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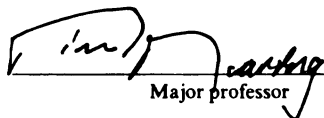
**COMMUNICATION IN JAPANESE MULTINATIONAL
ORGANIZATIONS IN THE U.S.:
CONVERGENCY OF FRAMES AND OUTGROUP COMMUNICATION**

presented by

Toru Kiyomiya

has been accepted towards fulfillment
of the requirements for

Ph.D. degree in Communication


Major professor

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COMMUNICATION IN
JAPANESE MULTINATIONAL ORGANIZATIONS IN THE U. S.:
CONVERGENCY OF FRAMES AND OUTGROUP COMMUNICATION

By

Toru Kiyomiya

A DISSERTATION

Submitted to
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ABSTRACT

COMMUNICATION IN JAPANESE MULTINATIONAL ORGANIZATIONS IN THE U. S.: CONVERGENCY OF FRAMES AND OUTGROUP COMMUNICATION

By

Toru Kiyomiya

In this study, the national cultures and the complex contexts of Japanese multinational organizations (MNOs) are studied in the U.S. The present study assumes that there are influences of national cultures which maintain significant cultural stereotypes in MNO, and also there are complex contexts of MNOs which might create distinctive communication patterns among Americans and Japanese. The objectives of this study are to quantitatively analyze the cognitive and behavioral dimensions of communication between these two cultural groups and identify distinctive patterns of organizational communication in terms of MNO effectiveness. The frameworks for interactions (FINT) scale is used for measurement of individual communication frames (n=152), and ego-networks are measured to analyze ingroup-outgroup communications (n=66). Cultural difference is identified in communication frames and patterns of ingroup-outgroup communication. Results about communication frames and ingroup-outgroup communication contradict expectations of cross-cultural stereotypes. This result implies that convergence in communication frames and communicative interactions is a key to success in MNOs. Results also suggest that the importance of outgroup communication is in its boundary spanning function, while increasing outgroup communication is crucial for both Americans and Japanese to enhance their communicative convergence and increase the effectiveness of MNOs.

Dedicated to my wife, Tomoe
and
my parents, Tsutako and Masami Kiyomiya

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PREFACE

More than five decades ago, the tragedy of World War II engulfed the United States and Japan. Amazingly, both countries successfully overcame their losses. In many respects, they have built great international partnerships. In business, Americans and Japanese work collaboratively and competitively, pushing each other to innovate and excel. I anticipate that further globalization will occur in the international economy, and that internationalization will escalate through education and communication technologies. The strong partnership between these two nations will become a model of cooperative relations in global economy. Through my dissertation I intend to contribute to such cooperative efforts among nations.

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INTRODUCTION

Globalization and Japanese Multinational Organizations in the U.S.

The Ministry of International Trade and Industry of Japan (MITI, 1998) recently summarized the development of globalization and Japanese overseas business. Japanese industries mainly invested in developing countries in the 1970's, and many Japanese companies established and started operations in the United States and European countries in the 1980's. Globalization of Japanese industry rapidly escalated in the late 1980's because of competition in the international market and international trade policies.

In this economic and political environment, the number of Japanese companies has grown in the U.S. For example, over two hundred companies were established in the U.S. in every five-year period between 1970 and 1985 (Nichibei Hikaku Kenkyuukai, 1989). The total number of Japanese companies in the U.S was 995 in 1985 and 3,721 in 1994 (MS Research, 1999). The late 1980's are considered a peak of globalization in Japanese industry. Currently, the level of globalization is relatively stable; the number of Japanese companies in the U.S. is 3,779 in 1998.

As the result of globalization, workplaces are more diversified in the U.S. In 1992, approximately 600,000 Americans worked at Japanese-owned companies in the U.S. (Morrow, 1992). Japanese and American employees work together and communicate with each other within these organizations. These are multinational organizations (MNOs), "an ascendant organizational form in today's global business environment" (Teboul, Chen, & Fritz, 1994, p. 12). Organizational communication in MNOs is more complex than that in homogeneous organizations (Shuter & Wiseman, 1994), and cultural diversity is considered potentially problematic. Heterogeneous

workplaces are more risky than homogeneous ones because differences often become sources of conflicts, misunderstanding, and poor performance (Salk & Brannen, 2000). Therefore, in order to create effective MNOs and improve business practices, it is critical to consider how these MNOs overcome cross-cultural gaps between Americans and Japanese and how these different national cultures influence organizational communication within MNOs.

Shuter and Wiseman (1994) suggest an important research question for these regards issuesⁱ; “what is the linkage between national culture, corporate culture, and organizational communication?” (p. 8). They assume that there are two major contexts, national culture and corporate culture. National culture may have significant influence on communication for Japanese and Americans and they may maintain their cultural traditions in their communication. On the other hand, there might be a complex context of MNOs which may create unique communication patterns among Americans and Japanese, and these patterns may be different from the contexts in which Americans work in American companies in the U.S. and in which Japanese work in Japanese companies in Japan. Thus, the objectives of the present dissertation study are to (1) quantitatively analyze the cognitive and behavioral dimensions of communication between people of these two cultures in Japanese MNOs, and (2) identify distinctive patterns of organizational communication in terms of the effectiveness of MNOs. Toward this end, individual communication frames are measured to analyze the cognitive aspect of communication, and ingroup and outgroup communication is measured to analyze the behavioral aspect of communication. Thus, the unique contexts of MNOs as well as the influence of national cultures are studied in Japanese MNOs in the U.S.

In Chapter 1, I introduce the perspective of intercultural organizational communication and then illustrate traditional approaches to cross-cultural studies between the U.S. and Japan, which are typically studied in the fields of intercultural communication and cross-cultural management. These sections confirm the norms or the expectations of cross-cultural stereotypes as well as cultural stereotypes of ingroup-outgroup communications between and among Americans and Japanese. In order to examine the cognitive level of communication, I illustrate communication frameworks, and the five dimensions of the frameworks for interactions (FINT) scale (Johnson, 1997a) are introduced as a measurement instrument. In addition, on the basis of the studies of cultural diversity and communication accommodation perspectives, I argue that the concept of convergence-divergence is a key indicator for the complex context of MNOs. At the end of Chapter 1, I articulate research questions and hypotheses concerning five major concepts: cultural difference, communication frames, ingroup-outgroup communications, the norms of cross-cultural stereotypes, and convergence-divergence in communication.

In Chapter 2, research design and methods are described. Development of a FINT questionnaire, a social network questionnaire, sampling, data collection procedures, and research sites of Japanese MNOs are discussed.

In Chapter 3, results are presented for each research question and hypothesis. T-tests and MANOVA measure the influence of cultural difference on FINT and ingroup-outgroup communication. In order to identify distinctive communication patterns in MNOs, convergence and divergence is examined on the basis of these results.

In Chapter 4, the outcomes of quantitative analyses lead to the implications of cultural influence and effectiveness of MNOs in terms of communication frames and ingroup-outgroup communication. Distinctive organizational communication in Japanese MNOs is discussed particularly in terms of the benefits of convergent communication. On the basis of the conceptualization of convergence-divergence, I discuss seven types of contextual models of MNOs. Finally, the limitations of this study are clarified and directions for future research are considered.

CHAPTER 1:

REVIEW OF THE LITERATURE AND PERSPECTIVES ABOUT MULTINATIONAL ORGANIZATIONS

Studies of Multinational Organizations

Growing Literatures of Multinational Organizations

Globalization in the late 1980's directed scholars' attention to international and cross-cultural perspectives about organizations. A tremendous amount of literature about this topic has been produced in the past two decades. While many studies focus on cross-cultural management, cross-cultural negotiation, leadership, and other interpersonal relationships of intercultural communication, the study of MNOs has received less attention, as Shuter and Wiseman (1994) point out. Particularly, the communication domain in MNOs is little studied: "Although the body of literatures of MNOs is growing, little of this research has focused on communication or, especially, intercultural organizational communication" (Shuter and Wiseman, 1994, p. 3).

Teboul, Chen, and Fritz, (1994) suggest that MNOs have received a good deal of attention, but mainly from the fields of economics and business management. From 1978 to 1991, *Communication Abstracts* reviewed only eleven articles on "multinational corporation, three on "multinational enterprise," ten on "transnational enterprise," and eight on "transnational corporations" (Teboul et al., 1994). According to Teboul, et al., "One explanation for this lack of research is that MNOs may be more difficult to access" (p. 15) than less complex organizations.

Intercultural Organizational Communication

Shuter (1985) initially advocated the study of “intercultural organizational communication” (IOC), which pays attention to a different dimension from traditional intercultural communication studies. “As organizational communication becomes intercultural, another dimension is added to the analysis necessary to understand the MNOs” (Shuter & Wiseman, 1994, p.7). Thus, this perspective considers IOC as the interface between national culture and organizational communication. This perspective of IOC is an effective approach to answer how Japanese MNOs overcome cultural gaps between Americans and Japanese and create their unique organizational culture within MNOs.

The present research deals with cross-cultural factors on organizational communication in the context of Japanese MNOs in the U.S. I assume that American and Japanese communication is influenced by both national cultures and the complex organizational context of MNOs. National culture and corporate culture are considered as key contexts for communication within MNOs. Shuter and Wiseman (1994) propose a complex linkage between national culture, corporate culture, and organizational communication. They introduce important communicative factors affected by national culture: (1) organizational structure and communication, (2) role performance in an organizational culture, (3) international human resources communication, (4) communication between corporate headquarters and foreign subsidiaries, and (5) marketing communication.

In particular, the present study pays attention to the four contextual types of MNOs that Teboul, et al. (1994) introduce: (1) ethnocentric, (2) polycentric, (3)

regiocentric, and (4) geocentric organizations. The ethnocentric type of MNO emphasizes that authority is located at headquarters and this national culture affects the entire management in these MNOs. The polycentric type recognizes the differences among cultures, and local nationals hold key positions in the subsidiary. The regiocentric MNOs emphasize that staffing and personnel development are regionally based. The geocentric MNOs more emphasize the integration of diversity and a global perspective of decision-making. It is meaningful to study organizational communication occurring in these complex contexts of MNOs. The present research concerns how Americans and Japanese work collaboratively in such contexts in the MNOs. They are different from the contexts in which Americans work in American companies in the U.S. and in which Japanese work in Japanese companies in Japan. The context of MNOs might create unique communication patterns and communication perspectives among Americans and Japanese. Therefore, in the later sections, I reconsider this taxonomy of MNOs and reconstruct contextual types of MNOs in order to systematically investigate their idiosyncratic patterns of communication.

Japanese Multinational Organizations

The present research focuses on Japanese MNOs. There are many advantages to studying Japanese MNOs. The study of Japanese organization is something of a special case, but the quantity of generally reliable and useful research on Japanese management and organizations has risen sharply in the last two decades (Lincoln, 1990). According to Shuter (1992), the most-researched countries outside the U.S. for management and communication are Japan (66 studies) and the People's Republic of China (22 studies). Country and region specific research is abundant about East Asian organizations,

particularly Japan (Shuter & Wiseman, 1994). The rich data on Japanese management and communication practices provide a solid base for researchers.

There are several reasons why Japanese organizations are more studied than other nations. Japan is the second largest country in the world economy and it is considered a model of successful management practices. Indeed, American management has attempted to learn Japanese management and Japanese production systems, such as the just-in-time system in Toyota. In addition, a number of Japanese establishments currently operate in the U.S. and European nations, so there are more chances to study Japanese organizations. Another important reason is that Japanese management and communication practices are highly heuristic for scholars in the West because they see the cultures in Japan and East Asia as opposite to Western cultures. A number of studies focus on the uniqueness of Japanese management and stress that Japanese culture and homogeneity influences management practices and organizational culture.

For example, there are important discussions about Japanese management systems in the field of comparative industrial relations. The major question is whether Japanese industrial relations systems are different from the other nations' systems. Shimada (1983) reviews that many works by English-language literature affirm that Japanese systems are different from the West's, and it is attributed to the uniqueness of Japanese cultures. Shimada (1983) classifies these studies into four approaches: classical cultural approach, descriptive institutional approach, functional analysis approach, and neoculturalist approach. His classification also reflects the chronological order of theoretical development. The classical cultural approach emerged in the 1950's and 1960's. Abegglen (1958) is a representative work. He characterized Japanese labor

relations as being analogous to “family relations” and a reflection or outgrowth of Japan’s pre-industrial social organization. This view emphasizes the unique Japanese industrial relations as the “three pillars”: life-time employment, seniority wage, and enterprise unionism. The descriptive institutional approach emerged in the 1960’s and is recognized as a problem-centered approach. The functional analysis approach, which came out after 1960’s, emphasizes “market competition in economics, conflict and conflict resolution in sociology, or power in political science” (Shimada, 1983, p. 13). The common perspective among functional analysts is to reject the Japanese uniqueness of industrial relations systems. They believe that Japanese systems are not significantly different but more similar to the West’s in many respects. Also, the characteristics of Japanese systems do not stem from pre-industrial or feudal relations but result from rational reactions or optimal choices in economic decision-making. Thus, proponents of the cultural approach and the functional analysis approach have had a major debate about the uniqueness of Japanese management and commonalities between Japanese and Western management.

From a communication point of view, it is also important to consider this problem. Shuter and Wiseman (1994) point out two major thrusts identified in research and theory about MNOs: an approach stressing organizational universals and an approach focussing on national cultural differences. The former posits “organizational principle and behavior that are endemic to organizations regardless of culture” (Shuter & Wiseman, 1994, p. 4). This approach is very similar to the perspective of the functional analysis approach in the industrial relations study. The latter is the literature on the influences of national culture on organizational behavior, and it is similar to

neoculturalist approaches. Many studies in intercultural communication are predominant over organizational universals, and they assume significant cultural influences on interpersonal communication. The present research will investigate the influence of national cultures and organizational universals of MNOs.

