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Across the great divide

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Across the great divide: Management, culture, and sustainability across NAFTA region

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ABSTRACT

In the context of global environmental debates and growing multi-nationalizations of businesses through alliances, this article offers proposition as to be tested to gain an understanding of understudied barriers (i.e., fear of cultural encroachment and varying environmental sustainability standards) to adoption of environmental sustainability best practices by company managers across NAFTA. The propositions are framed in 1) cultural identity theory, 2) social identity theory, 3) rational development theory, and 4) sustainability theory. The paper proposes culture implications on management decision-making as to adoption of out-group best practices. Further, a road map to measurement development is put forth in the study that is adaptable to across nations.

Keywords: Cultural Encroachment, NAFTA, Sustainability, Propositional

INTRODUCTION

A new vision for society was forming in the early 1960s. That vision came out of necessity as environmental problems believed to be directly related to globalization and internationalization of markets became widely recognized. The growing environmental issues lead to the emergence of Environment Management System ISO standards, guidelines, and initiatives across the world. The international focus on environmental standards lead to ISO standards becoming one of the most widely accepted environment standards for business (Sebhatu and Enquist 2007). Since the beginning of ISO, standards have evolved from the 10000 series through to the 19999 series. This evolution demonstrates the constant need for attention to growing and changing environmental issues across the world. One such change that has slowly evolved is consumers' environmental consciousness and resulting demand for "green" products. This increase in demand has spiraled the need for environmental sustainable practices into the forefront of business owners and managers across the world. However, cultural differences across NAFTA at many levels and variations in regulations and adherence to sustainability laws are proposed to play a role in hindering companies from employing best practices as to environmental sustainability.

Although the North American Free Trade Agreement (NAFTA) partnership signed in January 1994 between Canada, Mexico, and the United States was created to improve market access opportunities for businesses of the three member states it was touted as one of the greenest trade agreements ever. NAFTA is the largest free trade area in the world, with trade accounting for greater than 894 billion US dollars in 2007 and more than 39 million jobs created (INEGI 2009). With this volume of trade, cultural differences along with variations in regulations and adherence to sustainability standards across these nations are proposed to play a negative role in managements' decision making as to adoption of environmental sustainability best practices in the three NAFTA countries.

The NAFTA was not and is not warmly welcomed within the NAFTA region by many managers of corporations. Still today, issues such as cultural and environmental preservation have not found a common ground across NAFTA countries. At the signing of NAFTA each of the three countries had existing environmental sustainability regulations in place, however the laws varied significantly across member nations. Since the word first went out about the cross-national effort known as NAFTA, NAFTA has been and remains an integral and controversial part of the lives of business owners and managers across the NAFTA countries.

Although laws dictate adherence to environmental standards, many factors, both internal as well as external to an organization, such as culture have been show previously to influence managements' decisions as to the extent to which the company engages best practices from outside the organization. However, other factors such as a country's economic development are important to sustainability practices and have received a great deal of attention; thus, they are not part of the proposed study as they are frequently measured through several well-know and widely available indices. These indices include, but are not limited to indices such as the *Growth Competitive Index* (GCI) based on projections across a five-year period beginning in 2000 as to the level of technology in the economy, quality of public institutions, and macroeconomic conditions. They are also routinely measured on the *Current Competitiveness Index* (CCI) an aggregate of current microeconomic competitiveness (sustainable gross domestic product) and on an *Environmental Index*, which measures the national environmental regulations and

performance. For example, Canada previously ranked 11th CCI, 6th GCI, 13th on environmental index, Mexico ranked 51st CCI, 42nd GCI, 36th environmental index; and the United States ranked 2nd CCI, 2nd GCI, 7th on environmental index. However, examination of these factors reveal a significant disparity between these countries, with Mexico significantly below the other countries on all indices (Porter, et al. 2002), which demonstrates stress factors as well as opportunities as to sharing of sustainability best practices.

