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ASPIRATION FOR ORGANIZATIONS

Author(s): MING-JER CHEN

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## 2013 Presidential Address

# BECOMING AMBICULTURAL: A PERSONAL QUEST, AND ASPIRATION FOR ORGANIZATIONS

MING-JER CHEN  
University of Virginia

In many ways management theory and practice, like life, are anchored in opposites. Dichotomies abound: East and West, global and local, research and teaching, scholarship and practice, among many others. But are they truly oppositional? Taking a broad view of “culture” as a concept that encapsulates all human affairs, I propose that an “ambicultural” perspective and approach offer a way to integrate the best qualities of what may appear to be irreconcilable opposites. Expanding on my August 2013 Academy of Management presidential address, I suggest that guideposts to gaining this perspective can be found in both my personal journey and my experiences in research, teaching, and professional service and that “becoming ambicultural” is a process that individuals and organizations alike can undergo to bridge divides and unite “opposites.” In this article I connect the ambicultural view to implications for management and organization research, for professional and personal growth, for the future of the Academy, and for attainment of a balance and enlightenment transcending differences. My research in competitive dynamics offers an example of ambicultural integration of Chinese philosophy and Western social sciences.

If the business world is, in fact, “growing smaller”—a phenomenon evidenced by the globalization of commerce and accelerated by digital interconnectivity—it is a new world still marked by old divides. East and West, competi-

tion and cooperation, technology and manufacturing: these are but a few among many entities perceived and perpetuated as opposites. The idea of “ambiculturalism” advances the perspective that dichotomies can be integrated by separating the wheat from the chaff—extracting the best and culling the worst to produce a better, optimized, even enlightened result, be it product, service, management practice, or human behavior. The effect of an ambicultural approach to business, education, and life is a balance that can close the chasms separating former “opposites.”

The construct of culture has been studied extensively in the management literature. In the spirit of Confucian tradition (Ku, 1920), I take a capacious view of culture, or “wen” (文), a broad notion that encompasses all human affairs.<sup>1</sup> In

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This article is dedicated to my East-West mentors, Master Aixinjueluo Yu-Yun and William H. Newman. I am grateful to Stephen Carroll, Jr., Y. P. Chan, Don Hambrick, Adelaide King, Leigh Anne Liu, John Michel, Danny Miller, Jan Rivkin, Anne Tsui, Nancy Urbanowicz, Andy Van de Ven, and Jim Walsh for their valuable comments on an earlier draft of the paper. I thank Kelly Mitchell of the Academy of Management and Wan-Chien Lien, Hao-Chieh Lin, Wenchen Lin, and Chen Zhang for their technical and logistical support for my speech, as well as my son Abraham, who created the global montage audiovisual tour that was shown at the conclusion of the Sunday program, and my wife, Moh-Jiun, whose first Academy attendance in my twenty-five plus years of conference participation gave me immeasurable moral support. I also thank Charles F. Tucker, Jr., for his friendship and professional assistance and support over the years. Thanks also are due to the participants of the Darden-McIntire CORE Seminar at the University of Virginia. Financial support from the Darden Foundation and the Batten Institute, University of Virginia, is gratefully acknowledged. The full video of my speech may be viewed at the Academy of Management's video library and my personal website, [www.mingjerchen.com](http://www.mingjerchen.com).

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<sup>1</sup> According to Ku, who offered one of the most authoritative English translations and interpretations of Confucius' thoughts, “When true moral being and moral order are realized (致中和), the universe then becomes a cosmos and all things attain their full growth and development (天地位焉, 萬物育焉). . . . The virtue by which the universe shall become a cosmos is called wen (fulfillment)” (1920: 15).

this conception culture is both a way of thinking—following, for example, “the collective mental programming of human mind” (Hofstede, 1980: 16)—and a mode of action—“patterns of behavior” (Kroeber, Kluckhohn, & Untereiner, 1952) or “communication” (Hall & Hall, 1990). Considered as a social construct, cultures may be demarcated by geography (e.g., East and West), industry (business and nongovernmental organizations), professional groups (academics and practitioners), or disciplinary groups (economists and sociologists) or by management practice and strategy (competitive and cooperative), to name a few (Liu, Friedman, Barry, Gelfand, & Zhang, 2012). Ambiculturalism is informed by these various conceptions of culture at multiple levels of analysis in different contexts.

Delineating the defining features of ambiculturalism helps distinguish the concept from related ideas, such as biculturalism (Benet-Martinez, Leu, Lee, & Morris, 2002; Mok & Morris, 2012) or multiculturalism (Fitzsimmons, 2013; Parekh, 2000; Taylor, 1991), yin-yang (Fang, 2011; Li, 2012), dialectic thinking (Lewis, 2000), and ambidexterity (Smith & Tushman, 2005). We might consider the distinctions in two ways. First, in terms of context and level of analysis, ambicultural is multilevel and varied in nature—it can be applied to the individual, group, firm, and society—whereas the context for bicultural or multicultural, for instance, is typically national or ethnic and ambidexterity applies mainly to individual and organizational levels (O'Reilly & Tushman, in press). Second, ambiculturalism has both strong behavioral tendencies (Swidler, 1986) and cognitive roots, whereas multiculturalism and bicultural identity are more cognitively rooted. Given its action orientation, ambiculturalism, as implied in the title of this article, is a continuous act of becoming, with emphasis on the process of learning and growing, rather than an arrived at or ideal state of being. The root of the prefix “ambi,” meaning “around” and “both,” conveys an active and ongoing striving for expansiveness and inclusiveness.

Ambiculturalism aims to integrate and optimize the best of two (or more) “cultures” while

eliminating the worst; thus, the ambicultural perspective recognizes not only the strengths but the pitfalls of Western and Eastern (represented here by Chinese) business models (Chen & Miller, 2010). Further, ambiculturalism emphasizes the merits of both/and integration as opposed to either/or division; thus, the notion of paradoxical synthesis (and/or interdependence) of opposites (Chen, 2008; Jay, 2013; Poole & Van de Ven, 1989; Smith & Lewis, 2011), with philosophical roots in Eastern, yin-yang, and holistic thinking, is essential to the ambicultural concept.<sup>2</sup> In this vein, ambiculturalism implies balance and integration not only of geoeconomic cultures, such as East and West or global and local, but across a wide range of “opposites,” such as teaching and practice or profit and non-profit organizations. Finally, boundary conditions exist for this concept such that the focal entities should have the necessary knowledge and appreciation of each culture and recognize the potential merit of blending the two, be motivated to integrate cultures, and possess a competence to do so.

In this article I take the position that the world is rife with divisions; that these divides can be addressed, bridged, and reconciled through an ambicultural approach akin to the one I have sought to follow in my life; and that embracing the idea of ambiculturalism promises profound implications—both immediate and long term—for organizations, business managers, and scholars. The example of my personal and professional journey should not be interpreted as a biographical review; rather, it provides a case study to put forward the promising idea of ambiculturalism, especially from a process viewpoint.

The article begins with my ambicultural journey as an individual learner and a scholar in competitive dynamics (a field that exemplifies ambicultural application in the academic arena). I then discuss my organization-building effort within the broad context of the Academy of

<sup>2</sup> Chen and Miller identify qualities of ambiculturalism as, among others, “an ability to see the wisdom and strength in other cultural and business paradigms; . . . dedication to integrating global awareness into everyday actions; . . . ability to balance social good and self-interest; . . . commitment to continued learning . . . and, ultimately, to reaching the pinnacles of professional achievement and humanity” (2010: 22).

Similarly, from *I Ching* (the *Book of Change*): “Observe the human world to enculturate people (觀乎人文以化成天下).”

Management community. I conclude with research and managerial implications of the idea of ambiculturalism.