Considering Units of Analysis

The organizational structures of MNOs are more complex than those of conventional, homogeneous organizations (Teboul et al., 1994). Therefore, it is beneficial to consider the unit of analysis of the MNOs. The focus of the present study is on Japanese MNOs in the U.S., and a group of Japanese employees and that of American employees are the major units of analysis. Suzuki (1998) identifies that Americans and Japanese form distinct groups within Japanese MNOs, and they are recognized as culture identity groups based on their nationality (Cox, 1993). Thus, intergroup relationships (i.e., ingroup and outgroup communication) between two culture groups are the critical point of study in the Japanese MNO in the U.S. The major question is how Japanese and American groups interact with each other in order to reduce their communication gaps and integrate cultural diversity. For this end, the studies of interpersonal relationships between Americans and Japanese are literature-reviewed in the field of intercultural communication. Another level of context is the organizational dimension of MNOs, which is typically discussed in management literature, such as similarities and differences between Japanese and American organizations and management styles. It is also necessary to consider the issues of workplace diversity and multiculturalism in organizational settings. Thus, the present study reviews the literature of three levels of contexts: interpersonal (dyad) context, group context, and organizational context, and it

seeks to analyze communication influenced by two national cultures and also identify distinctive organizational communication in Japanese MNOs.

Interpersonal Context of Intercultural Organizational Communication

Communication and culture reciprocally influence each other. The culture in which individuals are socialized influences the way they communicate, and the way that individuals communicate can change the culture they share over time. (Gudykunst & Ting-Toomey, 1996, p. 3)

As Gudykunst and Ting-Toomey (1996) mention above, most intercultural communication studies assume that cultural factors are closely related to individuals' communication styles. Many empirical studies have focused on the different communication styles in the East and the West, and they examine either consistency or inconsistency with stereotypical views of American and Japanese communication styles (Hasegawa & Gudykunst, 1998; Neuliep, 1997; Stephan, Stephan, Saito, & Barnett, 1998; Sugimoto, 1997; Sullivan & Taylor, 1991)². In general, American and Japanese communication styles are assumed to be different on the basis of national cultures. In order to confirm the norms of cross-cultural stereotypes, it is necessary to review the cultural variability of interpersonal relationships between Americans and Japanese.

Cultural Variability in American and Japanese Communication

In the literature of intercultural communication, typically, culture can be considered as “a set of fundamental ideas, practices, and experiences of a group of people that are symbolically transmitted generation to generation through a learning process” (Chen & Starosta, 1998, p. 25). Therefore, cultural variability is often studied on the

basis of value orientation and communication patterns among different national cultures (Hall, 1976; Hofstede, 1980; Kluckhohn & Strodtbeck, 1961).

Individualism-collectivism is the major dimension of cultural variability isolated by theorists across disciplines and across cultures (Gudykunst, 1997; Gudykunst & Ting-Toomey, 1988). Individualistic cultures are described as self-oriented, placing personal goals over the group's goal, while collectivistic cultures are described as emphasizing group-orientation, placing the group's goals over individual goals. Although there have been discussions of oversimplification in this dichotomy, individualism-collectivism is the most studied dimension in cross-cultural research. For example, it is used in Hofstede's (1980) well-known research. He developed the individualism index (IDV) and measured the degree of individualism. According to his work, Americans and Japanese are clearly characterized by this index: USA = 91 in IDV and Japan = 46 in IDV (Hofstede, 1997). The U.S. ranked first and Japan is rated 22nd out of 50 countries. This indicates that the U.S. is the most individualistic country, while Japan is a relatively low individualistic culture and often recognized as a collectivistic culture. Although both individualism and collectivism exist in all cultures, one pattern tends to predominate (Gudykunst & Matsumoto, 1996). Thus, it is commonly accepted that individualism predominates in Americans and collectivism predominates in Japanese. In order to examine American-Japanese communication in the MNOs, the present research basically acknowledges the following claim as the norm of cross-cultural stereotypes: Americans will be high on individualism and Japanese will be high on collectivism or low on individualism.

However, recent intercultural communication studies have criticized the oversimplification of individualism-collectivism and sophisticated the study of the cultural orientations in Americans and Japanese (Gudykunst & Matsumoto, 1996; Nishida, 1996). One major criticism comes from Japanese scholars because the scheme of individualism-collectivism is biased by Western perspectives. Nishida (1996) introduces the reactions from Japanese scholars, and he argues that collectivism is not an accurate description for Japanese culture³. Instead of collectivism, Japanese scholars consider that Japanese communication may be better considered by the terms, “relativism” and “contextualism.” Another criticism from American scholars is that the cultural-level of individualism-collectivism is mediated by individual level factors, such as values, personality orientation (idiocentrism and allocentrism)⁴, self-construals⁵ (independent and interdependent), and so on (Gudykunst, 1997; Gudykunst & Matsumoto, 1996). These critiques have improved the study of American and Japanese cultural orientation.

In short, American cultures are basically characterized by individualism but mediated by individual-level factors, the strength of idiocentrism and independent self-construal. Japanese cultures are stereotypically characterized by collectivism but more accurately described as relativism and contextualism mediated by allocentrism and interdependent self-construal.

In addition to individualism-collectivism, Hofstede’s (1980) study describes American and Japanese culture orientations in the other three dimensions. American culture is characterized as low uncertainty avoidance, low masculinity, and low power distance. Japanese culture is oriented in high uncertainty avoidance, the highest score in

a masculinity dimension, and slightly higher power distance than American's. The other important variable is communication patterns, such as high- and low-context communication (Hall, 1976). Americans tend to have low-context communication, and they emphasize verbal and explicit expressions. Japanese tend to have high-context communication, and they often use implicit communication and equivocal expressions⁶.

Thus, as the intercultural communication literature illustrates, Americans and Japanese are significantly contrasting in cultural orientations and communication styles, so Japanese MNOs in the U.S. can be expected to contain two different types of personnel within an organization. If both ethnic groups maintain their own cultures and communication styles, there are potential conflicts within an organization. Improving communication between two culture groups requires that individuals become aware of how they communicate (Gudykunst & Nishida, 1994). In this sense, an important point of study is to identify whether Americans and Japanese are either divergent or convergent in communicative behaviors and values under the context of multicultural organizations.

Ingroup and Outgroup Communication

As Suzuki (1998) finds distinct groups between American and Japanese employees, in the present study, I assumed that they shape their own cultural groups in the Japanese MNOs in the U.S. Cox (1993) more precisely categorizes and classifies two types of group identity: "phenotype identity group" and "culture identity group." The former stems from physical and virtual difference while the latter stems from different values and norms. In this sense, cultural identity groups are not necessarily defined by national cultures only. They may be defined by social and organizational factors, such as gender, social class, jobs, and so on. However, because cross-cultural difference must be

the most primary issue handled by management (Cutcher-Gershenfeld et al., 1998).

Since national cultures are deeply rooted in the socialization of organizational members, it is plausible that nationality continues to affect members' preference and behavior (Salk & Brannen, 2000). Therefore, it is meaningful to examine how organizational communication differs in two culture identity groups based on nationality in multicultural context. American employee groups and Japanese employee groups are the units of analysis in terms of ingroup and outgroup relationships.

“Cultural differences become especially salient in the Japan-U.S. business setting” (McDaniel & Quasha, 2000, p. 312). Within Japanese MNOs in the U.S., ingroup communication and outgroup communication are the most critical features in American groups and Japanese groups because individualistic and collectivistic cultures differentiate the communication patterns in intergroup relationships. For instance, collectivistic cultures emphasizes social norms of ingroup rather than individual pleasure, sharing ingroup beliefs rather than unique individual beliefs, and cooperation with ingroup members rather than maximization of individual outcomes (Gudykunst, Yoon, & Nishida, 1987; Triandis, 1986). Therefore, it is generally considered that the members of collectivistic cultures have clear distinctions between ingroup relationships and outgroup relationships (Chen & Starosta, 1998; Gudykunst & Ting-Toomey, 1988). In contrast, “since individualistic cultures have many specific ingroups, they exert less influence on individuals than ingroups do in collectivistic cultures where there are few general ingroups” (Gudykunst et al., 1987, p. 296). Therefore, it can be considered that members of individualistic cultures do not have clear distinctions between ingroup and outgroup relationships.

There have been few studies about cross-cultural perspectives of ingroup-outgroup communication (Salk & Brannen, 2000; Gudykunst et al., 1987; Oetzel, 1998; Suzuki, 1997, 1998). The impact of individualism on the social penetration process in ingroup and outgroup relationships in Japan, Korea, and the U.S. was examined by Gudykunst, Yoon, and Nishida (1987). Their study revealed that “the greater the degree of collectivism present in a culture, the greater the amount of personalization and synchronization, but the less the difficulty perceived in communication with classmates” (p. 301). The members of collectivistic cultures (Japan and Korea) perceive more personalization and synchronization (greater social penetration) in ingroup relationships than members of individualistic cultures (the U.S.). The data about communication in ingroup relationships clearly support the predictions derived from the conceptualization of individualism-collectivism. However, “the results for communication with outgroup members were not as clear-cut” (p. 302). For instance, there are strong situational demands on the behavior in collectivistic cultures, so the amount of personalization in communication with members of outgroups is specified by the situation (Gudykunst & Ting-Toomey, 1988). Gudykunst et al. (1987) attempt to show plausible explanations using Triandis’s (1986) distinction of collectivism, such as Japanese culture as ‘contextual collectivism’ and Korean culture as ‘simple collectivism.’ In sum, the study indicates that “individualism-collectivism was related systematically to perceptions of communication in ingroup relationships, but its relationship to perceptions of communication in outgroup relationship was more complicated” (Gudykunst et al., 1987, p. 295). In this sense, outgroup communication is not well explained from the traditional perspective of individualism-collectivism. However, outgroup communication might be

critical in the context of MNOs because two culture groups may attempt to enhance their outgroup relationships and reduce their communication gaps in the MNOs. The MNO needs to integrate diverse workforces, so strong ingroup relationships within Japanese and American groups become barriers to developing effective MNOs. Therefore, increase of outgroup communication might be a distinctive feature in MNOs, and this general hypothesis will be examined in the present study.

Salk and Brannen (2000) and Suzuki (1997, 1998) approach ingroup and outgroup relationships in Japanese MNOs, which is a similar context to the present study. While Gudykunst et al. (1987) measure the differences of ingroup and outgroup relationships in terms of the perception of social penetration, their studies have a great advantage of directly measuring communication contacts in ingroup and outgroup relationships. They use the methods of social network analysis. Suzuki (1997, 1998) measures the frequencies of ego-networks in terms of ingroup and outgroup relationships in several Japanese MNOs in Chicago. She classified communication ties in terms of three types: (1) task specific, (2) task general, and (3) non-task. In contrast, Salk and Brannen (2000) have social network data of 15 managers from an international joint venture between Germany and Japan. Similar to Suzuki, they classified three network types based on Ibarra (1993): (1) task-related, (2) advice-related, and (3) private. They commonly assume that communication contacts in ingroup and outgroup relationships are different in task-oriented (i.e. formal) and nontask or social-oriented (informal) context. Three network types are conceived as a useful approach to measure ingroup and outgroup relationship.

Salk and Brannen (2000) and Suzuki (1997, 1998) commonly underlie the social identity theory that affects communication ties in ingroup and outgroup. Suzuki's (1997, 1998) shows the evidence of two culture identity groups based on the nationality among Americans and Japanese employees in Japanese MNOs in the U.S. Another evidence found in her Japanese sample is that greater identification is associated with less social distance in ingroup whereas the American sample was somewhat weaker (Suzuki, 1998). These results are consistent with the expectation of individualism-collectivism.

Similarly, Salk and Brannen (2000) find strong ingroup density in their Japanese sample while the German data shows almost no significant difference in their propensity to use ingroup and outgroup members for advice-related and private communication, not for task related communication. They conclude that there are a general pattern of ingroup-preference and strikingly different patterns in Japanese and German advice-seeking. Also Salk and Brannen (2000) conclude "that culture is important but that its role is far more complex than past research and theory suggest" (p. 199).

There is an important finding for outgroup communication in Suzuki's (1998) study. "Task-specific communication associated with greater social distance in outgroup communication was found for high- and low-identification groups in both the U.S. and Japanese samples" (Suzuki, 1998, p. 175). It can be considered that outgroup communication relies more on the task-oriented context than the norms of individualism-collectivism. In other words, outgroup communication is related with organizational contexts in MNOs, and this is an important implication for the present study.

In sum, "the in-group and out-group distinction in terms of the national cultural labels is meaningful to the organizational members" (Suzuki, 1998, p. 167). Similar to

the study of Gudykunst, et al (1987), the conceptualization of individualism-collectivism can generally explain the ingroup-outgroup relationship in the studies of Salk and Brannen (2000) and Suzuki (1997, 1998). However, according to Suzuki (1998), outgroup communication is more complicated than anticipated: an individual's social identity partly explains her or his intergroup relationships. Suzuki (1998) found that outgroup relationship is more influenced by task-oriented context, and this implies that outgroup communication is central in executing tasks and maintaining MNOs. Moreover, as Salk and Brannen (2000) propose that social network concepts enrich understanding of individual influence in multicultural context. Thus, the measurement of communication ties by network analysis is a useful and effective method to observe ingroup and outgroup communication in the MNOs.

Organizational Context of Intercultural Organizational Communication

In this section, Japanese MNOs in the U.S. are considered from an organizational perspective. Three beneficial perspectives to organizational communication in the MNOs are identified in management and communication literatures: 1) organizational behavior in the cross-cultural management, 2) Ouchi's organizational theory, and 3) workplace diversity. These previous studies directly and indirectly contribute to the investigation of Japanese MNOs in the U.S.