The Environmental Sustainability Index (ESI) is another well-known and widely available benchmark of a country's ability to protect the environment well into the future. In 2005, Canada ranked 6th, Mexico ranked 95th, and the United States ranked 45th (Yale Center for Environmental Law and Policy 2005). The fact that these countries have been part of NAFTA since 1994 and still exhibit significant differences as to environmental sustainability begs the question of why. The answer as to why differences still exist perhaps is best answered in part from managements' fear of cultural encroachment. Cultural encroachment is believed to create a resistance to sharing best practices. Therefore, a current cross-cultural study that examines the influence of the fear of cultural encroachment by management on their decision making as to acquiring and adapting corporate best practice to their organization as to sustainability initiatives from other NAFTA nation's companies is proposed. Managements' perspective as to differences and perceived expectations as to needed changes in regulations of other NAFTA countries and in methods of doing business are expected to be directly related intentions to seek out and implement sustainability best practices from other NAFTA member nations. However, the level of fear of cultural encroachment is expected to have a significantly greater negative impact on the decision making process (i.e., seeking and implementing sustainability best practices from other NAFTA member counties) than mere differences in sustainability laws does. Currently, no studies were found that empirically examined the relationship between the fear of cultural encroachment and resistance to seeking out and adapting environmental standards as to any of the NAFTA countries, or the relationship as to the variation in existing sustainability regulations and intention to engage in strategic sustainability efforts within NAFTA countries by adopting best practices from other member countries companies. Therefore, propositions are expected to foster hypotheses to address the questions of 1) to what extent does the fear of cultural encroachment influence managements' decision making as to whether or not to seek out sustainability best practices from other NAFTA member companies and if so to what extent, 2) do differences in environmental standards (i.e., actual and implementation of) influence a manager's intention to seek and utilize sustainability best practices from other NAFTA country companies, and 3) does a relationship between environmental standards and fear of cultural encroachment such that the weaker one nations environmental standards, the greater resistance brought on by a fear of cultural encroachment influence intentions. In other words the question is: Do the differences in environmental standards in one NAFTA country have a greater influence on the willingness to accept and implement best practices in a country with lower environmental standards than does the influence of differences in cultural factors, or does the level of existing standards play a role in the fear of cultural encroachment such that together these factors significantly affect intentions? See Figure #1 in Appendix A.

LITERATURE REVIEW

There are two popular models of sustainability, one of despair (i.e., hopelessness to resolve issues) and the other of opportunity for businesses (i.e., today's choices determine

tomorrow's world). In today's world, businesses that want to survive well into the future are at a crossroads where, due to consumer demand, sustainability is an imperative and no longer a buzzword. At the intersection where the global economy (in which fewer and fewer decisions can be made in isolation) and the natural environment (wherein a significant portion of the world's population lack basic requirements for a decent life) intersect, sustainability ethics (where today's choices affect the world left behind for generations to come) and sustainability best practices provide the road maps to success.

What started off as a "let's be in compliance and stay in business mentality" (Scheidemantel 2010, p.4), must evolve today into actively seeking and utilizing best practices in sustainability. The take-make-waste system of the last century no longer is an acceptable means to prosperity or productivity (Scheidemantel 2010). The world's ecosystem is under stress due to economic activities of human beings. Theoretically, sustainability development centers on using current resources in a manner such that resources are not depleted or destroyed in order to minimize long-term negative effects on the environment. To address this issue, governments through regulations and agencies as well as businesses through creating alternative economic institutions (i.e., natural capital) must change to meet world's demand without further destruction of the world's biosphere (DesJardins 2000) and thus prosper while doing so (e.g., United Parcel Services a global leader in sustainability). Therefore, to address sustainability in practice is to apply sustainability theory through integrated political, social, and business leadership.

Therefore, look back at the inception of NAFTA, many in all three countries recognize the differences as to levels of environmental standards and application of those standards and believed that NAFTA, which touted to be the "greenest" free trade agreement ever would remove these differences and raise the standard of living in all three countries both economically and environmentally. The removal of the difference makes good business sense for all as there is an economic impact from implementing congruent strategic sustainability initiatives in that the triple bottom line (i.e., economic, environmental, and social) of corporations would be expected to be positively affected in all member nations. Thus, heads of all three countries discussed differences in such issues as boundary water conditions with the expectation that NAFTA would help improve water conditions for all, and solid waste collection and disposal practices, etc. However, sustainability efforts typically do not have short run financial benefits and are costly for a corporation to implement and require well-researched choices before implementation (Savitz 2006). Although this is one viable explanation as to why businesses across NAFTA do not share and implement best practices, it is only one.