### AMBICULTURAL LEARNING ON THE EAST-WEST DIVIDE—AND BEYOND

Two cultures and continents—Eastern and Western, Asia and North America—define the context for my life. In my career I have sought to bridge research and teaching, pursuing, usually simultaneously, diverse and sometimes conflicting activities alongside my academic research: teaching of all kinds, professional and community service, and managerial practice. Throughout my life and career, I have strived to be an ambicultural learner, an aspiration formed through my early life experience.

#### A Personal Journey and Aspiration

A modest beginning gave me a view of the world from the fringes. I was born and raised in one of the most undeveloped towns in Taiwan, where I lived with my family until the age of seventeen. Today, although my thoughts and actions continue to be informed by the marginal perspective of my youth, I see through an expansive prism. For this I have the mentoring of two inspiring role models to thank, one in the East in my early life, the other in the West as I made my way through an academic and professional maze that was as new and incredible to me as New York City compared with my hometown.

Before I left Taiwan, it was my good fortune to study the Chinese classics with a master teacher, Aixinjueluo Yu-Yun (愛新覺羅·毓璿), a nephew of the “Last Emperor” of China (Chen, 2002). Master Yu himself was a “student” for a century, and he taught for more than sixty years until his death, in 2011, at the age of 106.<sup>3</sup> Under his tutelage I had the opportunity to read the original work of sixteen of the most famous philosophers from the era considered the peak of

ancient Chinese civilization (772–222 BC). This included intensive immersion in Sun Tzu and myriad interpretations of his work, which later would profoundly influence my research in competitive dynamics. Although the term *management* was foreign to Master Yu (this was not a concept he ever articulated), what he taught me was management of humanity.

In the West I was fortunate and honored to be mentored by William H. Newman during the last twelve years of his life. The sixth president of the Academy of Management, Bill was a giant in the management field, both as an academic and a practitioner (the Academy’s prestigious award for “best paper based on a dissertation” is named in his honor). Before going on to distinguished tenures at the Wharton School and Columbia Business School, Bill started his career in the business world as a protégé of James McKinsey.<sup>4</sup> Among the many words of wisdom and values Bill passed on to me, I took to heart two pieces of advice in particular. The first was “Be yourself, and aspire steadfastly to the highest levels of integrity and dignity.” This principle helped me to think clearly when I found myself in situations of confusion or when I faced tough professional challenges. Bill showed me how to keep my standards up, and not at the expense of others. The second indelible lesson he imparted was the ability to see beyond current horizons and past the unseen. In a practical sense, this translates into a capacity for seeing the opposite in adverse situations.<sup>5</sup> Through these life lessons Bill reminded me of my own cultural heritage, and I often perceived him as more “Chinese” than many of my Chinese friends.<sup>6</sup>

The juxtaposition of images of my East-West mentors, Master Yun-Yu and Bill Newman (Figure 1), symbolizes the genesis of my ambicultural makeup.

<sup>4</sup> James McKinsey was founder of the management consulting firm McKinsey & Company.

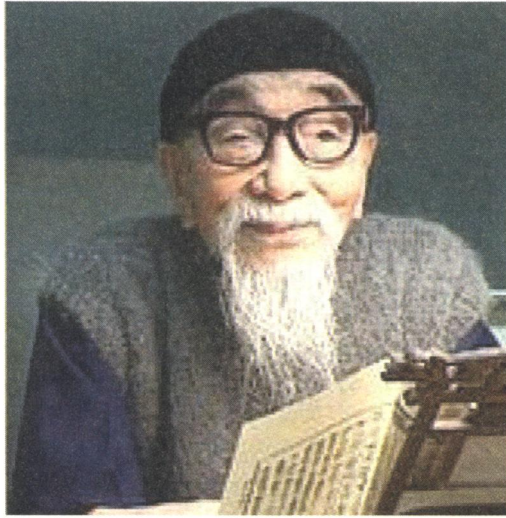
<sup>5</sup> Bill’s pragmatic wisdom captured an idea, now familiar in the West, expressed etymologically in the Chinese word for “crisis,” which in one translation combines the two “opposite” characters for danger and opportunity. In this connotation every adversity holds the seed of opportunity.

<sup>6</sup> Within the authentic Confucius tradition, “Chinese” is considered a way of thinking rather than a term defined by ethnicity. Please see the *Great Learning* (Da Xue 大學), one of the *Four Books* (四書).

<sup>3</sup> In addition to teaching hundreds of now well-accomplished students in Taiwan over six decades, including the current prime minister of Taiwan, Master Yu also taught and mentored many renowned sinologists in the United States, among them Peter K. Bol, of Harvard University; Donald Munro, of the University of Chicago; Nathan Sivin, of the University of Pennsylvania; and Frederic Wakeman, Jr., of the University of California, Berkeley.



**FIGURE 1**  
**My East-West Mentors: Yu-Yun (1906–2011) and William H. Newman (1909–2002)**



Between these periods of profound mentorship, I was shaped by a formational experience that was essential to my scholarly progression and enabled me to begin to bridge my East-West gap. As a newly arrived foreign student in the 1980s at the University of Maryland, the only doctoral program that admitted me, I was aided immeasurably by faculty members who took me under their wing and taught me both the professional skills and humanity concerns that have served me in the years since.<sup>7</sup> These scholars also helped me adjust to my new home as I learned the nuances of Western culture and social customs. With their assistance and through observation and disciplined practice, I made my first big strides toward ambiculturalism.

The fusion of East and West would come to characterize my academic and professional trajectories. Since graduating from the University of Maryland, I have taught at schools whose histories are intertwined with those of American founding fathers and presidents: Columbia University, the University of Pennsylvania, and the University of Virginia. I was placed at the heart of American tradition—it is impossible to live and work in New York, Philadelphia, and Char-

lottesville without being acutely aware of the legacies of Hamilton, Franklin, and Jefferson, leaders both of their times and *ahead* of their times (with aspirations that appear, through the lens of history, as quite ambicultural). My growth as a balanced business academic is due in large measure to my life in these academic communities. The contrasting and sometimes opposing experiences I had at these institutions<sup>8</sup> caused me to be deeply concerned about the divides in academia, in business, and in human lives. At the same time these experiences also prepared me for undertaking ambicultural drives on multiple fronts.

By way of illustration, a few years ago I spoke at several large global forums. In Buenos Aires, São Paulo, and Milan, the biggest concern expressed by Western business leaders was the “China threat.” I ended the trip on the other side of the globe at a meeting in Beijing, where Larry Lang (the provocative finance expert/business

<sup>7</sup> These scholars include Samuel Kotz, Alan N. Nash, the late Frank T. Paine, and Lee E. Preston, as well as Stephen Carroll, Jr., Martin J. Gannon, Kenneth G. Smith, Curtis Grimm, Edwin Locke, and Katherine Bartol. The list of mentors should also include Mary Waldron, assistant director of the Maryland doctoral program, and her family.

<sup>8</sup> There are interesting contrasts among these schools. Columbia University and University of Pennsylvania/Wharton, for instance, are research institutions, while teaching is paramount at University of Virginia/Darden. At Darden, case and book writing are recognized as research; at Columbia and Wharton, to a great extent only publications in four leading journals are considered research. Darden maintains an open-door policy; posting office hours is taboo, since faculty members are expected to meet with students at any time, unlike a more conventional policy, where office hours are seen as a sign of responsibility.

celebrity known as "China's Larry King") gave a talk titled, "The Colonization of China by Western Multinational Firms." Thus, in both hemispheres I found myself in an unanticipated ambicultural role. To Western audiences I was compelled to explain that in adopting such colorful expressions as "China threat," they should consider factors A, B, and C; to Chinese audiences I suggested that they take into account X, Y, and Z before accepting "loaded" generalizations about either China or the West. Considering if not necessarily incorporating the other's view is the first and perhaps most essential step toward becoming ambicultural.