Organizational Behavior in Cross-cultural Management

The study of multinational organizations is different from cross-cultural management. The latter usually takes comparative approaches or focuses on management styles of one specific country. Many of these works bring up differences

between American management and Japanese management (Briggs, 1988; Chen & Chung, 1994; Goldman, 1994; Kim & Paulk, 1994; Klopff, 1991; Lincoln, 1989, 1990; Lincoln & Kalleberg, 1985; McDaniel & Quasha, 2000; Misumi, 1984; Ouchi, 1981; Sullivan & Taylor, 1991; Yang, 1984).

American and Japanese organizational behavior and work communication are very consistent with their interpersonal context illustrated in the intercultural communication studies. For example, McDaniel and Quasha (2000) characterize Japanese business style as collectivistic, hierarchical, formal and socially stable (*wa*), while American style is described as individualistic, egalitarian, informal, and change. Briggs (1988) shows five beliefs of Japanese at work: (1) a job for life, (2) I love my company, (3) happy workers, (4) group success, and (5) humble managers. Yang (1984) and Misumi (1984) point out the Japanese *ringi* system as an example of the bottom-up style of decision-making with consensus, in other words, participative decision-making. Similarly, Lincoln (1985, 1989, 1990) finds that Japanese are more committed to decision-making processes and to the company than Americans. Goldman (1994) summarizes differences between American and Japanese organizational behavior as follows.

Table 1 about here

These comparisons help to understand general pictures of American and Japanese organizational behavior, and they can be applied to the Japanese MNOs in the U.S. Kim and Paulk (1994), however, directly conduct their research on the MNO where

Americans and Japanese work together, and they investigate their coworker relationships. They had interviews with both groups of employees and asked both parties about problematic issues in terms of language usage, work styles, and management styles. When the work styles are focused, American employees complain about detailed work procedure, strong adherence to the company ways, and unclear job definitions. In these points, Americans consider that Japanese ways of working are 'inefficient' (p. 127). On the other hand, Japanese complain about Americans' unwillingness to devote necessary time to learn, tendency for rushing a conclusion, and unwillingness to compromise personal interests.

Considering their statements, Japanese employees pay attention to the process more than direct conclusions and outcomes. Rehfeld (1990) also introduces Japanese process-oriented work styles as a *kaizen* system (a system for continuous improvement) that exemplifies employee participation in the decision process and their strong concerns about the process of problem-solving. This is related to the strong ingroup norms and commitment to the organization. Americans often point out many (unnecessary) meetings. One comment tells that these meetings seem to be wasting time. Japanese emphasize such processes and meetings as ritualized ways of creating cohesiveness, enhancing norms of ingroups, and showing their loyalty to corporate authority. American workers are more market-oriented and more rational in the Western concepts. They emphasize their personal interests, and they consider that Japanese ways are irrational and inefficient from their Western point of view. Therefore, some American employees can not tolerate such Japanese methods so much that they quit their jobs. This Japanese MNO faces a high turnover rate (Kim & Paulk, 1994).

Ouchi's Organization Theory

Presently Ouchi's 'Theory Z' (Ouchi, 1981) is very popular in the organizational and management literatures. He contrasts cultural traits of the American type of organizations (Type A) and Japanese type of organizations (Type J). Type A and Type J are significantly consistent with organizational behavior in Americans and Japanese respectively. For example, American organizations emphasize "explicit control mechanism, individual decision-making, individual responsibility, and segment concern", whereas Japanese organizations emphasize "implicit control mechanisms, collective decision-making, collective responsibility, wholistic concerns" (Ouchi, 1981, p. 58). He argues that these differences in two types of organizations reflect cultural differences between two nations.

His theory posits three basic systems of social coordination: clan, market, and bureaucracy (Ouchi, 1980). They are control systems in organizations and any system alone can not completely control an organization. Both Type A and Type J contain three systems, but they have varying degrees of emphasis or tendencies on these three systems.

Market and bureaucracy are two principle mechanisms for rational means of control (Hatch, 1997). Market is a source of control as well as a decision-mechanism: a price is determined by supply-demand through competition. Prices are taken as indicators of economic performance in competition, and this price-mechanism in competition always tries to maximize profits. In addition, the organizations based on market focus on controlling the outputs and the results of organizational behaviors (Ouchi, 1979). The market control underlies the assumptions that individuals are independent and they have a freedom of exchange in the market. Such emphasis on

independent individuals and exchange relationships are very similar to the characteristics of individualistic societies. Thus, market control is relatively stronger in Type A than Type J. The explicit control based on price, competition, and output is typical in Type A organizations.

However, the effectiveness of a market system is limited in the conditions that the competition principle makes pricing and output-control meaningful. Without competition, prices can not indicate internal efficiency because there is no comparison possible (Hatch, 1997). When market fails, organizations generally turn to bureaucracy (Ouchi, 1980), which relies on a combination of rules, procedure, documentation, and surveillance to achieve control. Bureaucracy control emphasizes the standardization of behavior, and it is underpinned by a legitimized hierarchy of authority (Ouchi, 1980). Instead of a pricing mechanism, rules govern the process of organizational performance in bureaucracy and surveillance is critical for behavioral control; therefore, communication in bureaucracy emphasizes formal aspects rather than informal aspects. Emphasis on formal authority are more typically identified in Type J organizations. For example, Kim and Paulk (1994) show that American employees complain about the many meetings and detailed procedures of Japanese working styles. Such formality in bureaucracy seems redundant and irrational for the American 'market' point of view.

Rapid changing and complex environments escalate uncertainty and ambiguity, and these circumstances make bureaucracy ineffective in organizational control. Rational means of control by market and bureaucracy will not succeed in complex and dynamic environments (Hatch, 1997). 'Unobtrusive forms of control' (Conrad & Poole, 1998, p. 119) is considered more effective in these contexts. Cultural values, norms, and

expectations provides the primary mechanisms of control in 'clan' (Ouchi, 1980). The members in clan share the same culture and traditions since socialization processes create common values and norms. Clan emphasizes implicit understanding of values and beliefs that guide and control organizational behavior. In this sense, collectivistic (non-individualistic) cultures are very consistent with the characteristics of clan organizations. So, clan control can be more clearly identified in Type J organizations than Type A organizations. For example, according to Kim and Paulk (1994), American employees point out unclear job definitions and strong adherence to the company ways in a Japanese MNO. They are the examples of normative control and the existence of strong values within the organization. Lincoln's findings (1989, 1990) of Japanese strong commitment to the company is a case of clan control. Thus, in Type J, ceremonial and symbolic control is used through the mechanism of commitment and socialization, and organizational norms and values are central among organizational members.

Ouchi (1980, 1981) provides the fundamentals of cross-cultural norms in American and Japanese organizations for the present study. In short, teamwork, workplace harmony, and wholistic concern for people are important principles in Japanese business practice (Ouchi, 1981). This trait of Japanese business is recognized as a '*clan*' type. On the other hand, competition is a strong value within American business. Results of competition are directly related to one's salary and/or promotion. Outcomes are emphasized in the US while processes are emphasized in Japan. American business orientations rely on a '*market*' type. Moreover, Japanese business tends to emphasize hierarchy rather than American business. As Japanese industrial relations are famous for life-long employment and the use of seniority systems (Durlabhji & Marks,

1993; Kuwahara, 1993), these features underlie the hierarchical system of Japanese organizations; therefore, Japanese business orientations emphasize formal authority and bureaucratic control.

Diversity Management Perspectives

Workplace diversity is one of the most important management issues in U.S. organizations (Chen & Starosta, 1998; Cox, 1993; Larkey, 1996; Limaye, 2000).

Multinational organization is categorized as a part of a culturally diverse workplace, and a diversity management perspective can be applied to the study of Japanese MNOs in the U.S. However, the studies of workplace diversity embrace broader issues than cultural diversity, such as minority, racial, and gender issues. Therefore, in this section, I focus on multiculturalism and multicultural organizations because Japanese-owned companies in the U.S. are multicultural. In addition, important conceptualizations of communication accommodation perspectives are reviewed with regard to workplace diversity.

Multicultural Organizations and Multiculturalism. According to Cox (1991, 1993), a multicultural organization is described in terms of six dimensions: acculturation, structural integration, informal integration, cultural bias, organizational identification, and intergroup conflict. Multicultural organizations must be integrated by a cultural dimension as well as organizational structure, such as hiring, job status and informal network among the members of culture groups. In addition to cultural bias, intergroup conflicts should be solved in multicultural organization. In these regards, the six dimensions are the guidelines to achieve the effectiveness of multicultural organization.

Thus, cultural diversity does not necessarily lead to poor performance. In fact, cultural diversity might even confer advantages by giving organizational members a

broader range of perspectives for managing complex cultural systems (Salk & Brannen, 2000). Effective multicultural workplaces have the capability to overcome serious conflicts and integrate cultural heterogeneity.

Multiculturalism is “a dynamic process that move us toward cultural expansion, awareness, sensitivity, and competence (Chen & Starosta, 1998, p. 229); therefore, effective MNOs emphasize and facilitate effective multiculturalism that can transform negative aspects of cultural heterogeneity to a positive side, and produce beneficial aspects of cultural diversity. This changing process is started from monoculturalism (Chen & Starosta, 1998; Wurzel, 1988), in which ethnocentrism is dominant. Multiculturalism is the final stage and goal of cultural diversity.

Communication Accommodation Perspective. Larkey (1996) pays attention to the interaction types of convergence and divergence in the context of workplace diversity. These are important factors for effective multicultural organization. According to her, divergent communicative behavior is evoked, “(a) when conflict or threat to the cultural group boundary occurs, (b) when ethnicity is salient, and (c) when the solidarity of the ethnic group is strong” (p. 479). Divergence is recognized as adherence to different patterns of cultural communication. Therefore, divergence enhances antagonistic intergroup relationships, and it is associated with a negative side of diversity in the workplace. On the contrary, convergence is recognized as adjustment of communication style to match the counterpart, and it is effective in mitigating conditions of threat, conflict, and competition.

A similar perspective can be identified in the theories of relationship development in intercultural communication. Indeed, Larkey (1996) borrowed the conceptualization

of convergence-divergence from communication accommodation theory (CAT) developed by Gallois, Franklyn-Stikes, Giles, and Coupland (1988), which is used to explain the relationship development in the process of intercultural encounters. CAT has three cardinal concepts: convergence, divergence, and maintenance. Convergence refers to the change of language, vocabulary, speech styles, or tone of voices to become similar to the intercultural counterpart. Divergence refers to the emphasis on differences in their communication styles, and maintenance refers to the continuation of their own style of communication. CAT focuses on a different context from the MNO study, but it provides interesting implications to the present research. Namely, convergence tends to increase attraction between two culture groups and divergence tends to inhibit it (Chen & Starosta, 1998).

These conceptualizations in relationship development are applicable to development of intergroup relationships between Americans and Japanese in MNOs. If two culture groups emphasize ingroup relationships, there must be few interactions between them. Strong preference on ingroup communication may lead to antagonistic relationships, so it is recognized as an interaction pattern of divergence. On the other hands, if two culture groups have active outgroup communication, there must be a number of interactions between them. Convergence is a way to develop good relationships between two culture groups, and therefore emphasis on outgroup communication is recognized as an interaction pattern of convergence. In this respect, outgroup communication is critical for effective MNOs, and it must be enhanced for the sake of convergence and multiculturalism in MNOs.

Furthermore, communication frame theory developed by Drake and Donohue (1996) provide an important insight to the present research. They pay attention to disputants' communication frames toward the issues and examine whether their frames are convergent or divergent: "how frames converge or diverge to form more or less cooperative interaction contexts" (Drake & Donohue, 1996, p. 306). According to them, "[c]onvergence refers to adopting others' communication behavior and values whereas divergence describes accentuating the differences between self and others" (p. 306). Therefore, divergence of communication frames between disputants tends to lead to negative relational definitions, while frame convergence has positive impacts on their relationships by evoking social approval and perceptions of attractiveness. Thus, convergence in communication frames creates a cooperative climate, and it is essential to reduce antagonism, build trust, and resolve disputes.

This conceptualization is applicable to the context of workplace diversity and the MNO study. When communication frames between two culture groups are convergent, they may lead to more cooperative relationships within a diverse workplace. In terms of the MNO study, either convergence or divergence of communication frames is a useful indicator for examining the complex context of MNOs.

Thus, the present research recognizes that 'convergence' in communication frameworks and intergroup communication between two culture groups is critical for multiculturalism in MNOs. Either divergence or convergence in communication becomes a predictor "for creating a more favorable environment" (Larkey, 1996, p. 484). I examine whether and how the data show divergence or convergence in terms of the communication frames and the patterns of ingroup and outgroup communications.

Framing Perspectives as Applied to MNOs

The present research attempts to identify how individuals' frameworks of communication tend to be convergent or divergent in MNOs. The framing concept has a long history in social science, especially in relation to more micro perspectives (Chang, Johnson, Cox, & Kiyomiya, 1997). Putnam and Holmer (1992) describe the classic works by Bateson and Goffman as follows:

Thus Bateson (1972) reminds us that frames are dynamic, reflexive, and intertwined with implicit as well as explicit messages. Goffman (1974) orients framing to ways of defining the social situation. He centers on the multidimensional, multilayered nature of frames anchored in past experiences. Moreover, Goffman contributes the concept of primary framework, which links framing to a larger social context (Putnam & Holmer, 1992, p. 148).

Bateson's perspective emphasizes that communication is the essence of framing through sets of messages, metacommunication, and the premises of interactions. Bateson (1972) described his terminology of 'frame' as follows: "A frame is metacommunicative. Any message, which either explicitly or implicitly defined, *ipso facto* gives the receiver instructions or aids in his attempt to understand the messages included within the frame" (p. 188). Therefore, a function of a frame is to delimit a set of messages and meaningful actions and to delimit a logical type.

