New Zealand nationals, as Maori roots are highly salient in New Zealand, and Maori is one of the official languages of New Zealand. Abu Dhabi, Dubai, and Shanghai all represent highly international cities where there is a clear base of local population, and a significant influx of expatriate workers. This clear fusion of national and expat cultures might heighten the salience of one's own national identity.

Design

Experiment. In order to establish causality, we will conduct a controlled experimental study. We will randomly assign participants in one of three experiment groups: 1) *national identity prime*; 2) *collective (or relational) identity primes*; and 3) *control (i.e., culture-neutral primes)*. We will invite undergraduate and graduate students to participate in our study in exchange for a gift card and a certificate of participation. First, in order to prime participants' UAE national identity, we will manipulate exposure of typical UAE cultural signals (e.g., in the UAE: Arabic language, national dress usage, Emirati customs, and pictures of UAE leaders) and will ask our participants to write a brief reflection on their life as an Emirati. Second, because Emirati culture is collectivist and relationship-oriented, we need to control for the possibility that it is their cultural orientation, not their national culture

that might drive these differences in perceptions. Therefore, we will prime relational identity for one group of participants. For example, we will ask them to write a brief reflection about their family, with emphasis on relationships. Third group will receive no cultural primes. In this group participants will be asked to write a brief essay about their major.

Furthermore, we will conduct two sets of experiments – one that uses fair behaviour as a dependent variable, and the other will use fairness perceptions as a dependent variable. Therefore, we will examine whether exposures to different cultural cues in one's environment influences participants' perceptions of fairness and their likelihood to engage in fair behaviour.

Measures and materials. In order to account for the underlying cultural differences that might be associated with relational identity, and ultimately perceptions of their environment, we will ask individuals to complete the standard cultural dimensions scales. In addition, we will ask them to report their baseline level of identity with the UAE (e.g., I am proud to be an Emirati).

Fair behaviour. We will design our study using elements from Barclay and Whiteside (2016) study, where they measured interactional injustice behaviour through asking participants to give feedback to their underperforming colleagues.

Fairness perceptions. Second, participants will be asked to read a scenario that describes a fair or an unfair event. After reading the scenario, participants will be asked to assess the fairness of scenarios similar to those presented in *Figure 2,* using an adaptation of the general fairness scale developed by Ambrose and Schminke (2009).

Descriptive Statistics		UAE		US	
		Mean	SD	Mean	SD
1	Your exam had two different version with different sets of questions. You had a Version A and your friend had a Version B. You got a 75 on your exam and your friend got 85. Average scores for each version were the same.	**3.59**	1.52	**4.32**	1.23
2	Your final grade is 89.2%, B+. Instructor refused to round it up to an A-.	**2.80**	1.48	**4.03**	1.18
3	In BUS 401 you were late to two quizzes, so you could not take them. You were not feeling well later in the semester, so you had to miss one more. Instructor denied you a chance to retake the quiz and you got 0 points.	**3.23**	1.51	**4.31**	1.05
4	Instructor's policy is that there are no make-up opportunities for papers that show signs of academic dishonesty. Mariam's paper showed signs of plagiarism and she received 0 points. She did not get a chance to redo her work.	**4.22**	1.52	**4.71**	1.13
5	You put a lot of effort into your class, you worked hard on you assignments, and you talked to your instructor regularly, but the class content was not your strength. According to all the grading criteria, your final grade was 75% and you received a C.	**2.96**	1.30	**4.32**	1.08
6	Sara consistently disrupted the class throughout the semester. She received multiple warnings, but her behavior changed very little. According to the grading rubric, her final grade was lowered by 10 percent. She talked to instructor about it and apologized, but the instructor refused to change her grade.	**4.63**	1.02	**4.92**	1.04
7	Ayesha is a member of a very public and influential family. She had to miss many quizzes, but she was granted a right to take them again, because her family excused her.	**2.16**	1.32	**2.29**	1.33
8	Class requires you to spend 5-6 hours per week outside of class time (home works, assignments, etc).	**3.25**	1.39	**4.16**	1.27
9	In BUS 401 instructor emphasized that she will not accept quizzes even seconds after 10:00. This rule is noted in the syllabus. You know this and submit your quiz at 10:00 and 3 seconds. You get zero points.	**3.18**	1.73	**3.62**	1.41

Figure 2: Informal pilot test of classroom justice perceptions – UAE and USA comparison. USA students received slightly modified descriptions of these scenarios, in order to increase their relevance. Participants were students in teaching-focused schools and were asked to indicate the extent to which they find each of these practices to be fair on a scale from 1 (strongly disagree) to 7 (strongly agree). All differences were statistically significant.

Survey. In order to obtain additional external validity and test the robustness of our findings, we will conduct a survey of working professionals. In our UAE sample we will target Emiratis working in more traditional UAE organizations (e.g., government ministries where Arabic is the main mode of communication and where there is usually a high percentage of Arab nationals) and those working in less traditional and more Western-typical organizations (e.g., companies such as Etihad or Emirates airlines, where English is the main mode of communication, employees typically wear Western business clothes, and where there is a lower percentage of Arab nationals).

Fairness perceptions. We will create a series of short scenarios describing a realistic workplace incident (e.g., an employee did not get a promotion or the procedures used to make

promotion decisions were flawed) and similarly to our experimental study, we will ask participants the extent to which they perceive those practices are fair.