In aspiring to "make the world smaller," I have tried steadfastly to follow a tenet of Confucian tradition: learning equates to practice (學行合一) and thinking equates to action (知行合一). Applying this principle requires one to bridge pedagogy and practice. Thus, my life's aim has been to answer one big question: How can we transcend from "either/or" to "both/and"—and ultimately become ambicultural? My work in competitive dynamics, the focus of my research over the past three decades, offers an example of ambicultural application in the scholarly arena.

### Professional Path: Competitive Dynamics As an Ambicultural Drive

Competitive dynamics is one of the major lines of research that has emerged in the strategic management field (Hambrick & Chen, 2008). Interest in competitive dynamics continues to rise because of recent theoretical and empirical advancements, such as Lamberg, Tikkanen, Nokelainen, and Suur-Inkeroinen (2009), Markman, Gianiodis, and Buchholtz (2009), Kilduff, Elfenbein, and Staw (2010), Livengood and Reger (2010), Zhang and Gimeno (2010), and Tsai, Su, and Chen (2011), to name a few. For instance, Chen and Miller (2013) reconceptualized competitive dynamics using a multidimensional framework and expanded the research domain into cooperative and relational modes of interfirm competition, taking into account a wide range of stakeholders with the aim of "raising all boats." Witnessing and contributing to the emergence of this topic from a phenomenon (MacMillan, McCaffery, & Van Wijk, 1985) to a theoretical perspective (Chen, 1996; Chen & Miller, 2012) have been infinitely rewarding.

Although the intellectual development of competitive dynamics has been in the West, many of its ideas can be traced to Chinese philosophy or traditional systems of thought. The notion of "irreversibility" (Chen & MacMillan, 1992) can be found in a proverb about "sinking your boat before attacking your enemy" (破釜沉舟), and resource-diversion strategies (McGrath, Chen, & MacMillan, 1998) correspond to the indirect competitive wisdom of "making noise in the East when attacking in the West" (聲東擊西). Stealth and selective attack (Chen & Hambrick, 1995) relate to "a small, nimble fighter who challenges its giant opponent" (以小博大), and the rival-centric perspective in competitor analysis (Tsai et al., 2011) puts to the test a well-known doctrine of Chinese military strategist and philosopher Sun Tzu: "If you know yourself and know your opponent, you can win 100 wars" (知己知彼、百戰百勝). The list could go on. Thus, competitive dynamics—bridging Chinese traditional thought and Western social science research—is a research topic that embraces and integrates, equally, Eastern and Western ideas and practices.

More fundamentally, the ideas of duality and relativity form the basis of Chinese philosophy. In Chinese *ren* (仁) means humanity, as well as core, or the seed of a fruit. The character *ren* is composed of "two" (二) + "person" (人): no person exists except in relationship to another. The idea of "self-other integration" (人-我-合)—which regards two opposites (such as "self" and "other") as interdependent, together forming a totality ("integration")<sup>9</sup>—is a cornerstone of Chinese thinking (Chen, 2002). Making the intellectual connection to competitive dynamics, "self" can be equated to a focal firm or an action the firm initiates, while "other" is analogous to a competitor under consideration or a response it undertakes. Going a step further, competition and cooperation may be seen as two sides of the same coin, and their relationship of interdependence is ambicultural in nature, as reflected in the notion of competition-cooperation (Chen,

<sup>9</sup> The idea of complementary or interdependent opposites—expressed as "both/and"—is rooted in the ancient Chinese concept of yin and yang. The origin of the Western notion of dichotomies—"either/or"—is found in the Aristotelian logic of mutually exclusive categories, propounded more recently in the Hegelian/Marxian dialectics (Chen, 2008; Lewis, 2000; Poole & Van de Ven, 1989).

2008). In competitive dynamics duality provides the philosophical foundation for the action-response dyad, while relativity forms the basis for the pairwise comparison between firms (Chen, 1996), the two central premises of this line of work. Because of the "relational" philosophical foundation, the awareness-motivation-capability (AMC) and market commonality-resource similarity (MC-RS) perspectives can be used for both competitive and cooperative analyses and applications (Chen & Miller, 2013).

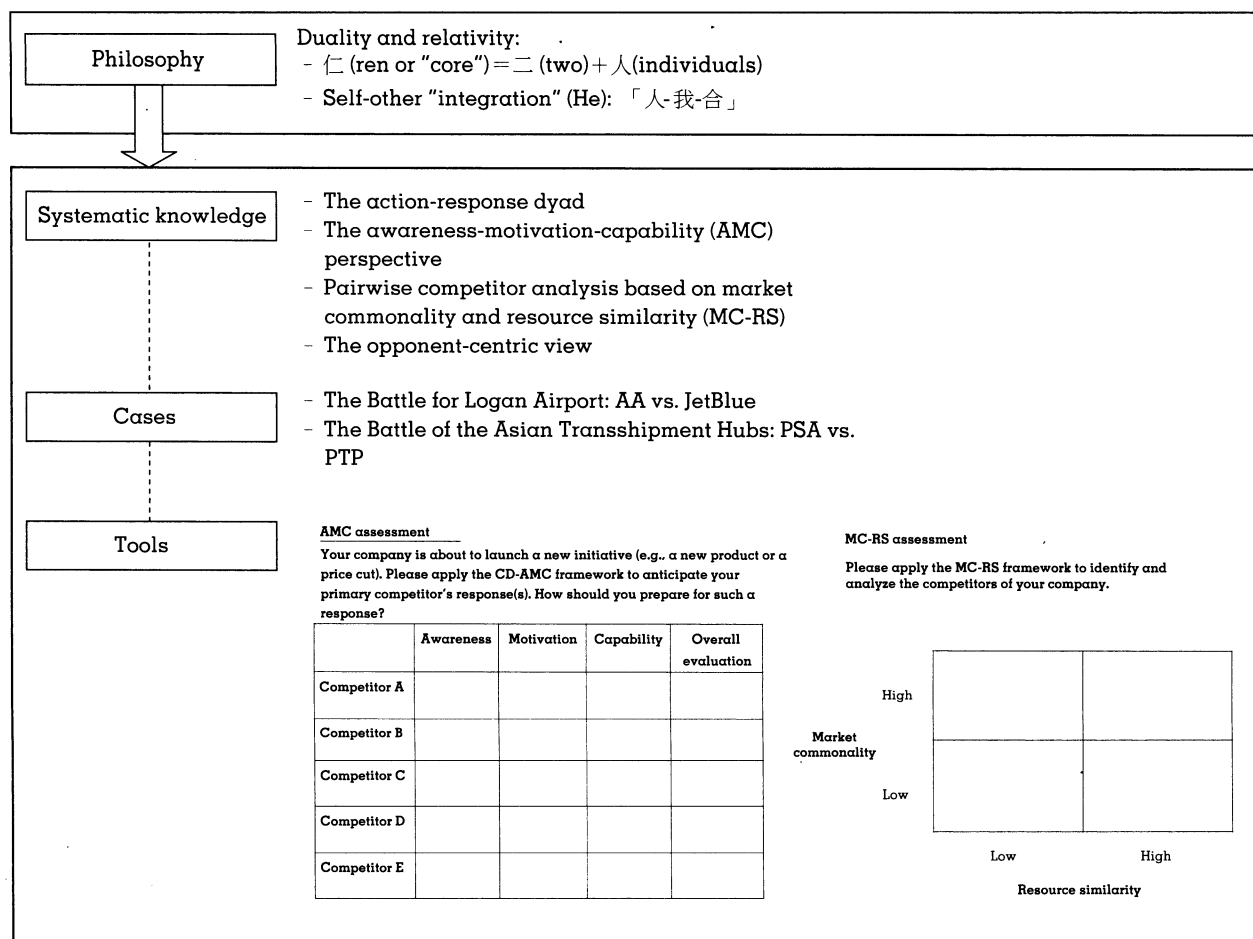
Methodologies and frameworks are integral to Western social sciences, and Western business practices are standardized and quantifiable; as a result, many tools have been developed to resolve practical problems. In contrast, the Chinese (as broadly representative of Eastern culture and philosophy), with a longer cultural legacy, tend to be more experience or action driven.