In contrast, Goffman's perspective emphasizes integration between the macro (social) context and the micro context. "[D]efinitions of situation are built up in accordance with principles of organization which govern events -- at least social ones --

and our subjective involvement in them” (Goffman, 1974, p. 10). A function of framing is to provide an organizing system or principle which governs social events. The function of social framework is to “provide understanding for events that incorporate the will, aim, and controlling effort of an intelligence, a live agency, the chief one being the human being” (Goffman, 1974, p. 22). His significant contribution is that people’s frames are rooted in everyday life: they are mundane rather than scientific. Like Bateson’s metacommunicative nature, frames are viewed as inherently delimiting, providing individuals with a situated context for action and for interpretations of particular strips of activity (Goffman, 1974).

Frames have recently received renewed interest in organizational communication⁷, in part because they offer an approach to examining the context of cooperative relationships (Johnson, 1997b). According to Johnson (1997a), frames are a basis for coordinated action in collectivities, since cooperation requires a ‘reading’ of other’s actions and intentions.

There are some works that delineate frames and framing in organizational context. For example, Fairhurst and Sarr (1996) suggest that managerial effectiveness rests on the management of meaning that is largely accomplished through framing. They focus on framing as ‘skills’ emphasizing context sensitivity, tools (e.g. metaphor and stories), avoiding mixed messages, and establishing credibility. Similarly, Bolman and Deal (1991) view frames as tools for leaders: “the truly effective manager and leader will need multiple tools, the skills to use each of them, and the wisdom to match to situations” (p. 12).

Frameworks for Interaction (FINT) Scale

Johnson (1997a) created an instrument that assesses communication frameworks of individual employees in the context of cooperative relationships. He focuses on frameworks that provide a more encompassing context for interactions within organizations.

Frameworks for interaction, then, constitute the basic context within which communication occurs by promoting certain levels of shared understanding of meanings, orienting interactants to the nature of the event, and establishing the ultimate purpose of continuing interaction. (Johnson, 1997a, p. 128)

The FINT scale is composed of five dimensions: (1) exchange, (2) formal, (3) sentiments, (4) normative, and (5) negotiated order, which are explicated on the basis of literature and Johnson's pilot studies.

Exchange. This is the most popular modern framework as well as the most fundamental of the frameworks (Johnson, 1997a). Since employees in business organizations are in a capitalistic society, underlying market conceptions are crucial for them to communicate with other members to survive in the organizations. The underlying cultural view of Lockean individualism is dominant in large frame (Johnson, 1997a). Namely, the exchange frame will indicate communication based on their market conceptions and utilitarianism: individuals are driven to maximize their individual interests and rewards through interaction with each other. The exchange relationships underlie the assumptions that individuals are independent and they have a perception of mutual gain through fair competition, such as maximization of individual interests. This is very similar to conceptualization of the 'market' type that Ouchi (1980) illustrates.

Market control is relatively stronger in Type A than Type J. In other words, it can be hypothesized that American workers tend to more emphasize the exchange frame than Japanese workers.

Formal. The formal framework essentially represents the bureaucratic world of organization, with its specification of patterns of super and subordination and the nature of relationship between parties (Johnson, 1997a, p. 129). Organizational hierarchy and formal structure provide a principle of action in business, and the formality in the organizations are shared and legitimated among members. Most often the context of formal structure can be conceived as embedded in the formal authority structure of organization, usually associated with bureaucracy. This is similar to Ouchi's conceptualization of the "bureaucracy" type. Instead of a market mechanism, formal authority and rules govern communication process in organizational performance. Emphasis on formal authority are more typically identified in Type J organizations as Kim and Paulk (1994) illustrated Japanese emphasis on bureaucratic procedure and formality. Stereotypically, it can be hypothesized that Japanese employees tend to more emphasize the formal frame than Americans.

Normative. "Culture is communication and communication is culture" (Hall, 1959, p. 169). Culture and communication are influenced with each other and they are seen as intertwined concepts. Particularly, many organization and communication scholars have paid attention to organizational cultures in the past two decades, and they often view culture as shared values, norms, and meanings among the members. The normative framework depends on operations of larger collectivities and can encompass a variety of underlying values for interaction (Johnson, 1997a). Some employees may

conform to the ingroup's norms and values, emphasizing the normative framework. These communicative behaviors often emerge in the 'clan' type of organizations, and they enhance implicit understanding of values and belief that guide and control organizational behavior. As Kim and Paulk (1994) exemplify typical normative behaviors in Japanese personnel, it can be hypothesized that Japanese employees tend to more emphasize the normative frame than Americans.

Sentiments. Collective sentiments are closely linked with interactions in the organizations. "Friendship and other more emotional bases for relationship often provide the underlying context for interaction within organizations" (Johnson, 1997a, p. 130). Such emotional communication might appear in the informal relationships. In the domain of the formal relationships, more business-oriented types of frame (e.g. exchange, formal, and normative frames) must be stronger. In these regards, the sentiments framework may not appear in the outgroup communication but may appear in the ingroup communication, since Suzuki's (1997) study shows that the outgroup communication are task oriented. Because Japanese distinguish ingroup relationship from outgroup relationship and emphasize ingroup norms, the sentiment framework might be strong in ingroup communication among Japanese employees.

Negotiated Order. Four frameworks are delineated, but it is possible to communicate with others in the unique mix of the forgoing frameworks. Indeed, absence of a dominating framework or the lack of rigid specification allows members to create flexibility within an organization (Johnson, 1997a). This is a very autonomous framework which rests on the interactants' mutual agreement. Such negotiation is designed to "establish a stable ordering of relationship governing interactions within it"

(p. 130). This negotiation is either implicitly or explicitly made among interactants. I could not find any literature or empirical studies that relate cross-cultural factors with the negotiated order framework. It can be argued that the score of uncertainty avoidance is one of the rationales to explain cross-cultural differences and the negotiated order framework. Japan is a high uncertainty avoidance culture, and the U.S. is a low uncertainty avoidance culture (Hofstede, 1980) and Americans enjoy taking a risk. Therefore American may have stronger negotiated order framework because low uncertainty avoidance is related to flexibility, autonomy, and voluntarism that the negotiated order framework premises.

Thus, the norms of cross-cultural stereotypes are incorporated into the FINT subscales as follows: (1) Americans tend to more emphasize the exchange frame than Japanese; (2) Japanese tend to more emphasize the formal frame than Americans; (3) Japanese tend to more emphasize the normative frame than Americans; (4) the sentiment framework might be stronger in Japanese ingroup communication; and (5) American may be stronger in the negotiated order framework than Japanese. They are examined in terms of how cross-cultural norms differ from individual's communication frameworks in the context of MNOs.

Research Questions and Hypotheses

The present study aims to analyze the complex context of MNOs and the influence of national cultures, so it seeks to investigate convergence or divergence of communication in terms of the FINT scale and ingroup-outgroup communication. This research contains three important constructs for observation and measurement: 1) cultural

difference, 2) communication frame, and 3) ingroup and outgroup relationships. In addition to these three, there are two more major conceptualizations: 4) the norms of cross-cultural stereotypes and 5) divergence and convergence. The fourth is the norms or the expectation of cross-cultural stereotypes from the past studies and literatures of intercultural communication and cross-cultural management, which are delineated earlier. It is used for a benchmark to identify divergence or convergence of communication.

Four phases are logically designed for approaching these constructs. The first phase attempts to investigate the relationship between cultures and communication frameworks, cultural effects on communication frameworks. In the second phase, the association between cultural difference and ingroup-outgroup relationships is studied, cultural effects on ingroup and outgroup communication. The third phase focuses on the identification of either divergence or convergence in terms of communication frameworks and the communication patterns of ingroup-outgroup relationships. For this end, the results of first and second phases are referred to the norms of cross-cultural stereotypes. In the fourth phase, I examine whether the total score of FINT scale is related to outgroup communication in the American and Japanese samples.

Operationalization

It is crucial to operationalize constructs for empirical research (Chaffee, 1991). The first construct of ‘cultural difference’ is operationally defined as different values and norms identified by the group members in the organizations. As Suzuki (1997, 1998) found, two cultural groups exist in Japanese MNOs in the U.S. since Americans and Japanese compose culture identity groups. American culture and Japanese culture are

recognized as two dimensions in a factor of cultural difference. It is hypothesized that a factor of cultural difference may influence communication within the MNOs.

Communication frameworks are considered as “the basis for coordinated action in collectivities” (Johnson, 1997a, p. 128). Frameworks are categorized into five dimensions by Johnson (1997a): exchange, formal, normative, sentiments, and negotiated order. He developed the frameworks for interaction (FINT) scale which is composed of these five subscales. Thus, the FINT subscales are the measurements of communication frameworks.

The studies of ingroup and outgroup relationships underlie the specific intergroup relationships, such as gender groups, minority-majority groups, and cultural groups (Dietz-Uhler & Murrell, 1998; Gao, Schmidt, & Gudykunst, 1994; Kelly, 1990; Oetzel, 1998). The present study of Japanese MNOs in the U.S. assumes two culture identity groups based on nationality: the American group and the Japanese group. In this regard, ingroup relationships are recognized as communication within the American group and communication within the Japanese group. The outgroup relationships are recognized as American network links toward Japanese and Japanese network links toward Americans.

Emergent communication patterns in ingroup and outgroup relationships can be observed by social network perspectives (Salk & Brannen, 2000; Suzuki, 1997, 1998). Ingroup and outgroup communication patterns rely on an individual’s networks toward other ingroup and outgroup members. This is the approach of a radial network or an ego-network, and the radial network data is a focal network composed of one individual’s overall pattern of relationship with others (Chang, et al., 1997). Therefore, it is possible

to observe ingroup and outgroup communications in terms of how many communication ties with Americans and Japanese an individual had in a certain periods.

As Hartman and Johnson (1990) emphasize distinctions between formal and informal communications in organizational settings, it is assumed that ingroup and outgroup communications differ in the types of communication. In this research, therefore, communication ties are categorized and observed in three types based on communication contents: job-oriented, organization-related, and social. These three indicates the degree of formality in communication contexts. The job-oriented network is the most formal communication, the organization-related network is moderate in formality, and the social network is informal communication. Thus, the construct of ingroup and outgroup relationship is operationalized as ego-networks toward the ingroup members and the outgroup members in terms of three communication types.

In addition, the cross-cultural norms are used for a benchmark to identify divergence or convergence. The norms are cross-cultural stereotypes and strong expectations about two cultures: Americans are individualistic and Japanese are collectivistic, Ouchi's (1980, 1981) Type A and Type J, and significant cultural variations in five FINT dimensions. These are the norms that stem from past academic outcomes and business practices.

The conceptualization of divergence and convergence are used to consider the complex contexts of MNOs. These conceptualizations describe the communicative relationship between Americans and Japanese. Following Larkey (1996) and Drake and Donohue (1996), communicative divergence implies increasing differences and distances

between two groups while communicative convergence implies decreasing differences and enhancing integration of two culture groups.

Research Questions and Hypotheses

In Phase One, I examine the relationship between a cross-cultural factor and the FINT subscales: exchange, formal, normative, sentiments, and negotiated order. The FINT is the measurement of communication frameworks, and it is the dependent variable, which is examined in terms of an independent variable of a cross-cultural factor. As mentioned previously, the cross-cultural norms in FINT subscales are examined in the American and Japanese samples. A major question is whether the cross-cultural differences between Americans and Japanese stereotypically appear in the FINT subscales. The cross-cultural norms in the five FINT dimensions are analyzed to detect cultural effects on communication frameworks.

[Research Question 1]

RQ1-a: Are there significant differences between Americans and Japanese in the FINT subscales?

RQ1-b: Are the scores of the FINT subscales different from the norm of cross-cultural stereotypes in the Japanese MNOs in the U.S.?

[Hypotheses 1]

H1-a: American employees will be significantly higher in the exchange framework than Japanese.

H1-b: American employees will be significantly lower in the formal framework than Japanese.

H1-c: American employees will be significantly lower in the normative framework than Japanese.

H1-d: American employees will be significantly higher in the negotiated order framework than Japanese.

In Phase Two, the relationships between cultural difference and ingroup-outgroup relationships are examined. As mentioned early, the ingroup and outgroup relationships emerge into the individuals' ego-networks toward Americans and Japanese in the MNOs. The relative strength between the ingroup and outgroup communication is indicated by the percentage of the total ego-networks to the ingroup members and the outgroup members. The ego-networks of ingroup and outgroup communications are the dependent variables, which are observed in terms of job-oriented, organization-related, and social communication networks. A factor of cultural difference is the independent variable, and its direct effects are investigated on ingroup and outgroup communications.

As the norms of cross-cultural stereotypes suggest, it is expected that ingroup and outgroup communication will differ in individualistic cultures and collectivistic cultures. I investigate whether the cross-cultural differences between Americans and Japanese stereotypically appear in the ingroup communication and outgroup communication. Typically, Japanese as a collectivistic culture prefer ingroup relationships more than outgroup relationships while Americans do not have specific emphasis on ingroup and outgroup relationships.

[Research Question 2]

RQ2-a: Are there significant differences between Americans and Japanese in the communication patterns of ego-networks toward ingroup and outgroup members?

RQ2-b: Are the relative strengths of ingroup and outgroup communication different from the norm of cross-cultural stereotypes in the Japanese MNOs in the U.S.?

[Hypotheses 2]

H2-a: For Japanese, the ratio of ego-networks to ingroup members will be significantly higher than that of ego-networks to outgroup members in informal communication.

H2-b: The ratio of the ego-network to ingroup members will be significantly higher in the Japanese than in the Americans across all communication types.

H2-c: For the American employees, there will be no significant difference between ingroup relationships and outgroup relationships across all communication types.

The research in Phase Three seeks the identification of either divergence or convergence in terms of the FINT scale and the ego-networks of ingroup-outgroup relationships. The analysis of the FINT scale indicates either frame convergence or frame divergence. When FINT scores conform to a direction of cultural stereotypes, it indicates convergence and implies strong monolithic culture (i.e., American or Japanese culture is dominant). When the FINT scores significantly differ in two groups, it indicates divergence and implies pluralistic culture. When there is no difference between Americans and Japanese in the scores of the FINT subscales and they are different from cultural stereotypes, it indicates cultural synthesis and multiculturalism.