Country specific characteristics also influence sustainability decision making as to sharing and implementing best practices. For example, across the NAFTA triad, environmental standards have varied and evolved over time at differing rates. Just as they have varied and evolved at varying rates, acceptance and compliance have followed varying patterns. In Mexico, in anticipation of NAFTA's sustainable development policy, an increase in the level of public and private organization awareness of the link between poverty and the environment resulted in allocation of fiscal resources to strengthen enforcement of environmental regulations and the restructuring of the environmental agency with a stronger emphasis on sustainable development (Griffith 1993). Two years after NAFTA was signed, Mexican government official published a change to the purpose of environmental law and implemented a sustainable development focus. This was significant in that changes to *Article Three* of the Constitution replaced

the rational development theory (i.e., resources are used with consideration of resource preservation and the environment) to one of sustainable development (i.e., economic, social, and environment functioning as a system and not separately toward joint success) (Gonzalez and Gastelum 1999). Nevertheless, this was more than merely a discussion between heads of state; it was a cultural and sociological issue at all levels of culture. Even the firm believers in "saving the environment" realized the real danger to making progress toward sustainability is *no action*. The danger of taking no action is believed to be partially due to a fear by management of cultural encroachment.

For the purpose of this study, c*ultural encroachment* is defined by the level at which managers within NAFTA countries perceive the advancement of external business cultures to be unacceptable as to influencing sustainable business endeavors within their country's borders (Wilkinson 2006). For example, the fear of cultural encroachment has been a concern for Canadians for some time and has influenced various regulations. Canadians have feared being overwhelmed by the much larger United States' (US) culture (Fergusson 2008). The US is ten times the size of Canada in population and gross domestic product. Thus, the Canadian population's strong sense of identity is believed to have lead to engagement in cultural protectionism. For example, the Canadian government believed that Time Warner, a US firm, was engaging in cultural dumping and thus imposed an excise tax on all foreign magazines sold in Canada that contain less than 80% Canadian facts (Ferguesson 2008). The Canadian government utilized formal institutional resources to enacted local content regulations to promote Canadian ownership of several industries specifically film distribution, radio, and television (Fergusson 2008).

In order to understand the level of fear of cultural encroachment and its role in relationship to managements' decision making as to sharing of sustainability best practices, it is important to first understand the complexities across levels of cultures that influence decision making. Therefore, this study is framed in social identity theory; a theory of social categorization that seeks to explain the influences of various levels of culture and in-group favoritism and thus the fear of cultural encroachment. Social identify theory proposes that there is an intrinsic motivational component (i.e., how closely one identifies with an in-group) that increases within group favoritism. Culture exists at multiple levels; thus, on any given attribute, the within-culture variance may be as large as or even larger than the between-culture variance. Culture at all levels influences identity, thus the stronger one's cultural ties, the more likely he or she is expected to reject other cultures' practices or fear encroachment from out-group members (Fiske and Taylor 1991). Because standards and oversight of standards vary significantly across the NAFTA nations, the following propositions are put forth.

- P_{1a}: The variation in level of environmental standards, by itself, among NAFTA countries does not significantly increase Canadian business managers' resistance to seek out best environmental practices from other NAFTA countries.
- P_{1b}: The variation in level of environmental standards among NAFTA countries significantly increases Mexican business managers' resistance to implement best practices obtained from other NAFTA countries.
- P_{1c}: The variation in level of environmental standards, by itself, among NAFTA countries does not significantly increase United States business managers' resistance to implement best practices obtained from other NAFTA countries.

To better understand the fear of cultural encroachment, one must first understand culture at all levels. Researchers have defined culture in different ways. For Nakata and Huang (2002), culture is defined as a system composed of inner elements (e.g., history, identity, beliefs, values and work view), cultural activities (e.g., roles, art, expression, communication patterns, rules and customs, technology and material culture), and cultural systems (e.g., religion, politics, economic, law, health, family, educational, work, and social organization). Hofstede (2001, p. 9) defined culture as, "collective programming of the mind that distinguishes one group of people from another." Matsumoto (2000, p.24) defined culture as "a dynamic system of rules-explicit and implicit-established by groups in order to ensure their survival, involving attitudes, values, beliefs, norms, and behaviors, shared by a group but harbored differently by each specific unit within the group, communicated across generations, relatively stable but with the potential to change across time." Similarly, Ferraro and Cummings (2007) define culture as what shapes individuals within a group's behavior as to beliefs, values, and modes of thinking such as notions of fairness. It is this definition that is the foundation of this proposed study.