Differences notwithstanding, advantages can be found in each. With its emphasis on duality and relativity, competitive dynamics is an ambicultural integration between Chinese philosophy and Western social sciences. To show how competitive dynamics optimally bridges East and West, philosophy and science, and scholarship and practice, Exhibit 1 organizes this line of research along four domains (philosophy, systematic knowledge, case studies, and tools).

Equally important, competitive dynamics provides a promising platform for micro-macro integration in management research (Chen & Miller, 2012). This is significant because micro and macro divides have long presented a nettlesome challenge for the management field.

In retrospect, for more than twenty years I was focused on adhering to the Western social sciences paradigm in my work on competitive

### EXHIBIT 1 Competitive Dynamics: An Ambicultural View



dynamics. Looking back one day, I was surprised—even shocked—to discover the relevance of Chinese philosophy to my Western social science research (Chen, 2002). Only then did I realize the impact that ancient Chinese thoughts, particularly duality and relativity, had on my research. (In an unrelated experience, I came to realize how I had benefited from the work of the journalist Ted Koppel, the master of incisive questioning whose groundbreaking television news magazine, *Nightline*, I watched devotedly when I arrived in the United States [Chen, 2010]. His professionalism and interrogative approach influenced my research, teaching, and practical work.) Pulling from unconnected pieces or even opposites thus has profoundly enriched my intellectual and professional growth. Likewise, to me, teaching in a classroom is no different from writing a paper or delivering a business address—they are “one” and the same thing (Chen, 2012); only the audience and format are different.

In sum, divisions such as those separating East and West, micro and macro, scholarship and practice, and philosophy and science are omnipresent. So then are opportunities for ambicultural integration (see Exhibit 2), as I have experienced in my personal and professional journey.

### DEVELOPING AMBICULTURAL ORGANIZATIONS

A few years ago I mentioned to Andy Van de Ven, of the University of Minnesota, that the title of his book *Engaged Scholarship* (2007) was redundant in the Chinese context, to the extent that it relates to scholarly interaction beyond

the borders of academia. In contrast to the “ivory tower” notion of academia, in the Chinese context a scholar must always be engaged, caring for others and the community at large; in this way theory is translated into practice. Some Western scholars have embraced a “broader and more capacious” conception of scholarship, as Andy puts it, and he cites Boyer: “The work of the scholar also means stepping back from one’s investigation, looking for connections, building bridges between theory and practice” (1990: 16). In the East the scholar’s social role and mission have been regarded as virtually sacrosanct for almost 5,000 years. In accord with this ancient tradition, Chinese intellectuals, in fact, are not considered scholars until they “practice what they preach.” It is this ideal of “passion and compassion” at the personal level (Tsui, 2013) that has so profoundly influenced academia throughout Chinese history.

My own pursuit of scholarly responsibility through engagement may be described as a balanced academic career, with equal emphasis on research, teaching, practice, and service (Chen, 2010).<sup>10</sup> As well as being involved in the Academy of Management since my doctoral studies, I have made ambicultural efforts part of my scholarly mission to bridge gaps between East and West, research and teaching, and scholarship and practice. These initiatives include the Chinese Management Scholars Community and various activities, such as scholar mentorship, in China and other parts of the world; the Global Chinese Business Initiative; the International Conference on Competitive Dynamics; and the Wangdao Management Program. Below I look at some of these experiences.

### Academy of Management

Without question, the most gratifying honor of my professional life was election in 2009 to the presidency of the Academy of Management for the 2012–2013 term. Through this service I was given a unique opportunity to put my ambicultural commitment into practice at the intellectual and organizational levels in

**EXHIBIT 2**  
**Ambicultural in Action**

Opposites		Ambicultural integration
East	vs. West	East–West
Global	vs. Local	Global–Local
Research	vs. Teaching	Research–Teaching
Rigor	vs. Relevance	Rigor–Relevance
Scholarship	vs. Practice	Scholarship–Practice
Micro	vs. Macro	Micro–Macro
Competition	vs. Cooperation	Competition–Cooperation
Mainstream	vs. Minority	Mainstream–Minority
Profit	vs. Nonprofit	Profit–Nonprofit
Professionalism	vs. Humanity	Professionalism–Humanity

<sup>10</sup> For adopting this research–practice–teaching emphasis, I am indebted to my former colleagues and mentors at Columbia, including Donald C. Hambrick, Kathy R. Harrigan, Michael Tushman, and Joel Brockner, during the “imprinting” stage of my career.



an institution I had long revered. Accordingly, companion articles in the *Academy of Management Perspectives* (Chen & Miller, 2010, 2011) sketched out the East-West theme of my presidency and advanced the idea of ambicultural management and the related concept of relational perspective.

**The 2011 conference.** As program chair of the 2011 Academy annual conference, in San Antonio, Texas, I chose as the theme "West Meets East: Enlightening, Balancing, and Transcending." The topic focused on the need for organizations, managers, and scholars from different countries and cultural backgrounds to become enlightened about balancing differences and transcending divides. More important, I hoped to highlight the ambicultural promise of not only transcending but synthesizing opposites. The illustration for the meeting program (Figure 2), with Shanghai reflected in New York, symbolizes my view of the potential for ambicultural integration.

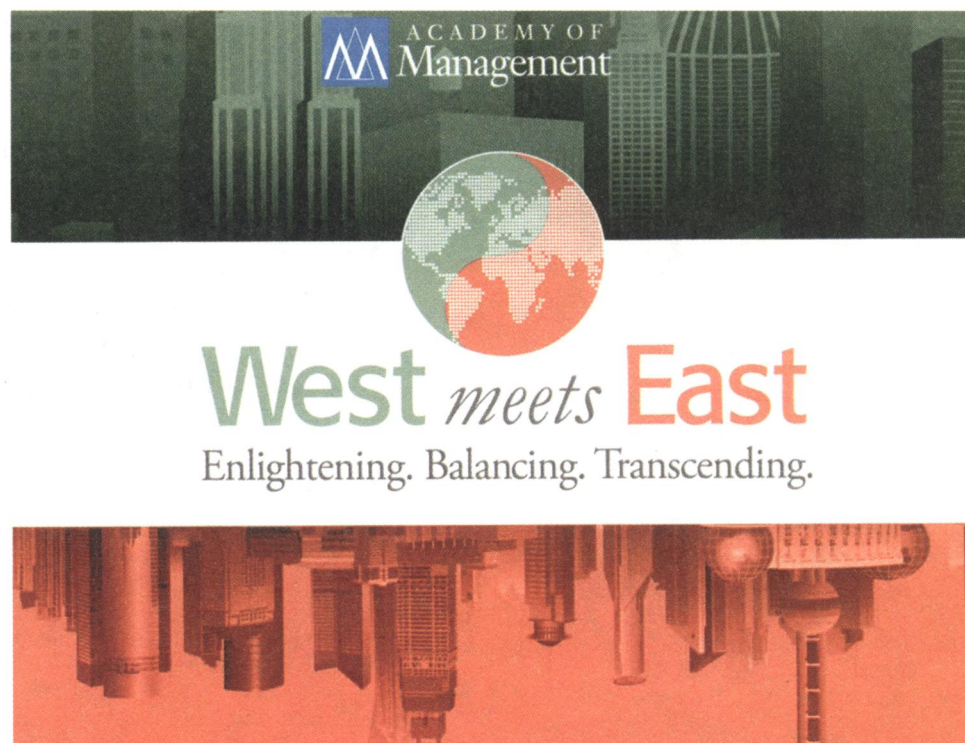
The 2011 All-Academy Theme Chair, Harvard University's Jan Rivkin, elaborated this idea in the call for submissions:

The theme offers two related interpretations. At one level, the theme invites us to examine . . . the implications of the East's (re)emergence for business leaders, management scholars, and the Academy itself. At a deeper level, . . . how can business leaders and scholars gain enlightenment from the contrasts we inevitably encounter in management? How can we achieve balance between opposites? How can we transcend antithesis and draw strength from differences?