In addition, the analysis of ingroup-outgroup communication relates to the interaction types of divergence and convergence. When two culture groups place little stress on outgroup relationships and only focus on ingroup communication, it is considered as communicative divergence. When two culture groups mutually stress

outgroup communication, it implies convergence of communicative interaction in MNOs. Outgroup communication is a key to identify convergence. Thus, the measurement outcomes of the FINT and ego-networks are related to the conceptualizations of divergence and convergence.

[Research Questions 3]

RQ3-a: Are the patterns of the FINT subscales divergent, convergent, or identical (synthesis) between Americans and Japanese?

RQ3-b: Do the culture groups stress ego-networks to outgroup members to form cooperative interactions and to be convergent in MNOs?

In Phase Four, the research focuses on the total score of FINT scale. This scale was designed to measure individuals' communication frameworks in the context of cooperative relationships (Johnson, 1997a). The total score of FINT indicates one's cooperative interactions with others. In other words, when the total FINT score increases, cooperative interactions increase. This positive association between the FINT and cooperative interactions might be applicable to communication within MNOs. Outgroup communication is a key to success in MNOs. The more outgroup communication in two culture groups, the more cooperatively the organizational members interact each other within a MNO. On the other hand, the more ingroup communication within a cultural group, the less the organizational members cooperatively exist within a MNO. Therefore, by relating it with outgroup communication, the total FINT score will predict the level of cooperation within MNOs.

[Hypothesis 3]

H3: The total score of the FINT scale will be positively associated with outgroup communication and negatively associated with ingroup communication across two cultural groups.

CHAPTER 2

METHODS

Measurement

In order to quantitatively examine the research questions and hypotheses above, it is necessary to use the appropriate instruments to measure communication frames and ingroup-outgroup communications. The FINT scale (Johnson, 1997a) and a social network questionnaire are used in the present research. In addition, the other methodological issues of research design, sampling, and procedures of data collection are described in the later section.

Frame for Interaction (FINT) Scale

Johnson (1997a) designed an instrument “to explore the concept of framework for interactions and to systematically relate it to a variety of established constructs” (p. 131). For present purposes, it is necessary to compare the communication frames among different cultures. This instrument meets my research design needs although it is relatively new and has few replicated studies. There are a number of literatures which address the importance of frameworks, but there is no specific instrument to measure employees’ frameworks and cognitive structures in organizational settings. In these regards, the FINT scale is the best available instrument and the most effective approach to accomplish my research objectives.

Johnson (1997a) redesigned the FINT scales since his previous works (Johnson, 1992). According to him, “the results of these early studies were quite encouraging for this initial stage of scale development” (Johnson, 1997, p. 131). As I illustrated earlier, the FINT scale is composed of five subscales. Johnson’s initial works resulted in

unidimensionality in terms of content homogeneity, internal consistency, and parallelism. Also, it has good reliability in terms of Cronbach's alpha, and its construct validity was assessed positively. Recent Johnson (1997a) conducted qualitative interviews of key organizational members and improved the instrument, analyzing the same statistical criteria. This latest version of the FINT scale has 23 items (four items for exchange and negotiated order dimensions, five items for formal and normative dimensions, and three items for sentiments dimension), measured by an eleven-point Likert-type scale. Some items did not meet the criteria for acceptable psychometric properties, and they were dropped from the final FINT model. Eventually, it had relatively strong reliabilities in Cronbach's alpha as follows; exchange (4 items) = .85, formal (4 items) = .78, normative (4 items) = .92, sentiments (3 items) = .76, and negotiated order (4 items) = .88. Confirmatory Factor Analysis (CFA) was used to examine unidimensionality, parallelism, and internal consistency. The 19-item FINT scale met these criteria.

Thus, the latest version of the FINT scale has many advantages for this research. It has face validity, and it is statistically reliable and valid. It is realistic and feasible: the number of items is reasonable to ask in business organizations. Most importantly, selecting an instrument must meet the objective of the research. The FINT scale is useful to cross-culturally examine communication frames, so the FINT scale is used for the present research.

When the items were selected for the present research, I attempted to use all of the original 23 items of the FINT scale since the use of many items can reduce error and create better statistical reliability. I reviewed all of them and found two items of the sentiment dimension and one item of the formal dimension that were not appropriate for

the present research. The major reasons for this decision were the difficulty of translation and their unclear meaning in Japanese. These three were also dropped in the final FINT model of Johnson's (1997a) study. Twenty items of the FINT scale were selected from Johnson's 23 items. I pilot-tested these 20 items of the FINT scale on 50 subjects (Americans and Japanese). Since there was no critique and problem reported on these items in the pilot-test, the 20-item version of the FINT scale is recognized as satisfactory.

In the next step, the FINT scale for an English version was translated into Japanese. A bilingual Japanese first translated it into Japanese. Then, two bilingual Japanese who are Ph.D. students back-translated the instrument. They translated it to English, and these results of back-translation were compared with the original English questionnaire. Then, the two translators and I discussed each term and decided the most appropriate expression for every single item. Thus, the 20-item version of the FINT scale was prepared for both English and Japanese versions. Seven-point Likert-type scales were used in each version. The participants were asked to answer twenty items of communication frameworks in the context of cooperative relationship (see the examples of the questionnaires in Appendix C). Each subscale score was calculated by a statistical mean of subscale items, and the total FINT score was calculated by summing the five dimensions.

Social Network Questionnaire

Since the communication patterns of the ingroup and outgroup rely on an individual's networks toward other ingroup members and the outgroup members, the present research uses radial network data, which is a focal network composed of each individual's overall pattern of relationship with others (Chang, et al., 1997). In order to

investigate ego-network links to ingroup and outgroup members, network analysis was conducted. I measured how many communication ties with Americans and Japanese an individual had in a certain period. On the basis of ego-network data, the relative emphases on the ingroup and the outgroup communication was calculated. It is expressed as the ratio of the total ego-network to the ingroup members and the outgroup members. In other words, they are expressed by a percentage of ingroup ties out of total ego-networks and a percentage of outgroup ties out of total ego-networks. For example, if the ratio of ego-networks to the ingroup members is 50 %, it indicates equal strength between ingroup and outgroup relationships. If 70 % appear in the ratio of the ego-network to ingroup members, then 30 % of ties are to outgroup members, indicating that ingroup communication is a larger part of a total ego-network and more emphasized than the outgroup communication.

In order to obtain the ego-network data, a self-reported questionnaire was developed to ask with whom the respondents had communication contacts, including face-to-face, telephone, and e-mail communication channels. The respondents were also asked to report the frequency of communication contacts with these organizational members. In addition, the types of communication were defined as three kinds of communication contents. They are articulated with examples on the instructions of the questionnaire, and the names of network ties and the frequencies of contact are asked in the following three content areas:

- (1) Job-related: Technical, performance, and other information directly relevant to the current jobs.

(2) Organization-related: Information regarding the organization, *NOT* directly related the current jobs.

(3) Social: Informal social activities and conversational topics regardless of the current jobs.

These three domains of communication are often used to collect social network data from work organizations (Suzuki, 1997, 1998; Salk & Brannen, 2000). Suzuki (1997, 1998) calls them the task specific, the task general, and the non-task communications. Salk and Brannen (2000) call them the task-related, advice-related, and private communication. They represent the most formal communication types, the formal-but-casual communication type, and the informal communication type respectively. Formal and informal communication structures are quite important in organizational settings (Hartman & Johnson, 1990; Ibarra, 1997, 1993, 1992). In particular, Japanese organizational behaviors are considered different in formal and informal settings. These three distinct types of networks in the present study also represent the degree of formality in communication contexts. These distinctions are effective to identify different communication styles between Americans and Japanese in terms of ingroup and outgroup relationships.

The social network questionnaire was initially developed in an English version, and I conducted a pilot-test for this initial version on 50 subjects (Americans and Japanese). There were few comments back to the researcher. They were related to the difficulty of counting the frequency of contacts. Extra explanations were added and examples were more refined on the instruction sheet. The revised version was also translated into Japanese by a bilingual Japanese. Then, two bilingual Japanese who are

Ph.D. students back-translated the questionnaire same as the procedure in the FINT scale. In the final stage of back-translation, the two translators and I carefully discussed the instructions and examples of the social network questionnaire and decided the most appropriate expression for the final version. Eventually, as well as the FINT scale, the social network questionnaire was prepared for both English and Japanese versions (see the examples in Appendix C).

Demographic Questions

In addition to two major research questionnaires, basic demographic questions were asked in the end of the questionnaire sheet. The items of demographic questions are (1) gender, (2) respondent's formal position in the company, (3) respondent's years of services in the research site, (4) languages that the respondent can speak fluently, and (5) respondent's ethnic background. The identification of either Japanese or U.S. American is decided on the basis of the question of ethnicity. Participants chose their ethnic groups from six categories and reported their nationality. If one's ethnicity is more complicated than the six categories, she/he is asked to tell her/his ethnicity in a blank.

Research Design

The present research aims to quantitatively analyze the cognitive and the behavioral dimensions of communication between Americans and Japanese in the MNOs and to identify distinctive patterns of organizational communication in terms of the effectiveness of MNOs. For this end, the measurements of three constructs (cultural difference, communication frame, and ingroup-outgroup communication) are carefully

analyzed with regard to two concepts, the norms of cross-cultural stereotypes and the concept of convergent-divergent.

The FINT scale is used to measure individual communication frames and to analyze the cognitive level of communication. There are five FINT subscales which are assumed as unidimensional respectively, and this is considered as a first order unidimensionality. Also, the FINT scale is a two-dimensional model, so five subscales compose the FINT scale. Namely, the FINT has a second order unidimensionality of a five-factor model.

A first step is to calculate the subscale scores of individual participants. They are calculated by a mean of the items in each FINT dimension. Also, the total score of FINT is calculated by summing the scores of five subscales. Thus, individual participants have the score of five FINT subscales and the total score of FINT. Each item is assessed by frequencies and basic descriptive statistics. Each subscale is assessed by reliability of Cronbach's alpha and factor loading of confirmatory factor analysis. The first order unidimensionality for each subscale and the second order unidimensionality of a five-factor model are assessed by internal consistency and parallelism of confirmatory factor analysis: observing the residuals created by predicted and actual correlations. These processes are necessary to obtain the effective statistical outcome and these results are described as the section of psychometric property in the next chapter. Then, the produced scores of FINT subscales are analyzed with regard to cultural difference, and t-test and MANOVA are examined to identify the influence of national culture on communication frameworks.

Ego-networks to Americans and Japanese are measured to analyze ingroup-outgroup communications as the behavioral level of communication. Participants are asked to report the names of their three types of communication networks (job-oriented, organization-related, and social networks), and the reported names are classified into either Americans or Japanese. The researcher carefully counted how many ties the participants had communication with Americans and communication with Japanese. It was double-checked by the research assistant. In this process, we obtained ego-network data in terms of the number of communication links with Americans, the number of communication links with Japanese, and the total number of ego-networks (T) in three communication types. They were transformed to the number of ego-networks with ingroup members (EI) and the number of ego-networks with outgroup members (EO) for both American and Japanese data. Mathematically, a sum of EI and EO is equal to T .

The ratio (percent) of ingroup ties is calculated by the number of ego-networks with ingroup members divided by the total number of ego-networks, individual percentage of ingroup ties (IG_i) is expressed as follows.

$$IG_i = EI_i / T_i$$

The individual ratio of outgroup ties (OG_i) is calculated in the same way, and it expresses as follows.

$$OG_i = EO_i / T_i$$

A sum of percentages of ingroup ties and outgroup ties are equal to 1.00.

$$IG_i + OG_i = 1.00$$

A statistical mean and a standard deviation are calculated in the number of ingroup ties and the number of outgroup ties for Americans and Japanese. Moreover, the

same statistics are calculated in a percent of ingroup ties and a percent of outgroup ties for American and Japanese. Then, t-test and MANOVA are examined to identify the influence of national culture and the pattern of intergroup communication.

The results of FINT subscales and ego-networks to ingroup and outgroup members are analyzed with regard to the norms of cross-cultural stereotypes, and they are assessed in terms of either convergence or divergence. Conformity among five FINT subscales is analyzed between the American data and the Japanese data. Also, the present research design assumes that the emphasis on outgroup communication indicates convergence in communicative interactions in MNOs, and it is assessed in the patterns of intergroup communications.

Lastly, correlation between the total score of FINT and the percent of outgroup communication are inquired in the American data and the Japanese data. The total score of FINT is designed to indicate cooperative context, and increase of outgroup communication indicates higher degree of cooperation in MNOs. Therefore, the present research design seeks to find 'positive' correlation between the total FINT score and outgroup communication.

In order to statistically analyze the research design above, SPSS version 10.0 is mainly used in the present research. Confirmatory factor analysis is executed by computer program, CFA (Hamilton & Hunter, 1988).

Data Collection

Sampling

Currently, there are about 3,700 Japanese-owned companies in the U.S. Detroit area has about 200 Japanese companies, members of the Japanese Business Society of Detroit (JBSD). The researcher decided to collect data from these Japanese companies in Detroit through the assistance of the JBSD.

In this sense, the sampling method in the present study is not probability sampling but purposeful sampling. The purpose of probability sampling is generalization. Therefore, the logic and power of probability sampling depends on a truly random sample that will permit confident generalization from the sample to a larger population (Patton, 1990). However, “when time and cost considerations severely limits the size of sample, the judgment sample is often preferable” (Anderson, 1987, p. 167). Purposeful sampling is characterized by “the use of judgement and a deliberate effort to obtain the representative samples by including presumably typical areas or groups in the sample” (Kerlinger, 1986, p. 120). The logic and power of purposeful sampling lies in selecting information-rich research sites for study.