POSSIBLE EXTENSIONS

Potential extension 1: Specific justice facets as DVs

We set out to use the overall justice DV as a starting point in order to explore whether there are any effects between the national culture salience and justice perceptions. However, we need to decide whether to use overall justice as a dependent variable, or design a study that specifically looks at all three key justice dimensions (procedural, distributive, and interactional).

Potential extension 2: Culture-specific behaviour endorsement and *wasta* use as DVs

In addition or in lieu of relying on justice as a dependent variable, we are actively considering using culture-specific practices. For example, *wasta* is a typical practice in the UAE. While it is without a direct English analogue, its translation loosely reflects nepotism or identification with social networks that can be used to one's advantage and it has often been compared against other indigenous phenomena such as Chinese *guanxi* or Brazilian *jeitinho* (Smith, Huang, Harb, & Torres, 2011). If we were to apply procedural justice principles to *wasta* use from a Western standpoint, we would most likely categorize it as an unfair practice as its applications can often go against procedural justice criteria such as consistency or bias suppression. Perceptions of using *wasta* and intention to use wasta as dependent variables would allow us to continue considering fair practices, while simultaneously accounting for emic cultural issues.

In addition, instead of focusing on justice as a DV, we could plausibly focus entirely on culture-specific practices such as *wasta* and tolerance for gender discrimination at work,

and assess perceived fairness of such practices as a factor of national culture priming. We can easily expand this research to other cultures (e.g., China) and assess participants' perceptions of Chinese-typical business practices such as *guanxi* usage.

Potential extension 3: Global identity

Our initial goal of this study was to focus on biculturals, in order to compare the effects of Emirati identity or their globalized identity. In addition to examining the effects of national identity on fairness perceptions and fairness enactment, we consider treating national identity as a subgroup identity in this context and attempt to capture global identity (Erez & Gati, 2004; Shokef & Erez, 2006; 2008) as a superordinate or common in-group identity among Emiratis and expatriates. Global identity can be defined as the "sense of belongingness to a global multicultural team" (Erez et al., 2013, p. 336) and it focuses on an individual as a member of the world, where great emphasis is placed on diversity and cross-cultural understanding. Because most countries today are in the process of globalization, it can be assumed that individuals might have both national and global identity (Leung et al., 2008; Cohavi, Erez, & Shokef, 2007), although typically only one can be dominant at any given time (Hong, Morris, Chiu, & Benet-Martinez, 2000).

Our study explicitly focuses on international communities in which fusion of different cultures is typical. For example, in the UAE, a wealthy Middle Eastern country, only approximately 18% of the population is actual Emirati nationals. However, those citizens take great pride in their national and religious heritage, which is evident in their typical dress, Arabic language, signage in UAE government institutions, flags, and omnipresent portraits of their leaders. At the same time, however, Emiratis are faced with constant exposure to other cultures and are frequently attracted to these international cues. For example, Emirati nationals learn English and some anecdotal evidence suggests that some Emiratis have better command of English than Arabic. Furthermore, Western brands (e.g., cars, apparel, and

design) are favoured and UAE workplaces are comprised of multiple nationalities and business cultures. For example, while gender division is still present, some companies might put more pressure on asking its female employees to keep faces uncovered. Finally, UAE government is itself oriented towards internationalization, which is clearly evident in its establishment of trade free zones and even bidding and ultimately winning a bid to host Expo 2020, which serves as a highly salient example of their orientation towards international community and globalization. We can illustrate parallels among other countries. For example, Shanghai, China is a highly international city and is known for its reputable international-oriented universities (e.g., CEIBS or NYU Shanghai); in new European Union countries, citizens experience the sudden shift towards internationalization and importance of European integration is communicated actively and widely.

We could expect that employees working in national culture-congruent working environments report stronger national identities, and they report weaker globalized identities. Employees working in international working environments report weaker national identities and stronger globalized identities. Likewise, we would anticipate that the overall justice perceptions are contingent upon the type of identity that is primed. Priming an individual's national identity versus globalized identity might influence their perceptions of overall justice. The exact direction of this relationship is less clear.

Benefits resulting from pursuing this line of research include being able to address certain in-group and out-group issues (e.g., Dovidio et al., 2009), and explore the dynamic between among local and expatriate population, and it would allow us to address elements of identity violation. The potential drawback, however, is that globalized identity, as a higher construal level, might not be directly comparable to Emirati national identity. For example, as a higher construal, globalized identity priming might be related to making better, more fair justice decisions, as high construal in general tend to be more focused on behaviours that

yield long-term consequences and more in-depth processing (e.g., Fujita, Trope, Liberman, & Levin-Sagi, 2006).

Implications

In our paper we discuss the implications of our theoretical model for scholars of justice, culture, global identity, and international management practitioners. We seek to contribute to extant understanding of cross-cultural organizational behavior through attempting to offer two contributions to the literature: 1) we hope to understand the role of one's national versus global identity (Erez & Gati, 2004; Shokef & Erez, 2006) in justice perceptions and enactment; and 2) we seek to investigate potential antecedents to justice perceptions and enactment and therefore answer calls to focus on justice as a dependent variable from a cross-cultural perspective. Specifically, we extend the existing research on global identity by positing it as superordinate identity of higher cognitive construal that might have potential to influence individuals' own justice compass and even override local fairness norms. Furthermore, we also hope to help further the conversation on the nature of global identity, by highlighting the nature of its distinctiveness from arguably dominant Western identity. Finally, from a practical standpoint, answering this question will allow us to examine whether employees in mixed culture environments succumb to local fair practices, and similarly, whether locals can experience fairness framework contagion through exposure to exodus of global fairness norms.