Culture is multifaceted; thus, Yaprak (2008) stresses the importance of research of culture at all level from macro (i.e. global culture) to micro level (i.e., individual culture) of which the national, local, and organizational levels of culture lie between the macro and micro levels. It has been suggested that a global culture is established through multi-national networks and institutions (Yaprak, 2008). Yaprak (2008) suggests that an exchange occurs between levels of culture and that in relation to national culture; a part of the individual's self develops while part of the self remains anchored in local culture.

Individual culture involves participation in the values, beliefs and behavior tendencies of culture. Therefore, conceptualizing culture at the individual level may not be appropriate and fruitful for examining sociological relationships found in business (Lu 2006). It makes intuitive sense that individuals will, to some extent, differ from societal norms on any given dimension of culture. The degree to which an individual adopts and practices the attitudes, beliefs, and values and displays the behavior tendencies of a culture defines the individual's culture. Culture at the societal level involves mainstream averaging tendencies. However, research has refuted the validity of cultural stereotypes of individualism-collectivism (IC) by demonstrating that at least 30% of the members of a culture do not fit the predominant individualistic or collectivistic tendencies in their culture. This demonstrates that cultural values and norms held by an individual may be either congruent or discrepant with the larger societal culture in which they live (Triandis 1995). Therefore, understanding the pattern of responses to constructs at a broader cultural level provides researchers with more meaningful interpretation of the individual's responses. For example, if an individual values personal independence, then knowing if the society in which he or she lives holds the same values provides researchers with a clearer understanding of the individual's behavior within his or her social environment (Lu 2006).

Further cultural research demonstrates that differences in national cultures have been found to have profound effects on communication, leadership style, motivation, organizational design, people expectations of work design and rewards in organizations (Nichollas, et al. 1999). Thus, cultural fit accounts for the significance of cultural context and the importance of person-situation interaction with one's other spheres of culture. Therefore, the magnitude of the influence of one's individual, local, and national culture on the individual, influence in turn impacts his or her foundation for decision making (Cateora, et al. 2009). For example, local culture exists within regions of a country. Canada is divided

into providences. The providence of Quebec (i.e., dominant French influence) is very different from that of British Columbia (i.e., dominant English influence). In the United States you find the *southern culture, western culture, and the northern culture*, etc. Although local cultures exist in all three countries, they are also anchored in national cultures.

The national cultures of Mexico and the United States have been described as paternalistic while; the Canadian national culture has been described as a mixture of paternalism and maternal (Hofstede 2010). Important differences and similarities exist between the two paternalistic countries in this study. Mexican males are known to be very machismo, which is not a typical characteristic of males in the US (Gomez 1993). Similarities exist between Mexico and the United States as both demonstrate notable levels of high power distance in which authority and hierarchy are important, but at different intensities. Previous studies of the Mexican culture (e.g., Kras 1988) point to the belief of Mexicans of leisure and religion as necessary to live a full life, as are friendships, hobbies, sports, and recreation. As to how US citizens spend their leisure time, half or better is spent watching television (Bronson 2006). In the United States, religion is predominately Protestant and is practiced to some degree by approximately 50% of the population, yet the religion predominate in Mexico is Catholic (CIA 2009). While Canada shares much in common with the religious life of those in the United States, Canada boasts significant national and regional differences (O'Tool 1996). Further, the United States and Mexico demonstrate an unequal distribution of wealth. This indicates an acceptance of inequalities in power distribution. However, Mexico is a highly class-conscious society with well-defined social stratifications. For example, dirtying one's hands is a task that is below the upper class Mexicans. Whereas, the cultures of Canada and the United States are relatively free of class distinctions. Overall, Canadians believe that all people have the same rights and deserve the same respect regardless of cultural background, gender, race, or religion (Vancouver English Centre 2009).