At the Sunday morning opening of the conference, Jan and I turned tradition on its head and engaged the Academy community in a town hall conversation centered on this question: "As a researcher and a teacher, what can you do to get the best, and avoid the worst, from West meeting East?" Our goal in asking this question was to raise ambicultural awareness among Academy members and to spark greater expansiveness in management research.<sup>11</sup>

<sup>11</sup> This community brainstorming also set the stage for an *Academy of Management Journal* special forum (guest edited by Harry Barkema, Xiao-Ping Chen, Gerard George, Yadong Luo, and Anne Tsui), which is scheduled for publication in 2014.

**FIGURE 2**  
The 2011 Academy Conference Theme: "West Meets East, or New York Meets Shanghai"



**Challenges ahead.** The Academy is now at a crossroads, with three forces converging: rapid growth, which requires professional management within the context of a long-standing culture of volunteerism; the relevance and professional impact of scholarship in society; and the pressure and opportunity to grow internationally in such a way that academic colleagues and institutions around the globe do not perceive expansion as intellectual imperialism. Consider the Academy's membership composition during 2013 and it becomes clear why "West meets East" has special meaning at this juncture. Membership has grown by more than 60 percent over the past twelve years, with nearly 47 percent of the 19,000-some members and 40 percent of divisional leaders spread across 109 different countries outside North America. Exhibit 3 displays the increasing international makeup of the Academy in membership and divisional leadership from 2001 to 2013 (a trend that did not occur in the Board of Governors until 2010).<sup>12</sup>

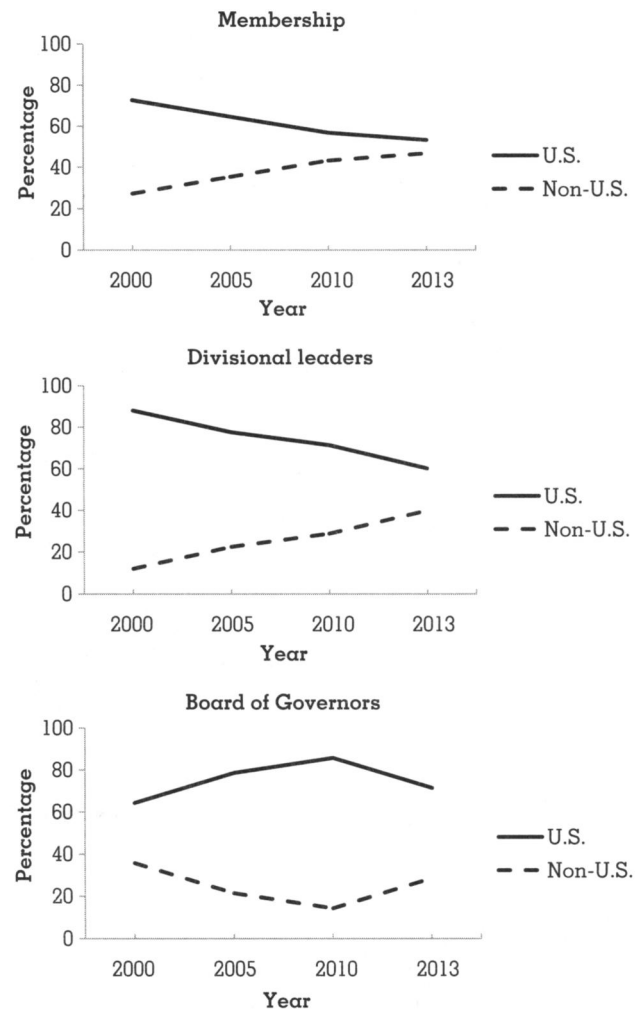
Like most large, multinational organizations, the Academy finds itself facing unique global challenges. At the most fundamental level, how will demographic shifts within the organization reshape the management profession and scholarly pursuits? What questions does global expansion raise about differences in research and teaching missions, as a result of different conceptions of scholars and teachers? Will we, as Academy members, be bystanders or constructive contributors to the debate on critical business issues of global significance?

Going a step further, the Academy, despite its success and growth, faces not only issues of globalization but a number of ambicultural challenges. How can we, as academic and practitioner members of the Academy, balance a rich tradition and legacy of volunteerism with the need now for the Academy to "professionalize" or take a business development orientation?<sup>13</sup> How can we help the organization fulfill its po-

<sup>12</sup> The Academy has twenty-three divisions and two interest groups. Division leaders are three to five members of the executive committee in each division who are in the "governance rotation" cohort.

<sup>13</sup> The Academy owes Nancy Urbanowicz, its first and only executive director, a great deal. Thanks to Nancy and the competent and dedicated team she has put together over the past eighteen years, strong management is in place for

**EXHIBIT 3**  
**The Increasing International Composition of the Academy of Management (Percentage by Year)**



tential for becoming an exemplar global enterprise by integrating, in our personal and professional lives, the best of East and West, global and local, tradition and innovation, research and teaching, and scholarship and practice? How can we strive simultaneously for professionalism and humanity, both personally and in our responsibility as members of the Academy? Ultimately, how can we help bring the best of the Academy of Management to the world and the best of the world to the Academy?

making an ambicultural integration of professionalism and volunteerism possible.

There have been some groundbreaking strides in this direction. In 2013, for the first time in its seventy-three-year history, the Academy convened a conference outside North America, in Johannesburg, South Africa (and sponsored faculty development workshops in Ghana and Rwanda). Later in the year, a full day of the Academy's annual meeting was devoted to a first-ever Teaching and Learning Conference (TLC).<sup>14</sup> Programs such as these are emblematic of a forward-looking mission for the twenty-first century.

**Africa Conference revisited.** A core group of visionaries and doers was responsible for making the dream of a symposium in Africa a reality (see Appendix A). Two of the coleaders offered some reflections on the conference in an interview for this article. Stella Nkomo (University of Pretoria) saw a global or ambicultural outcome from a "local" perspective:

The conference helped move interest in Africa from the margins to the center and I believe AOM will continue to reap benefits in the form of increased participation by African scholars. . . . The learning that took place in Africa was mutually constructed as non-African scholars heard questions they had not previously engaged and African scholars were pushed to temper the strong attachment to the uniqueness of the context.

Jim Walsh (University of Michigan) expressed symbolically the promise of ambiculturalism relative to the Academy's global challenge-opportunity<sup>15</sup>:

What comes to mind is one of those iconic images of a farmer's field in the middle of a drought—a field of dirt mottled by the deep cracks that form as the ground dries. When I think of the divides and gaps in our world, I think of that kind of farmer's dry field. All we need is water for the cracks to close and our work to bear fruit. Our cracks and divides disappeared in Johannesburg when we connected to better understand and address the problems and opportunities we encountered there. I suppose that the Johannesburg con-

ference is proof to me that with a little rain, our fields can bear fruit.

The Academy must continue to look to its membership and to "movers and shakers," such as those behind the Africa and Teaching and Learning conferences. Figure 3 is a collage of professionals and volunteers who organized the 2011 annual meeting. This is the collective face of the Academy's future and the hope for global—and ambicultural—enterprise aspirations.

Over the past two decades, the number of Chinese management doctoral students and graduates around the globe has steadily increased, keeping pace with the Academy's growth in international membership. These coinciding trends have opened the door of opportunity for a variety of initiatives designed to bridge the management scholarship gap between East and West.<sup>16</sup> Some of these are considered here.