Most Japanese establishments in Detroit are engaged in auto-related businesses, a primary industry in the world. The American Big Three automotive companies and most Japanese automotive companies have research and development centers in Detroit. Since late 1980's, many Japanese transplants have been established and have started their operations around this area (Cutcher-Gershenfeld, et al., 1998). Thus, Japanese-owned companies in the Detroit area are recognized as a typical case of MNOs. They were also convenient research sites.

Procedure of Data Collection

The JBSD provided a list of 200 Japanese-owned companies. Fifty companies were selected from the 200 based on organizational size and the demographic proportion between American and Japanese workforce. Since many member companies have a few Japanese employees working with many Americans, these were rejected as unsuitable to observe subculture configuration in the MNOs. Also, in order to control organization size, the study did not choose small branch offices (five to 10 workers) and huge companies that have a big assembly plant (more than 150 employees). A majority of moderate-size organizations were selected, those in which the number of employees is 30 to 100. The researcher communicated and negotiated with each company by mail and telephone over seven months since November 1998.

Eventually, nine companies were contacted to provide access to their employees. These nine companies accepted the request for data collection regarding the FINT scale. Six of these nine companies (Company A, B, C, D, E, and I) cooperated to collect social network data. The data collection was continued from November 1998 to May 1999, and each research site had three weeks to administer the questionnaire.

The FINT and social network questionnaire was distributed to all organizational members (including managers and executives) in seven companies and also distributed to all members of the selected departments in the two largest companies (Company H and F). The English version of the questionnaire was distributed to the American personnel, and the Japanese version was distributed to Japanese. Individual participants had choices of where they fill out the questionnaire: either they can take it home and fill it out or they fill it out in the office. There was no time limit to fill out the questionnaire. Since an

envelope was provided to the participants, they enclosed a response to a given envelope. Then, the participants returned their sealed envelopes to a person who administers this data collection in the research sites. However, the participants had another way to directly return their answers to the researcher.

Before data collection, the present research design and objectives with actual questionnaire were evaluated by the University Committee on Research Involving Human Subject (UCRIHS), and the present research was approved by UCRIHS on October 29, 1998: IRB# 98651, Category I-C. The procedure of data collection was evaluated as fair and appropriate. For example, it was promised and articulated that participants' responses and privacy kept confidential from the companies and no personal information was disclosed to anyone other than the researcher (refer to the sample questionnaire of Appendix C). Research consent was made by filling in their name on the response sheet. Moreover, if some participants requested to see the results of this research, the summary was supposed to be provided to them. As a result, data collection was completed in May 1999.

One of most difficult part in the entire research process was data collection from business organizations. I spent one year for contacting and negotiating them. Good research in organizations requires a lot of efforts for data collection. This is not a convenient sampling, such as data collection from college students. Data from real business organizations provides rich information to us.

CHAPTER 3

RESULTS

Description of Sample

The total number of participants who responded to the FINT questionnaire was 152: 89 Americans and 63 Japanese. Sixty-six of these participants (41 Americans and 25 Japanese) reported the social network questionnaire as well.

Table 2 about here

As Table 2 shows, all the nine companies are engaged in automotive-related business. Three companies are international trading (Company B, D, and G), and the others are modest sized research and development (R&D) firms with small manufacturing operations. The results of the demographic information are summarized in Table 3. Since many Japanese firms in Detroit have localized management to reduce their Japanese workforce, the proportion of Japanese to Americans is about 40:60. The workforce in the nine firms is three fourth male. The proportion between management and employees is 45:55. The average of years of services is 3.8 years.

Table 3 about here

The response rates in terms of organizations were varied for this data collection: from 30 to 50 percents. These might be problematic in some techniques of network

analysis which require the higher response rate (Wasserman & Faust, 1994). However, the present research focuses on individual radial networks, so it is considered that these response rates do not cause a serious problem. More importantly, as I discuss later, it is very hard to obtain high response rate for social network data and it is necessary to improve it for the future research.

In short, the present research was conducted on nine Japanese-owned companies in Detroit, which are engaged in auto-related business. All the data were appropriately administered and processed by the researcher. One hundred fifty-two participants responded to the questionnaire of FINT scale: 89 Americans and 63 Japanese. Sixty-six of them reported their ego-networks to the ingroup and outgroup members: 41 Americans and 25 Japanese.

Their nationalities were identified by their answers of ethnic background, which is a part of questionnaire. This question prepares six categories of ethnic groups. However, interestingly, most answers were either Caucasian American or Japanese. There are a couple of African American and Hispanic Americans and one Native American. Therefore, in the present study, they are integrated in the U.S. Americans, and they are called the American data while the responses from Japanese participants are called the Japanese data. The factor of cultural difference is categorized as Americans or Japanese in the following analysis.

Psychometric Properties of FINT Scale

The analysis of the FINT subscales must proceed in psychometric properties. First, the FINT subscales are examined in both exploratory factor analysis (EFA) and

confirmatory factor analysis (CFA). While the former is beneficial to detect the number of factor components, the latter is aimed to assess the validity of a factor model. EFA was initially executed through the extraction method of the principal component analysis with regard to twenty items, and the rotated component matrix produces five factor components, which are exactly identical to the five dimensions of the FINT model (see Table 4).

Table 4 about here

At the same time, CFA supports the five-factor model of the FINT scale. The correlation matrix of the twenty FINT items (see Table 5) was used to produce factor loadings, which express the correlation between each item and its construct. CFA shows that all the items meet the criteria of face validity: a primary factor loading of .4 or greater (Johnson, 1997a). CFA also provides the theorems of internal consistency and parallelism. The residuals are calculated by discrepancies between the predicted and the observed correlations, and the assessment of internal consistency and parallelism resulted in the support of unidimensionality in each subscale and the support of a five-factor model of the FINT scale.

Table 5 about here

Moreover, the FINT scale was originally designed as a multidimensional model, and second order factor analysis (Hunter & Gerbing, 1982) was conducted on the data.

The first order unidimensionality was identified in each subscale. Next it was necessary to assess the second order unidimensionality on the five subscales and identify a multidimensional model of the FINT scale. The same procedure as the first order factor analysis was executed on five subscales, and the results support the second order unidimensionality for the FINT scale. Thus, the FINT was recognized as validity measuring communication frameworks, which is a two-dimensional and five-factor model.

In addition to the factor analyses and consideration of face validity, the FINT subscales must be assessed in reliability tests. Reliabilities for the five subscales were analyzed on the sample (n=152). Cronbach’s alpha (α) were yielded for reliabilities of these five dimensions among twenty items (refer to Table 6), and they are generally satisfactory since most of them are more than .80, except the exchange framework. The exchange framework had four items and Cronbach’s alpha was .66. Weak items were deleted and alphas were recalculated on three items of the exchange dimension. However, none of them could exceed .66 of the initial exchange subscale. The exchange subscale of the present research is identical to that of Johnson’s, which yielded reliability alpha of .85. Therefore, these differentials are not caused by the items themselves. Rather, they may be caused by the procedural errors, such as differences between English and Japanese versions.

Table 6 about here

In contrast, reliabilities of the other dimensions are quite high. The formal frame has five items and its reliability alpha yields .81, which is slightly higher than Johnson's (1997a) study ($\alpha = .78$). Similarly, the normative framework which is composed of four items produces .89, and it is slightly lower than that of Johnson's results (.92). Reliability of the sentiments framework is .92, which is slightly higher than Johnson's (.88). That of the negotiated order framework is .82, which is also higher than Johnson's (.76). Thus, the FINT subscales have a satisfactory level of reliability and validity, and these strong psychometric properties enhance statistical outcomes in the present research.

Results of Phase One:

Cultural Difference and FINT Subscales

After the assessment of the FINT scale, the influence of cultural difference is analyzed. Table 7 shows the mean comparison between American and Japanese samples in terms of five FINT subscales and the total score of FINT. Also, this mean comparison is visually illustrated on Figure 1. Obviously, Americans are higher in every dimension and the total of the FINT scale. For example, Americans have 5.72 (The Italic number is Standard Deviation: .88) while Japanese have 5.32 (.80) in the mean of the exchange framework. In addition, the sentiment framework and the negotiated order framework have significant differences in their means; 4.27 (1.52) in American and 3.52 (1.66) in Japanese samples in the sentiments framework; 5.33 (1.18) in American and 4.56 (1.32) in Japanese samples in the negotiated order. The total of FINT score has significant difference between American and Japanese samples; 24.48 (4.21) in Americans and

22.11 (3.42) in Japanese. Americans are slightly higher in the formal and normative frameworks than Japanese.

Figure 1 about here

The t-test assesses the significance of difference between two population means ($\mu_1 - \mu_2$) based on data derived from two samples, of which at least one sample is small (Smith, 1988). As Table 7 shows, the t-test indicates significant difference on the exchange ($t = 2.927$), the sentiments ($t = 2.811$), the negotiated order ($t = 3.707$) and the total FINT ($t = 3.805$) in the significant level of .001.

Table 7 about here

In addition, MANOVA is effective to diagnose how cultural differences between Americans and Japanese are statistically significant on multiple variables of FINT subscales (refer to Table 8). The multivariate tests of significance ($S = 1$, $M = 1\ 1/2$, $N = 71\ 1/2$) show that cultural difference has significant effect on FINT subscales with .001 level. F -test shows statistical significance on the exchange framework; $F(1, 149) = 7.934, p < .01$; on the sentiments framework; $F(1, 149) = 7.624, p < .01$; and on the negotiated order framework; $F(1, 149) = 14.328, p < .001$. Thus, three of five FINT subscales reach a statistically significant level; the formal and normative frameworks fail to reach a significant level.

Table 8 about here

These results can answer Research Question 1 and Hypotheses 1. The first question is whether there are the cultural differences in the FINT subscales. The data show significant differences between Americans and Japanese on the FINT subscales. Some of these differences answer to the expectation of the hypotheses. For example, it is hypothesized that Americans are higher in the exchange and negotiated order framework. The data support these hypotheses: H1-a and H1-d. However, the data do not answer the other hypotheses; Japanese are higher in the formal and normative frameworks: H1-b and H1-c. Since t-test and *F*-test do not result in a statistically significant level in these frameworks, the data show neither the opposite evidence nor the supportive evidence to these hypotheses. It is necessary to further consider Japanese emphasis on formal and normative frameworks. Thus, the data show cultural difference on some of FINT subscales and the total of FINT scale. In average, Americans are generally higher in every FINT subscale and the data partly support the hypotheses.

Results of Phase Two:

Cultural Difference and Ego-networks to Ingroup and Outgroup

Sixty-six participants reported their ego-networks to the ingroup and outgroup members. They indicated the names with whom they had communication networks in terms of job-oriented, organizational, and social communication, so the ego-networks are obtained in three communication types. A statistical mean and a standard deviation are

calculated in the number of ingroup ties and the number of outgroup ties for American and Japanese samples. Similarly, the same basic statistics are calculated in a percentage of ingroup ties and a percentage of outgroup ties for both samples. The results are summarized in Table 9.

Figure 2, 3, and 4 about here

Before detailing these results, I would like to look at the outcomes of total ego-networks in three communication types (see Figure 2, 3, and 4). Three histograms show the features of three communication types. Figure 2 shows a pattern of ego-networks in job-oriented communication. The histogram illustrates a bell shape, the frequencies of many individuals are ranged between 5 to 25. There are few in the range of less than 5 and more than 25. The mean of ego-networks in job-oriented communication is 15.0 (*Standard Deviation* = 9.43). In contrast, the bell shape of ego-networks in organization-related communication is more skewed toward the range of 5 and 15 (see Figure 3). It implies that very few people have more than 20 ties of organization-related networks; mean is 8.9 (8.62). Interestingly, the mean in the ego-networks of social communication is larger than that of organization-related communication: mean = 11.5 (10.49). However, there are many people who have no network ties although there are some people who have more than 20 ties in social communication. It implies that ego-networks are varied in social communication. Thus, three histograms show different patterns of ego-networks in three communication types, and it indicates the evidence of their construct validity.

Additionally, the overall results of ego-networks show a large amount of standard deviation, and the present research has to take it into account. Outliers are not detected from the data. It might be recommended to normalize the original data in order to get rid of large standard deviations. The normalization was transformed by means and standard deviations, and the obtained normalized scores are used to supplement the original data.

Table 9 about here

Now, the ego-networks with ingroup and outgroup are illustrated with regard to cultural difference in the three communication types. Again, histograms are useful to look at general tendencies of ego-networks, and therefore four histograms create a set of a figure in three communication types in order to compare the ego-network patterns.

Figure 5 about here

Ego-networks in Job-oriented Communication

Histograms in Figure 5 illustrate the number of ingroup and outgroup ties in the American sample and the Japanese sample in job-oriented communication. Ego-networks to ingroup members in Americans are varied in the range from zero to thirty while ego-networks to ingroup in Japanese narrowly range from zero to fifteen. The mean of ego-networks to ingroup is 10.5 (7.79) in Americans and 6.84 (3.26) in Japanese, so there are a large difference in a statistical mean. The normalization scores similarly show obvious differences in ingroup communication of job-oriented network: .51 in

Americans and .39 in Japanese. The t-test is used to detect statistical significance in these differences (see Table 9). It finds statistical significance in the .05 level in both the raw score and normalization score.

The other two histograms in Figure 5 show cultural differences in the number of ego-networks to outgroup members. The histogram in Americans is very skewed toward the range from zero to ten whereas the histogram in Japanese is widely varied from five to twenty. These histogram shows an obvious difference, and a mean in the number of outgroup ties is 3.63 (2.94) in the American respondents and 10.24 (5.93) in the Japanese respondents. Similarly, the normalization scores show differences of outgroup communication: .33 in Americans and .68 in Japanese. The t-test recognizes these differences as statistical significance in the .001 level in both the raw score and normalization score.

A mean of ego-network ratio to ingroup ties is .71 (.19) in Americans and .41 (.13) in Japanese. This indicates a comparison between ingroup and outgroup communication. In average, Americans has 71 percents of ingroup ties whereas Japanese have 41 percent of ingroup ties. As the t-test shows statistical significance in the .001 level, the percentage of ingroup ties are significantly different in culture groups. Namely, Americans emphasize ingroup communication more than Japanese.