It has also been shown that national culture and value systems have a significant effect on organizational culture (Tayeb 1995). National and organizational cultures are different in the sense that national cultural differences are found predominantly in values, less in practices, whereas organizational cultural differences reside in practices, less in value (Lau and Ngo, 1996). The way people conduct their lives at work is significantly influenced by cultural differences (Noll 1992). Thus, cultural values have been shown to affect decision-making (Greer and Stephens 1996). Because of cultures importance as a building block for a highly successful organization, organizational culture is one of the most frequently discussed cultural spheres (Dodd 1998). Organizational culture consist of systems rooted in a common set of norms (i.e., shared beliefs, truths, assumptions, and values) and interpretive frameworks about the things people encounter in their work environment (Dodd 1998). Organizational culture operationalizes these values into mental programs that influence the behavior of people within organizations (Hofstede 1980). Organizations can be the same in such objective dimensions as to physical plant, layout or product, yet totally different in the meanings, which the surrounding human cultures read into them (Trompenaars and Turner 1998). "Organizational culture is a primary, if not the primary determinant of that which separates *champions* from *also-ran* organizations (Dynamic Foundations, LLC 2002). Organizational culture represents the cumulative effects of other levels of culture and thus creates an atmosphere where fear of cultural encroachment can create a compound influence on decision-making (Schneider and Barsoux 2003).

P_{2a}: Fear of cultural encroachment from out-group organizations negatively influences a significant number of business managers' decisions as to strategically seeking and implementing sustainability best practices within NAFTA.

It is believed that cognitive filters prevent the development of a global mindset and thus hinders acceptance of ideas and processes from groups outside one's own group. It has been proposed that to succeed in international business would require a significant change in mindset. In order to change one's mindset, there must be consciousness of subconscious cognitive filters that cause rigidity. Therefore, self-awareness or self-knowledge (Lee 1966) is important for a manager doing business across borders enabling him or her to be aware of important differences and to recognize their effect on his or her behavior (Cateora, et al. 2009) within the organizational decision-making system. Therefore, recognizing the influence of various levels of culture on decision making and actively adjusting for its influence allows management to actively share sustainability best practices. However, this requires eliminating ethnocentrism. Ethnocentrism creates barriers to intercultural communication (i.e., seeking best practices) (DiStefano and Maznevski 2000) through active engagement in cultural-based stereotyping (Ellingsworth 1988). Ethnocentrism has been shown to increase relative to a perceived threat to the group (Campbell 1965). A study of Mexican business students in 2000, (N, 245), future business leaders, demonstrated higher levels of ethnocentrism than did United States business student (N, 257) (Clarke, et al. 2000). A 1996 study of Canadian and United States business students (i.e., future business leaders), as to consumer ethnocentrism showed that respondents high on ethnocentrism were high on the importance of country and vice a versa which demonstrates the influence of national culture. Interestingly, differences in findings could not be fully explained by ethnocentrism and social identity theory did not offer a full explanation. Interestingly the study showed that there was a *shared identity* between Canadian and US business students (Lantz and Loeb 1996). These studies demonstrate the possibility that the fear of cultural encroachment exists in varying degrees among NAFTA member countries and may be less from Canadian and US perspectives. Therefore, if NAFTA member companies or other NAFTA members' environmental standards (country of origin) are perceived as threats, then collective individuals within an organization are expected to maximize between group differences resulting in a collective fear of cultural encroachment and negatively impacting managements' adoption efforts of best practice sustainability strategies from out-group members. Because many across member nations perceive NAFTA as a threat to their economy and culture, the fear of cultural encroachment is expected to negatively influence managements' decision-making processes as to sustainability efforts.

In-group and out-group dynamics as to communications (e.g., seeking best practices from out groups) continue today. Through a cultural chain of influences (i.e., individual, local, national and organizational cultures), one assumes that behaviors different from one's own are inappropriate, inferior, and ineffective (Gupta and Govindarajan 2002) Thus, together micro and macro levels of culture influence thoughts as to what is acceptable. Through this process, managements' perception of what is acceptable is culturally sensitized and he or she senses cultural encroachment from out-groups (i.e., in this case other NAFTA member countries). Therefore, for management to benefit from

best practices of sustainability efforts of other companies or countries, the fear of cultural encroachment must take a backseat to best business practices.

- P_{3a}: Fear of cultural encroachment from out-group NAFTA member countries negatively influences a significant number of Canadian business managers' decisions as to strategically seeking and implementing sustainability best practices from other NAFTA members.
- P_{3b}: Fear of cultural encroachment from out-group NAFTA member countries negatively influences a significant number of Mexican business managers' decisions as to strategically seeking and implementing sustainability best practices from other NAFTA members.
- P_{3c}: Fear of cultural encroachment from out-group NAFTA member countries does not negatively influence a significant number of United States business managers' decisions as to strategically seeking and implementing sustainability best practices from other NAFTA members.
- P_4: The level of sophistication (i.e., extent and strictness) of an out-group NAFTA member country's environmental standards, solicits fear of cultural encroachment such that it hinders business managers' decisions as to strategically seeking and implementing sustainability best practices from other NAFTA members.