### Chinese Management Scholars Community (CMSC)

Fostering young scholars and educators has been central to my professional activities since I had the privilege of serving in the Academy's Business Policy and Strategy Division doctoral consortium in 1995. Within the East-West context, what began as a developmental workshop with 26 participants at the Academy's (2006) Atlanta conference has increased in size and membership annually, and in 2013 more than 200 members attended CMSC's annual

<sup>14</sup> All credit for the success of this pioneering conference goes to my successors, Paul Adler (University of Southern California) and Debra Shapiro (University of Maryland), as well as TLC committee members Elena Antonacopoulou (University of Liverpool), Ken Brown (University of Iowa), Claudia Ferrante (U.S. Air Force Academy), Jeanie Forray (Western New England University), Chris Hannah (University of Maryland University College), Jim Spee (University of Redlands), and Toni Ungaretti (Johns Hopkins University).

<sup>15</sup> Appendix A contains more of Stella's and Jim's responses.

<sup>16</sup> Many scholars have made notable East-West efforts over the past thirty years. Bill Newman, for instance, was one of four American scholars who traveled to China in 1984 to start executive and scholar development programs, and his commitment to advancing Chinese management education never wavered until his final days. Anne Tsui gave up her career in the United States and created the management department at Hong Kong University of Science & Technology in the mid 1990s, which invited many Western scholars to visit for extended periods of time. In 2002 Anne founded the International Association of Chinese Management Research (IACMR) and its journal, *Management of Organizational Review*, with the explicit goal of bridging East and West to advance scholarship in the Chinese context. IACMR aspired to serve as a platform for convening scholars from the East (China) and West to exchange ideas and research, form collaborations, and partner and support each other. I was honored to attend IACMR's biennial conference in Hong Kong, in 2012, where I witnessed an inspiring gathering of scholars.



**FIGURE 3**  
**"Movers and Shakers" of the 2011 Academy Conference**



programs. Many of these scholars have risen through the academic ranks to positions of leadership at universities around the world.

Structured as an independent, open platform, CMSC offers mentoring programs and services to Chinese (or Chinese-speaking) management scholars interested in becoming balanced business academics and engaged scholars. The grassroots group of volunteer academics is linked by Eastern and Western interests and guided by a mission to "pass the baton" (傳承), and, as such, it derives its core values from the "middle" or "zhong" (中) philosophy: integrity, independence, harmony, balance, dynamics, and integration. Exhibit 4 describes these values and conveys CMSC's ambicultural drive to integrate East and West and academia and practice. With the work-

shop as its centerpiece, CMSC offers programs such as reunions and research and teaching forums at the Academy's annual meeting. As well as providing intellectual impetus and social support, the community brings together kindred spirits linked by a global-local view. Moreover, it offers a template for those who work outside the mainstream or who are new to a large and diverse international academic organization such as the Academy.

With CMSC-type programs, any group of ethnic or minority professionals can make contributions—an important consideration in light of the Academy's historically strong U.S. orientation.<sup>17</sup> Notably, the flow is both West to East and East to

<sup>17</sup> When I traveled overseas during my term as president—seventy-five years after the Academy's founding—I



#### EXHIBIT 4

##### Values of Chinese Management Scholars Community (CMSC)

Our core values and guiding principles derive from the "middle" or "zhong" philosophy: integrity, harmony, balance, integration, dynamics, and independence.

- *Integrity*: We value trust, honesty, excellence, and humanity. We strive to be academic professionals who live up to the expectations of both Chinese and Western societies and both academic and business communities.
- *Harmony*: We stress sharing, mutual respect, reciprocity, and enduring relationships as essential for maintaining a nurturing and supportive community.
- *Balance*: We embrace balance between the Chinese and Western worlds, between scholarship and practice, and between career and life.
- *Integration*: We appreciate our cultural heritage and academic backgrounds, and feel we are in a unique position to bridge the gap between Chinese and Western cultures and practices.
- *Dynamics*: We recognize the evolving nature of our community. We will grow together as a community, and we will adapt to the changing needs and expectations of our members as they advance in their careers.
- *Independence*: We believe that full independence allows us to concentrate on serving our community members, to hear what they want, and to understand how best to serve them.

West, with CMSC members, most of whom are based in North America and Europe, being instrumental in connecting their professors and colleagues in the West with their home cultures and institutions.

#### Other East-West Ambicultural Initiatives

For eleven days in 1997, at the invitation of China's National MBA Education Advisory Committee, I worked with a group of management professors from the fifty-four MBA programs in China at that time. This initiative was significant because the first Chinese MBA program had been founded only three years before. For most of these scholars, this was their first exposure to Western management education: the workshop was an early ambicultural interface between tried-and-true Western managerial know-how and Chinese entrepreneurial drive

was often referred to as president of the *American Academy of Management*.

(in academia and business).<sup>18</sup> In light of the advances in management in China since then, the 1997 workshop represents a harbinger of ambicultural learning in a broader global community. Of these two Chinese scholarly communities, CMSC has adopted a global-local (or outside-inside) view, while the China-based group takes more of a local-global (or inside-outside) perspective.

Since 2010, annual conferences in Greater China have explored the ambicultural promise of the competitive dynamics perspective. A decade earlier, the founding of the Global Chinese Business Initiative (GCBI) at Wharton gave shape to ambiculturalism as a concept and perspective. From 1997 to 2001 GCBI staged symposia in China and the United States, sponsored visiting Chinese scholars, and convened forums and a speaker series for international business academics and practitioners at Wharton and in New York. More recently, I worked with Stan Shih, founder of Acer Computer, on the Wangdao Management Program, a social enterprise for developing East-West-balanced business leaders and world-class global enterprises. (I explain the concept of "wangdao" in the Managerial Implications section, below.)

Initiatives such as these are somewhat unconventional, of course, lying outside the traditional boundaries of the Academy; they are neither scholarship- (at least from the prevailing academic viewpoint in the United States) or institution-based teaching platforms nor direct Academy activities. But they share the spirit of the Africa Conference and reflect the Academy's increasing international diversification, manifesting the promise of ambiculturalism.

#### IMPLICATIONS FOR RESEARCH AND MANAGEMENT

There is a process to becoming an ambicultural professional or organization. It requires

<sup>18</sup> They are true "locals" in global or Western education and scholarship. A number of these academics are now leaders and educators at their respective institutions. In September 2013 in Beijing, on the same campus at Tsinghua University where the 1997 workshop was held, we convened a three-day reunion of this group of scholars, each of whom brought one of his or her junior colleagues. A China chapter of the CMSC has been created, and hosts for the next five years have been lined up.

disciplined focus, expansiveness, and being proactive while taking the long view. It demands a capacious notion (to use the academic arena as an example) of what exactly it means to be a "scholar" and how a scholar should engage with others and with the professional community and society at large. Undertaking this process of becoming ambicultural suggests a wealth of implications for research and management. I consider these in turn.

### Research Implications

A range of research studies in ambiculturalism is possible. Fundamentally, scholars might consider the meaning of "ambiculturalism" and extended constructs, such as "ambicultural integration," and determine what exactly defines an "ambicultural professional or organization." What is the conceptual distinction and connection between ambiculturalism and other related concepts, such as biculturalism, multiculturalism, holistic thinking, and ambidexterity? Mindful of studies of ambidextrous organizations (Smith & Tushman, 2005) and executives (Tushman, Smith, & Binns, 2011), researchers might study, for instance, how ambicultural integration can be applied to balance forms of opposing organizational forces, such as innovation and tradition or flexibility and tight control, and overcome inertia within organizations. At the level of culture and organizational philosophy, researchers can investigate the idea of East-West integration as "disruptive innovation."