Automatically the ratio of Japanese ego-networks to outgroup members is higher than that of Japanese ego-networks to ingroup member (59: 41). Surprisingly, Americans have more distinctive patterns in ingroup and outgroup communication. A proportion of ingroup ties to outgroup ties in the American sample is a ratio of 71 to 21 in average. It implies that Americans tend to stress ingroup communication in job-oriented networks.

Table 10 about here

MANOVA takes into account of correlation among multiple variables, and it is used to identify the effect of cultural difference on ego-networks to ingroup and outgroup members in three communication types. All multivariate tests identify the effect of cultural difference in significance level of .001 (see Table 10). When F-test is individually examined, it does not show statistical significant in F-test; $F(1, 64) = 3.817$, significance = .055 in ingroup communication. However, F-test shows significance of cultural difference in the number of outgroup ties; $F(1, 64) = 36.022$, $p < .001$. These results in the raw score are identical to MANOVA outcomes in normalization scores.

Table 11 and 12 about here

When the ratio of ego-networks to ingroup members and that of ego-networks to outgroup members are independently examined in three communication types, all multivariate tests find the cultural effect on the percents of ingroup-outgroup communication in significance level of .001. F-test shows statistical significance; $F(1, 64) = 46.340$, $p < .001$ in both the percent of ingroup communication and the percent of outgroup communication. Thus Japanese emphasize outgroup communication more than Americans.

These results answer Research Question 2. In terms of job-oriented communication, there are culturally significant differences in ingroup and outgroup

communication. However, these cultural differences are completely opposite to the hypotheses in the previous chapter, and three hypotheses (H2-a, H2-b, and H2-c) are not supported in the job-oriented communication. Japanese do not emphasize ingroup communication and Americans emphasize ingroup communication. Japanese emphasize outgroup communication rather than Americans in job-oriented communication.

Ego-networks in Organization-related Communication

Next, the results of ego-networks in organization-related communication are focused in terms of the number of ties and the ratios. First, when the histograms of Figure 6 is compared with those of Figure 5, they are quite similar. This indicates that ego-network patterns are similar between the job-oriented and the organization-related networks. American ego-networks to ingroup members are varied from zero to thirty while Japanese ego-networks to ingroup members narrowly range from zero to ten. A mean of ingroup ties is 5.93 (6.35) in Americans and 4.80 (3.81) in Japanese. A mean of normalization score is .47 in Americans and .45 in Japanese. Americans and Japanese are less different in the ego-network patterns of ingroup ties, and the t-test does not show statistical significance in both the raw data and the normalization scores.

Figure 6 about here

Outgroup communication in Figure 6 are also similar to that in Figure 5. There are very few ego-networks to outgroup members and they mostly range from zero to five in American sample. In contrast, Japanese ego-networks to outgroup members are varied from zero to more than twenty. A mean of outgroup ties is 2.07 (2.71) in American

sample and 5.56 (6.23) in Japanese sample. A mean of normalization scores is .39 in Americans and .56 in Japanese. In average, Japanese have higher number of ego-networks to outgroup members than Americans. The t-test shows significant difference between Americans and Japanese in outgroup communication in organization-related networks ($p < .01$).

In contrast with the number of ego-networks, the ratio of ego-networks to ingroup members are significantly difference in cultural groups. A ratio of ego-networks to ingroup members is .69 (.31) in Americans and .52 (.27) in Japanese. A ratio of ingroup ties to outgroup ties is 69: 26 in Americans and 52:44 in Japanese. Americans more emphasize ingroup relationships than Japanese. Japanese do not have strong distinction between ingroup and outgroup relationship.

MANOVA finds cultural difference on ego-networks, but when F-test individually examines the cultural effect on ingroup and outgroup communications in organization-related network, it does not show significant difference on the number of ingroup ties. However, the number of ego-networks to outgroup members has significant difference in cultural groups; $F(1, 64) = 9.865, p < .01$. These MANOVA results of the raw data are the same as that of the normalization score. In the ratio of ingroup-outgroup communication, F-test finds statistical significance for the cultural difference; $F(1, 64) = 5.046, p < .05$. in the percent of ingroup ties, and $F(1, 64) = 6.706, p < .01$ in the percent of outgroup ties.

These results answer the research questions and hypotheses. Similar to the results of job-oriented communication, the data in organization-related communication also show cultural difference in ingroup and outgroup communications, and these results

oppose the hypotheses, H2-b and H2-c. Americans clearly emphasize ingroup relationship in this data set, and it is more than Japanese. The difference from a data set of job-oriented communication is that Japanese have more ego-networks to the ingroup members than ego-networks to the outgroup members; a ratio of ingroup ties to outgroup ties is 52:44 in average. This result may support one of the hypotheses (H2-a); Japanese have a higher ratio in ingroup ties than outgroup ties in informal communication. Organization-related communication is less formal than job-oriented communication, and therefore this result might be one example of Japanese preference to ingroup relationships in informal settings.

Ego-networks in Social Communication

In the histograms of social communication (see Figure 7), American ingroup ties vary from zero to 25 while Japanese ingroup ties are limited from zero to 15. A mean of ego-networks to ingroup members is 8.15 (8.01) in Americans and 6.76 (3.81) in Japanese. A mean of the normalization score is .49 in Americans and .46 in Japanese. Americans are slightly higher in ingroup communication, but it is not supported by a significant t-test.

On the contrary, outgroup ties in social communication have significant difference in two culture groups. A mean of ego-networks to outgroup members is 2.15 (2.72) in Americans and 6.64 (8.82) in Japanese. Although both cultural groups have many zero links in outgroup ties, Japanese have more outgroup communication in average. The normalization scores also indicate that Americans is lower than Japanese in outgroup communication: .35 in Americans and .65 in Japanese. These are supported by

a significant t-test ($p < .05$). Cultural difference is identified in outgroup communication, not in ingroup communication.

Figure 7 about here

In a percent of ingroup ties, a mean is .70 (.35) in Americans and .62 (.32) in Japanese. An average percent of outgroup ties is .13 (.14) in Americans and .34 (.31) in Japanese. The ratio of ingroup to outgroup communication is 70:13 in Americans and 62:34 in Japanese. The t-test shows statistical significance with the .01 level on an average percent of outgroup communication.

In MANOVA outcomes, F-test does not show statistical significance on ingroup communication, but it shows statistical significance of cultural difference on the number of outgroup ties: $F(1, 64) = 9.280, p < .01$ and on the percent of outgroup communication: $F(1, 64) = 15.149, p < .01$.

Similar to the other communication types, although cultural differences are identified in outgroup communication, the data set of social communication does not support H2-b and H2-c. However, interestingly, this data set support H2-a: Japanese emphasize more ingroup communication than outgroup communication in informal settings. In Japanese sample, a ratio of ingroup ties to outgroup ties is 62:34.

Ego-networks in Overall Communication

Although the research questions and hypotheses are not directly related, it is beneficial to look at the patterns of ingroup and outgroup communication in an overall type of networks, which is obtained by summing three communication types. As Table 9

shows, a mean of ingroup ties is 24.12 (17.59) in Americans and 18.40 (9.62) in Japanese. Similarly, a mean of the normalization scores is .51 in Americans and .42 in Japanese in ingroup communication. Americans are slightly higher than Japanese, but these differences are not supported by significant tests.

However, the number of outgroup ties shows significant difference in an overall type of communication. A mean of outgroup ties is 7.85 (7.01) in Americans and 22.40 (15.94) in Japanese. In the normalization scores, a mean of outgroup communication is .35 in Americans and .65 in Japanese. These differences are supported by t-test of the .01 level. When MANOVA examines the effect of cultural difference on overall ingroup and outgroup communication, all multivariate tests show statistical significant ($p < .001$). F-test shows significance on outgroup communication: $F(1, 64) = 26.083, p < .001$. The same result of MANOVA is obtained in outgroup communication of the normalization scores: $F(1, 64) = 28.066, p < .001$.

Thus, in overall communication, Americans emphasize ingroup relationships more than outgroup relationship in Japanese MNOs, while Japanese emphasize outgroup relationships more than ingroup relationships. A percent of ingroup to outgroup communication is 75:25 in Americans and 47:53 in Japanese, and the cultural difference on a percent of ingroup-outgroup communication is supported by a significant t-test ($p < .01$).

In sum, the data show a significant level of cultural difference in outgroup communication across three communication types and in ingroup communication in job-oriented communication. The data oppose the hypotheses (H2-b and H2-c) but support a hypothesis of Japanese emphasis on ingroup communication in informal settings.

Japanese have many outgroup ties and fewer ingroup ties in job-oriented setting but have larger ingroup ties in organization-related and social communications (informal settings). Americans have more ingroup ties than outgroup ties in all three communication types.

Results of Phase Three:

Divergence and Convergence in Communication of MNOs

Identification of either convergence or divergence of communication in Japanese MNOs analyzed on the patterns of FINT scores between two cultural groups and their outgroup communication. I first look at the results of FINT dimensions to identify frame convergence or frame divergence. The highest mean score is the exchange frame (mean = 5.72), the second highest is the normative frame (5.47), and the third is the negotiated order frame (5.33) in Americans. The formal and sentiments frameworks are obviously lower than these three frameworks in Americans. For example, a differential of two means between the third highest (formal frame) and fourth highest (sentiments frame) is 1.06, and it is recognized as significant difference by a paired-sample t-test ($p < .001$). Similarly, Japanese have the same results which exchange, normative, and negotiated order are the first, second, and third highest means respectively. A differential of the third (negotiated order) and the fourth (sentiments) is .34, and it is also recognized as significant difference by a paired-sample t-test; ($p < .001$).

These results indicate that both Americans and Japanese commonly emphasize the communication frameworks of the exchange, normative, and negotiated order in their communicative interactions with others. These emphases of communication frames are recognized similar or convergent between the communication frames of two culture

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groups. An important point is, as the results of Phase One indicate, that the exchange and the negotiated order frameworks have significant difference between Americans and Japanese. Therefore, their communication frames are not identical. When a research question asks whether the patterns of the FINT subscales are divergent, convergent, or little different (identical) between Americans and Japanese, the data imply that their emphases of communication frameworks are not identical but convergent in two culture groups. Two culture groups commonly stress these three frameworks out of five FINT dimensions.

The common emphases on exchange, normative, and negotiated order is analyzed with regard to the expectation of cross-cultural stereotypes. As they are hypothesized, Americans must be strong in the exchange framework and the negotiated order framework, while Japanese must be strong in the formal framework and formative framework. The results are a mix of these expectations of cross-cultural stereotypes. The data show that not only Americans but also Japanese have emphases on the exchange and negotiated order frameworks. This is an example of frame convergent; Japanese frameworks conform to stereotypical American frameworks.

In contrast, the data shows that both culture groups commonly emphasize the normative frame, that is supposed be high in Japanese. This is another example of convergence in communication framework; American framework conforms to stereotypical Japanese framework. These results indicate that their communication frameworks are converged upon a mix of two culture groups.

On the other hand, the results of Phase Two directly answer Research Question 3-b; whether the culture groups stress ego-networks to outgroup members to form

cooperative interactions and to be convergent in MNOs? Outgroup communication is a key indicator for convergence of communicative interactions between two culture groups, and it is indicated by a percentage of outgroup ties out of total ego-networks. Americans less stress outgroup relationship and they had more ingroup communication across three communication types; a percentage of outgroup ties is 29 % in job-oriented, 26 % in organization-related, 13 % in social communication. In overall communication, Americans have 75 % of ingroup ties out of total ego-networks. Paired sample t-tests are conducted between the number of ingroup ties and outgroup ties, and they are statistically significant in all three communication types; $t = 6.507, p < .001$ in job-oriented; $t = 4.760, p < .001$ in organization-related, $t = 6.337, p < .001$ in social communication. Thus, Americans emphasize not outgroup communication but ingroup communication.

Japanese communication, in contrast, has different patterns, and they emphasize outgroup communication in Job-oriented communication. A mean of outgroup ties is 22.40 while that of ingroup ties is 18.40: a mean of normalization scores is .65 and .42 respectively, and it is supported by a paired sample t-test on the number of ingroup ties and outgroup ties; $t = 3.536, p < .005$. A percentage of outgroup ties is 59 % in job-oriented context, and therefore Japanese emphasis on outgroup communication is confirmed in job-oriented context. The data of overall communication support Japanese emphasis on outgroup communication: a Japanese percent of ingroup ties to outgroup ties in overall communication is 47:53. A percent of outgroup communication is higher than that of ingroup communication in Japanese overall communication.

However, in terms of the number of ingroup and outgroup ties, significant differences are not identified in the other two context: organization-related and social

communication. A lower percentage of outgroup ties to ingroup ties appears in organization-related and social communication. In these regards, Japanese emphasize outgroup relationships in a formal (job-oriented) communication but less emphasize them in informal (organization-related and social) communication.

When a research question asks whether the culture groups stress outgroup communication to form cooperative interactions and to be convergent in MNOs, the data show that Japanese emphasize outgroup communication in job-oriented context but Americans do not emphasize it in any context. Thus, convergence of communicative interactions in intergroup relationships are merely identified in Japanese MNOs in the U.S., except Japanese emphasize outgroup communication in the formal setting. However, communication frame convergence is identified in the patterns of the FINT subscales.

Results of Phase Four:

Total FINT Score and Ingroup-Outgroup Communication

The total score of FINT is calculated by summing of five subscales, and its correlation with a percentage of outgroup ties is examined in three communication types. For the Japanese sample, there is no correlation between a total score of FINT and a percentage of outgroup ties in all three communication types (see Table 14). An interesting finding is that the negotiated order framework has positive correlation with outgroup ties in social communication; $r = .43, p < .05$. However, in Japanese data set, small sample size for ego-network data does not create strong statistical outcomes.