MEASUREMENT

Once hypotheses are formulated from the propositions in this study, measure will require the development and testing of a survey instrument that is valid and reliable. Once the survey instrument is pilot tested and found valid and reliable, a survey of randomly selected business managers across NAFTA countries must be conducted. The objective of the survey is to determine the level of managements' fear of cultural encroachment that comes from out group member nation companies' as to adopting best practices relative to sustainability within their industry, the role of their perceptions of differences in environmental standards, their current behavior as to seeking out and using best sustainability practices from other member nations' companies within their industry, and determining which of these factors is most relevant in hindering environmental sustainability initiatives. The findings of the study are expected to provide insight into the great divide remains as to sustainability efforts across NAFTA countries.

One challenge to the survey study will be the lack of existing scales. To measure the resulting hypotheses will require developing scales. The constructs to be examined are from social psychology, thus the researchers should first assess how well the existing structures fits into this environmental setting. A pilot study using a direct cognitive response approach is vital to the success of such a study (Ortinau and Brensinger 1992). In using the direct cognitive approach, the items relating to each construct are given to managers in the participating organizations to evaluate. By using a unique set of seven-point scale descriptors with endpoints described as "1 = Not At All a Factor" to "7 = Definitely a Factor," participants express to what extent each item indicator relates to the described construct. For each construct, assumed indicators are displayed to ensure that respondents are primarily focused on one construct at a time. Participants are also given the opportunity to suggest additional item indicators that they feel are relevant to the construct's structure. Simply put,

the pilot study using the direct cognitive approach allows the researcher to determine which line item indicators provide the most appropriate representation for each construct based on respondents' perspective. The value of the pilot study comes is in gaining clear insights and understanding into which potential specific indicators are most relevant in representing the respective constructs.

Another challenge to the study is the successful creation of the survey instrument in three languages: French, English, and Spanish without loss of meaning. It is recommended that back translation be implemented from English to Spanish to English and from English to Spanish to French and French to English and French to Spanish.

An additional challenge comes in obtaining the sample; it is recommended that the sample come from one industry reducing the potential for lack of comparability yet possibly producing bias still exists. Therefore, the sample should include various sizes of companies within the industry if generalizability is to be expected. It is further recommended that multinational corporations be serve as one portion of the sample, as one would expect international cooperation in this type of company structure as to engage in the seeking and utilizing best practices. Thus, the sample must be equally balanced with organizations other than multinational corporations and multinational corporations (MNCs). If the findings reveal a strong bias, then multinational corporations may have to be removed from the study. It should be noted that this post hoc decision could in itself cause bias and a great deal of resources could be wasted; therefore, the sample must be carefully crafted. It is therefore recommended that the study be pilot tested on a few (i.e., less than 30 firms balancing MNCs and non-MNCs).

Although there are drawbacks to any research methodology, an Internet survey sent via email to top management of each proposed organization is recommended. This methodology will allow the research team to reach a significant number of managers in a shorter period of time (typically 48 hours) and solicit quicker responses than using mail service in all three countries. Further, carefully wordsmithing the email to entice management to participate must include an incentive such as an executive summary of published results. Both the email letter and the survey instrument must be produced and tested for language compatibility across three languages (English, French, and Spanish). It is highly suggested that native speakers from each county fluent in at least two of the languages examine the documents for readability and transferability of idea and thought.

CONCLUSIONS

The research propositions offered in this article contribute to the literature by offering propositions of relationships for which limited empirical research exists. These propositions are solidly founded on theoretical principles of cultural identity theory, social identity theory, rational development theory and sustainability theory. Further, the development of scales to measure the proposed relationships will be purified and valid and reliable by following the Ortinau and Brensinger (1992) methodology. This methodology offers a development technique that will create a measurement tool to examine the proposed relationships across other industries and other nations outside NAFTA that is both reliable and valid. The proposed relationships and the resulting scale development fills a gap in the literature by providing a roadmap to empirical understanding of how existing environmental standards and the fear of cultural encroachment influence sustainable behavior among managers across countries and cultures as to seeking and using sustainability best practices.

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Appendix A - Figure 1 – Conceptual Model