In stakeholder management, what advantages can a firm gain by creating an organizational culture combining diverse perspectives and practices that balance the needs of various stakeholders (Freeman, Harrison, Wicks, Parmar, & de Colle, 2010)? Specifically, would it be possible to integrate the best of shareholder perspective, customer orientation, and employee empowerment while avoiding the worst? How can the conventional opposites in interfirm behavior—competition and cooperation—be integrated (Gnyawali & Madhavan, 2001)? In HR management, what advantages are there in developing HR systems to attract global talent and balance local and global needs (Bird, Mendenhall, Stevens, & Oddou, 2010)? In ambidextrous learning, how might the ambicultural perspective be incorporated into the study of exploratory and exploitive learning behaviors in

cross-border alliance or cooperation (Smith & Tushman, 2005)? Entrepreneurship researchers could explore the value of integrating a new venture and an established business, and in the study of family business, scholars might study how the best of Eastern and Western family business practices are or can be integrated (Miller & Le Breton-Miller, 2005).

At the individual level, how can managers learn to integrate and embrace the opposites of different cultures and practices, and how can ambicultural managers be selected and developed (Mok & Morris, 2012)? Who should "become ambicultural"—only managers or leaders of MNCs, or also IT professionals or marketers in large corporations, or all employees (Schuler, 2011)? What is the role of cultural context in the development of ambicultural orientation? How similar or different, for example, are a Chinese and Indian ambicultural manager or an American and European ambicultural manager? What happens if a particular culture does not prepare a manager for ambicultural management (Chen & Miller, 2010)?

Finally, in light of the changing makeup of the Academy community, scholarly progress on the global front should keep pace with the organization's growth. Scholars should be encouraged to inject authentic managerial concepts from different parts of the world into the mainstream research, which continues to be U.S. oriented. The ambicultural integration of competitive dynamics research provides a workable model for this pursuit.

### Managerial Implications

**Ambicultural organizations.** The number of firms incorporating the ambicultural ethos and putting it into practice is increasing. Samsung, the South Korean global conglomerate, has fused Western and Eastern managerial philosophies and practices and is a model of ambicultural management (Khanna, Song, & Lee, 2011). Lincoln Electric, a U.S.-based welding equipment manufacturer founded in the nineteenth century, provides another compelling example. The company's approach to ambicultural management includes balancing internal competition and cooperation, social welfare and individual interest, and tradition and entrepreneurship. The Harvard case study of Lincoln Electric (Fast & Berg, 1975; Siegel & Larson, 2009) has long been

one of my favorites (Chen & Miller, 2010), not only for the topic but because of the different ways students interpret it. Teaching the case to business executives in the United States, I have heard comments ranging from "This is the best form of capitalism" to "This company symbolizes Japanese management." In contrast, teaching the case in China to executives at state-owned enterprises (SOEs) often elicits such comments as "This is the best example of a socialist enterprise," or they remark that Lincoln would have been an SOE in the 1960s or that it represents the ideal of an SOE today (and there are other interpretations as well: at a business forum in 2012 in Guangzhou, a senior executive from Israel said, "I have been following Lincoln Electric for almost twenty years, and I always think of it as a Jewish company!").

**Ambicultural professionals.** As with organizations like Lincoln Electric, consummate ambicultural professionals (Chen & Miller, 2011)—or "enlightened" managers and scholars—are characterized by certain distinct traits. These include an openness to new ways of thinking, a capacity for transcending divisions by embracing ideas and practices from other parts of the world, and an ability to see the wisdom and strength in other cultural and business paradigms, culminating in a deeper understanding of their own culture. Ambicultural professionals manifest perspectives and skills that allow them to work in any institution, region, or country; demonstrate a lifelong drive to reach the pinnacles of their profession and of humanity; seek to balance social good and self-interest; and strive overall for a balanced, rewarding career and life. In extensive interviews with Western and Asian business leaders, Lynn Paine uncovered some of the noted attributes of ambicultural business professionals: "They are strategic yet hands-on; disciplined yet entrepreneurial; process-oriented yet sensitive to people; authoritative yet nurturing; firm yet flexible; and action driven yet circumspect" (2010: 104).

The discrete but linked notions of ambicultural organization and ambicultural professional can be both understood and synthesized through the Chinese philosophical ideal of "wangdao" (王道; Chen, 2011). This concept is based on the idea of balance or self-other integration and the ideals of unity and success through morality rather than force. Professionals personifying wangdao instill this ideal

within their organizations through their actions, beliefs, and ideas. Visionary business executives create an ambicultural environment in their organizations; four who stand out are Carlos Ghosn of Renault-Nissan Alliance, James Houghton of Corning, Ruimin Zhang of Haier, and Kazuo Inamori of Kyocera and Japan Airlines. These leaders apply the essence of ambicultural thinking in their integrative, balanced, relational approach to management—a strategy for long-term success that benefits a greater "community" beyond the organization's stakeholder circles.

## CONCLUSION

Ambiculturalism offers a framework for valuing other cultures and traditions. But it can only emerge if we have a thorough understanding of our own "culture"—our assumptions, values, foundational ethics, strengths, and shortcomings. Absent this, we can neither fully comprehend nor value other cultures. The experiences I have reviewed in this article illustrate my path toward an ambicultural perspective. I hope they will serve as a model for other professionals and organizations interested in moving in this direction.

In my case the study of Chinese classics ingrained in me at a young age an interest in learning about other cultures, and through these books I was able to reach a paradoxical balance of Eastern and Western views and practices.<sup>19</sup> Seeking out "opposites" opened up opportunities for both intellectual and personal progress. Such shifts in perspective are essential to the transition from seeing the scholar's work through a "job" or "career" prism—that is, as goal or outcome oriented—to a "learning-contribution" world view—one that is process oriented and envisions a spectrum of contributions, be they scholarly or humane.

To be truly ambicultural, take nothing for granted and take nothing personally; every incidence or observation that challenges assumptions or runs counter to intuition or long-held

<sup>19</sup> Even today, thirty years after leaving Taiwan, I still have *Four Books* on my bedside table (these are the four must-read books in Chinese classics: the *Analects*, *Mencius*, the *Great Learning*, and the *Doctrine of the Mean*). I read the books daily, and they provide me with enduring ambicultural inspiration and aspirations.

beliefs may hold the seeds for dramatic learning and fresh realization. In my career ambicultural progression has led me to understand that management is about dealing with paradox and tension (Lewis, 2000; Poole & Van de Ven, 1989) and strategy is about integration and balance (Wels, 1996). In the larger context of my life, there has been a greater lesson: the process of becoming an ambicultural scholar or professional can help one to develop not only a successful career—a natural outcome, if not a goal in itself—but also a fruitful life. Thus, the motto I like to share with colleagues is “Put yourself into the process—research, publication, career, and life—and the process will carry you through.”

The idea that seemingly irreconcilable differences can exist in harmony offers us a key for making the world smaller. Ambiculturalism—integration that transcends differences—is a blueprint for how we and the societies in which we live can advance peacefully, prosperously, and sustainably. At one level it is an everyday philosophy for academic professionals who seek to juggle teaching, research, service, and other activities; for management and organizational scholars specifically, it suggests a well-spring of research ideas. At the highest level a balanced life and career may be achieved by striving to transcend the opposites or paradoxes encountered in daily life. Ultimately, my hope is that the ambicultural perspective may one day encompass ever-expanding circles, from academic and business professionals to all of humanity.

#### EPILOGUE: “SOCRATES MEETS CONFUCIUS”

The Socratic approach that undergirds case study teaching is generally regarded as “Western” didacticism. Yet in the Confucian *Analects* we find striking similarities between the methods of Confucius and Socrates, these two great philosophers from antiquity. At Darden, the Socratic-Confucian instructional philosophy is the pedagogical approach, as I believe it is fair to say it is as well at Harvard and other institutions with a heavy emphasis on teaching. Thus, it was in this meeting of West and East in my workplace—academia—that I discovered yet another manifestation of ambicultural integration.

When it came time to prepare my presidential speech for the 2013 Academy meeting at Lake

Buena Vista, Florida, extending the Socratic-Confucian (or “Ted Koppel”) approach seemed completely logical. The idea of community conversations kept bubbling up. With a once-yearly opportunity to engage this most remarkable gathering of management academics and professionals from around the world, why not start a dialogue among hundreds rather than deliver a monologue? There were several reasons for thinking that rich ground could be mined through such an approach.

As far as I knew, after attending more than twenty Academy annual meetings, a Q&A format had never been attempted (although Jan Rivkin and I had warmed up a bit with this approach in the 2011 conference). For one seasoned in classroom dialogues spawned through the Socratic-Confucian approach, I knew how rewarding such a session could be; opening the speech with questions directed first at individual audience members and then to the whole assembly would be something fresh, and the possibilities for discoveries about ourselves as a diverse organization linked by common yet also different interests and aspirations were exciting. (Appendix B provides an abbreviated transcript of these questions.)

In this vein, a new approach was very much in keeping with a theme of change that I hoped would be in the minds and on the lips of attendees throughout the conference, and beyond. As discussed in this article, the Academy had undertaken some evolutionary (some might say revolutionary) initiatives in the months prior. So an audience participation component to the president’s speech was a logical continuation of the theme of change and, more important, inclusiveness. The concern for “all-in” participation is especially critical in light of the size of the conference (and the Academy as a whole). In fact, as president, I considered my role mainly to be the Academy’s “chief community officer.”

Naturally (and dear to me), this style of presidential speech offered an opportunity to advance the idea of ambiculturalism through conversation with fellow Academy members in a communal, light-hearted, participatory manner. At best, I hoped that disseminating the idea of transcending differences to bring together various voices, perspectives, ideas, and cultures could help light the way forward in a world that, even as it becomes smaller, is



increasingly complex and interconnected. And, at the least, I hoped that I might give fellow Academy members some food for thought for future meetings!

I was delighted to receive affirmation of my approach via Jim Walsh's observations on the Africa Conference. In Jim's words I see the Socratic-Confucian ambicultural experience reflected: "I was taught again what it means to persist and to be patient as you work toward a goal that matters . . . I walk away from this experience as optimistic as ever that dreams can come true." His remarks reminded me of the two words my late professor in Taiwan, Chan-Kuei Chiang (who held a Ph.D. in organizational sociology from the University of Michigan), wished me always to remember as I prepared to embark for the United States more than thirty years ago: determination and persistence. They have carried me along in my own ambicultural drive, and I will continue to encourage academic and business professionals who are concerned about divides—cultural, societal, professional, or personal—to set out on this journey. We cannot know how far we might travel unless we take the first step and begin the process. Trust me, the ambicultural odyssey, although often bumpy and challenging, is rewarding and fun!

#### APPENDIX A THE 2013 ACADEMY OF MANAGEMENT AFRICA CONFERENCE: A GLOBAL-LOCAL INITIATIVE

The Africa Conference was the product of years of effort, principally by an ambicultural team of five people dedicated to the Academy: Helena Barnard, of the Gordon Institute of Business Science (GIBS)/University of Pretoria; Phil Mirvis, of Boston College; Kelly Mitchell, of the Academy of Management; Stella Nkomo, of the University of Pretoria; and Jim Walsh, of the Ross School of Business/University of Michigan.

Following are excerpts from interviews with Stella Nkomo and Jim Walsh.

*What is the "one" outcome of the Africa Conference that is most important to the Academy?*

**Nkomo.** Prior to this event there has been a sense that AOM was not really reaching out to African management scholars. . . . The confer-

ence helped move interest in Africa from the margins to the center, and I believe AOM will continue to reap benefits in the form of increased participation by African scholars in AOM. The conference also gave the Africa Academy of Management the boost it needs to accelerate its development and growth.

**Walsh.** Despite the best of intentions, the inertial forces in our world can be quite strong. This conference, one unlike any I've ever attended, shows us that we can set our minds to do something completely new . . . and, in fact, do it. I know that the Academy has internalized the truth of that statement.

*What is the "one" outcome that is most important to the management profession in general?*

**Nkomo.** What is most relevant for the management profession is the opportunity we all had to gain an understanding of how context affects management questions and their possible resolution. As organizations around the world attempt to become truly global, I believe the knowledge generated from conferences like Johannesburg can be beneficial.

**Walsh.** Substantively, we made abstract scholarly opportunities and problems come alive in a very real sense for the 300 or so people who traveled to Johannesburg. . . . These 300 people came to know each other personally as they discovered together the challenges worthy of their sustained attention and commitment. These attendees will carry these insights and relationships into their lives, changing forever the work they do.

*What is the significance of the Africa Conference for helping build the Academy as an ambicultural organization that aims to bridge divides by taking the best from apparent opposites such as East and West, local and global, research and teaching, scholarship and service?*

**Nkomo.** The learning that took place in Africa was mutually constructed as non-African scholars heard questions they had not previously engaged and African scholars were pushed to temper the strong attachment to the uniqueness of the context.

**Walsh.** Asked about my enduring memory of the conference, all I could think of at that moment was our closing ceremony—the common

humanity I experienced that night and how in our days together, our supposed differences melted away as we joined together in our aspiration to know and to do something about the problems and opportunities we all encountered in South Africa. To the extent that our differences are rooted in unique experiences, identities, and capabilities, well then, those differences just reflect the strengths that we bring to the table as we live our lives together.

## APPENDIX B SOME QUESTIONS ASKED AT THE ACADEMY OF MANAGEMENT PRESIDENTIAL SPEECH, AUGUST 11, 2013

*To the doctoral students and Academy newcomers in the audience:*

Why are you here? As an advocate and disciplined follower of the power of "one" (Chen, 2012), I would like to ask, "What is your 'one' expectation for my speech today? What does 'being ambicultural' mean to you? Why should you care?"

*To the 2011 welcome breakfast and presidential speech attendees:*

Do you remember what the theme of that year's conference was ["West Meets East"]? What's the connection between the East-West theme and the idea of "being ambicultural"? Do you remember this slide ["New York Meets Shanghai"]?

*To Ed Freeman (Darden/University of Virginia), 2013 Distinguished Educator Award:*

Ed, do you remember the other day you saw me walking to the parking lot holding two cups, one in each hand? [You commented on my "two-fisted drinking."] As it happened, as I always do, I had coffee in one hand and tea in the other [being East-West balanced!].

*To Mike Tushman (Harvard Business School), 2013 Distinguished Scholar Award:*

Do you remember the advice you gave to me at our first meeting, when I first joined Columbia in 1989, after Don Hambrick, the head of the strategy group at that time, assigned me to be reviewed by you semiannually? [You advised me to publish more in ASQ than in SMJ.] As a "greenhorn" academic, I struggled mightily over

the differences—even the tension—between ASQ and SMJ, and between organizational theory and strategic management [intellectual and interdisciplinary tension and reconciliation].

*To Don Hambrick (Pennsylvania State University), my former Columbia colleague and mentor:*

Don, do you remember my first faculty meeting? The meeting was held at 3:07 p.m., after some bizarre changes which I cannot recall now. I was three minutes late, and you made a joke about my Taiwanese clock. Perhaps you did not know that the Chinese think about time on a very long-term basis. So . . . by my reckoning, I was actually approximately three months early. [Different cultures have different conceptions of time.]

*To Paul Adler (Marshall School/University of Southern California), 2013 Conference Program Chair:*

What is the connection between this year's theme, "Capitalism in Question," and being ambicultural? What is the relationship and connection between market- and state-driven economies (or capitalism and socialism)? How can we resolve the tension between the two?

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