Table 13 and 14 about here

On the other hand, for American sample, strong positive correlation can be identified in job-oriented and organization-related communications (see Table 13). Correlation between total FINT score and a percentage of outgroup ties is .57 ($p < .01$) in job-oriented, and it is .53 ($p < .01$) in organization-related communication. Naturally, the data show negative correlation between total FINT score and ingroup communication; $r = -.57$ ($p < .01$) in job-oriented, and $r = -.43$ ($p < .01$) in organization-related communication.

When five dimensions of FINT is also examined in correlation with outgroup communication, four of them (the exchange, formal, normative, and negotiated order framework) show strong correlation coefficients (from .30 to .50) in job-oriented and organization-related communication. The sentiments framework does not have correlation in these two types, but it has a significant correlation with outgroup ties in social communication: $r = .36, p < .05$. Interestingly, only sentiments have correlation with outgroup communication in social communication and the other frames do not show strong correlation coefficients in social communication. Also, there is no correlation between a total score of FINT and a percentage of outgroup ties in social communication. Thus, for Americans, the total FINT score is positively associated with outgroup communication in the business settings: i.e. job-oriented and organization-related communications, not in the social setting.

CHAPTER 4

DISCUSSIONS

The present study assesses the cognitive aspect and the behavioral aspect of Japanese MNOs in the U.S. The effect of cultural difference on communication frameworks is studied as an assessment of cognitive level, and the cultural difference and ingroup-outgroup communication are discussed as the behavioral level assessment. The extent of discussion in the present study refer to the unique features and the complex context of MNOs, which might be different from the expectation of cross-cultural stereotypes.

Implications in Cultural Difference and Communication Framework

Critiques of Cultural Stereotypes

The studies in cross-cultural management and intercultural communication have created the norms of cross-cultural stereotypes between Americans and Japanese. Typically, Type A and Type J organizations by Ouchi (1981) and individualism-collectivism by Triandis (1986) and Hofstede (1980) become the typical norms or the expectation of cross-cultural stereotypes. Their focuses are on the comparisons between Japanese working at a Japanese organization in Japan and Americans working at an American organization in the U.S. These perspectives and approaches are useful and applicable to the study of MNOs, but these cross-cultural stereotypes can not be true in the context of MNOs.

The FINT scale measures individuals' frameworks for communicative interactions with others. The measurement of communication frames in the context of MNOs opposes the norms of cultural stereotypes developed in many etic studies⁸. The exchange framework is supposed to be high in Americans but low in Japanese. The results show that the exchange framework is the highest score in five dimensions in both culture groups. It means that the exchange framework is not only a primary framework for Americans but also a primary framework for Japanese in the context of MNOs. Both Americans and Japanese emphasize the exchange framework when they communicate with other workers. In this sense, their major concerns for communication is maximization of individual interests, and even Japanese stress a communication frame of Lockean individualism (Johnson, 1997a).

In addition, the second highest score in the FINT subscales is the normative framework in both Americans and Japanese. According to the norm of cultural stereotypes, this framework is supposed to be high in Japanese and low in Americans. The normative framework relies on the culture and value shared in larger collectivities (Johnson, 1997a), so this must be a primary framework for Japanese. However, the study finds that Americans emphasize organizational norms and values for their communication frameworks. This also opposes the norm of cultural stereotypes. Similarly, the formal framework is supposed to be high in Japanese but low in Americans. However the results show that both groups do not emphasize this framework, which is ranked as the lowest in five dimensions.

The present research identifies the significant difference between Americans and Japanese in the degree of measurements, but these differences do not support the cross-

cultural stereotypes. Both American and Japanese communication frameworks do not reflect the stereotypes studied in the emic approaches, and they are distinctive patterns in Japanese MNOs. The context of MNOs is not the same as that of traditional emic approaches or comparative studies; Americans and Japanese working at MNOs are contextually different from Americans in U.S. and Japanese in Japan. Since Americans and Japanese work together, they have created their distinct frameworks which are different from the frameworks defined by their cultural tradition.

Thus, the cross-cultural stereotypes are not true in the context of MNOs, which may shape the distinctive patterns of communication frameworks in Americans and Japanese. Intercultural organizational communication (IOC) can not be considered without context: it is impossible to neutralize context. Therefore, the focus or role of IOC studies is on the context of MNOs rather than personal attributes.⁹

Hybrid Pragmatism in MNOs

The present study finds the emphases of three communication frameworks through the measurement of the FINT subscales. These three are the exchange, normative, and negotiated order frameworks. In the expectation of cultural stereotypes, two of them (exchange and negotiated order) are conceived as a major emphasis of American frameworks, and one of them (normative) is recognized as a core framework of Japanese. In these sense, these three frameworks are considered as the hybrid combination between American and Japanese communication frames, and they are the primary communication-frameworks working at Japanese MNOs at Detroit.

This hybrid framework is comparable to Ouchi's (1980) conceptualizations of market, bureaucracy, and clan. The exchange framework underlies independent

individuals and their free competition, and it is relevant to the market control. The normative framework underlies the values and norms dominated in organizations, and this is related to harmonious human relationships in the workplace; it is relevant to the clan control. Thus, the hybrid communication-framework emphasizes both individualistic competition and collectivistic group-harmony and cooperation, and it is recognized as a combination of the market control and the clan control. Through emphasizing market control and clan control, MNOs gains more flexibility and more competitiveness toward global economy¹⁰. An important point is that a hybrid combination of communication frames has economic rationality.

In addition, two culture groups commonly withdraw the sentiments and formal frameworks, which are related to emotion and bureaucratic control respectively. Under the highly competitive global market, these two aspects are often considered as disadvantages for increasing efficiency and productivity. Therefore, the primary communication-framework reflects the organizational context of competition, cooperation, and flexibility in the MNOs. In other words, this hybrid combination is a pragmatic outcome that individuals have created under the competitive economic environment of an automotive industry. In the future study, this line of argument might be continued on the issues of strong organizational culture (Deal & Kennedy, 1982) and excellent organizational culture (Peters & Waterman, 1982).

The present study finds the primary communication-framework (exchange, normative, and negotiated order) in Japanese MNOs, which is different from cultural stereotypes, and it is recognized as hybrid pragmatism¹¹ by Americans and Japanese

working together at a competitive auto industry. This results from their rational decision and cognitive change toward effective MNOs.

Implications in Cultural Difference and Ingroup-Outgroup Communication

In addition to findings identified in the cognitive level, there are interesting findings in ingroup-outgroup communication. One of most important findings is significant cultural difference on ego-networks to ingroup and outgroup members. Statistical results show a significant level of cultural difference in ingroup and outgroup communications.

Also, there are striking differences from the expectation of cross-cultural stereotypes. In the cultural stereotypes, Americans as individualistic culture are supposed to have no clear distinction between ingroup and outgroup relationships whereas Japanese as collectivistic culture are supposed to have more ingroup communication than outgroup communication (Triandis, 1986; Gudykunst, Yoon, & Nishida, 1987). However, the research results show that Americans have more ingroup communication than outgroup communication. Japanese have more outgroup ties than ingroup ties in job-oriented communication. These findings are different from the expectation of cultural stereotypes.

Implication of American Communication Patterns.

Let's first look at communication patterns of Americans. The research results indicate that Americans emphasize ingroup relationships more than outgroup relationships. Americans have more ingroup ties than outgroup ties in all three communication types, and the percents of ingroup ties and outgroup ties are almost stable

across three types. For example, ingroup ties are 71 % in job-oriented, 69 % in organization-related, and 70 % in social communication. In overall communication, a ratio of ingroup ties to outgroup ties in Americans is 75:25. There are some interpretations and implications in American communication patterns.

One plausible argument is language barriers between Americans and Japanese. In a section of demographic questions in the questionnaire, participants are asked about languages spoken fluently, and no American can speak Japanese. It means that the language used in the research sites of Japanese MNOs is English. According to the research of Kim and Paulk (1994), both culture groups complain about English proficiency and language styles of the counterpart. For example, Americans claim that Japanese have “misunderstanding of terminology, poor pronunciation, and inadequate English grammar” (p. 123). Japanese claim that they have to use English, Americans speak rapidly, and Americans lack intuitive understanding and focus on speaking. These examples provide the serious language or communication barriers between Americans and Japanese. Americans are not able to communicate with Japanese smoothly, and therefore they tend to emphasize ingroup communication. The issue of language barriers can be applied to Japanese emphases on ingroup communication in informal settings.

Another possible explanation might be organizational politics and power relationships. “Politics is power in communication” (Conrad & Poole, 1998, p. 250). According to Conrad and Poole (1998), organizational members can gain power and control when they 1) are key communicators or gatekeepers in communication networks, 2) occupy formal positions that allow them to distribute legitimate rewards and punishment, and 3) can obtain access to the symbols of power. There must be such

politics and power struggles between Japanese and Americans. In particular, many Japanese personnel are in managerial positions or relatively high positions in MNOs, so Americans become more tactical and careful in power relations and organizational politics. The research of Kim and Paulk (1994) show a number of complaints and problems in management and human relationships, and American personnel often quit their job.

Implication of Japanese Communication Patterns.

Japanese patterns of ingroup and outgroup communication are more complicated than Americans'. Japanese have more ingroup communication in informal settings (organization-related and social communication). These results support the hypothesis of cultural stereotypes; people in collectivistic culture tend emphasize more ingroup than outgroup relationship. Japanese are expected to have more ingroup communication.

Strong ingroup communication in informal settings can be explained by not only Japanese collectivism but also Japanese isolation from their home country. When Suzuki (1998) finds a similar result; more ingroup communication than outgroup communication in task general and non-task communications, she explain that "one possible factor is the status of Japanese group as a minority in the practicing organizations, particularly in a foreign country" (p. 176). Salk and Brannen (2000) explain a similar result by saying Japanese expatriates. Japanese as expatriates think the loss of their relationship with their friends and coworkers, and they feel alienated. Thus their Japanese identity is enhanced in the minority status in the organizations and in the expatriate feeling in foreign life, and ingroup relationship is emphasized in informal settings.

An interesting finding is that Japanese have more outgroup ties in job-oriented communication. This phenomenon contradicts the explanation of individualism-collectivism. However, Gudykunst, Yoon, and Nishida (1987) point out that outgroup communication is more complicated beyond the hypothesis of individualism-collectivism. Suzuki also points out the complication of outgroup relationships, and she suggests that outgroup relationships is more task-related. Japanese stronger outgroup communication in job-oriented communication is identified in Suzuki's (1998) study.

One plausible argument stems from the extension or critiques of individualism-collectivism. Some Japanese scholars, from the emic point of view, criticize that Japan is labeled as collectivistic culture and they propose contextualism and relativism (Nishida, 1996). Also, Triandis (1986) distinguishes Japanese "contextual collectivism" and Korean "simple collectivism." In their views, Japanese are more flexible in contexts. The context of job-oriented communication makes Japanese communication patterns different from the contexts of social settings. Japanese just concentrate on their tasks and responsibilities, so they understand that they can not communicate within Japanese networks and they need outgroup communication with Americans when they execute their jobs and organizational goals.

In addition, it is necessary to consider a fact of the organizational status in Japanese personnel. The proportion of managers to non-managers is 17 to 6 in the Japanese sample and 13 to 28 in the American sample. Many Japanese personnel are upper than the managerial positions, so they have high responsibilities of communication with American employees. In these regards, more outgroup communication in job context might be explained by different organizational positions. However, there is no

significant difference between managers' communication and non-managers' communication in both Americans and Japanese when the factor of corporate status is controlled. American managers as well as American non-managers have less outgroup communication whereas both Japanese managers and non-managers have more outgroup ties in job-oriented communication. For example, when a percentage of ingroup ties is compared, a mean is .70 (*Standard Deviation* = .13) in American managers and .72 (.22) in American non-managers. In the same comparison, it is .43 (.11) in Japanese managers and .42 (.20) in Japanese non-managers. When a percentage of outgroup ties is compared, a mean is .30 (.13) in American managers, .28 (.22) in American non-managers, .57 (.11) in Japanese managers, and .58 (.20) in Japanese non-managers. Japanese managers and non-managers commonly emphasize outgroup communication, and difference between managerial and non-managerial positions does not influence the results of ingroup-outgroup communication patterns. Therefore differences of the corporate status is not a good explanation.

More plausible explanation is the roles and job characteristics of Japanese personnel, boundary spanning role in particular. This is related to but different from a managerial role. Boundary spanners are "individuals who, while members of one social system, have links to another" and they are usually recognized as individuals "who have communication ties to people outside their organization as a result of their formal organizational position" (Johnson, 1993, p. 147). According to Johnson (1993), a boundary spanning role can be applied to intergroup relations. Namely, boundary spanning is communicative behaviors that link different groups within the same

organization. In this sense, Japanese outgroup communication with Americans is recognized as the performance of boundary spanning roles in the MNOs.

Suzuki (1998) suggest importance and necessity of managing “boundaries between two culture groups in such a way as to mitigate between-group distinction and negative emotional response towards out-group members” (p. 176). Thus, outgroup communication as boundary spanning is a key to success in effective MNOs because boundary spanning behaviors reduce between-group distinction and eventually integrate two culture groups. Japanese personnel are working as managers, trainer, engineer, technical supporter, so their functional roles and job characteristics require more boundary spanning in Japanese MNOs.

Implications in Convergence of Japanese MNOs in the U.S.

In the previous two sections, the implications about different patterns from the expectation of cultural stereotypes are discussed in the cognitive and behavioral levels. These findings are referred to the concepts of convergence and divergence, and the present research identifies the distinctive features of effective MNOs: namely, the importance of communicative convergence in MNOs.

Convergence in Cognitive and Behavioral Levels.

The measurement of communication frameworks shows convergence among Americans and Japanese, and the present research finds a primary framework composed of exchange, normative, and negotiated order. This convergence and a primary communication-framework are explained as the pragmatic outcomes of the hybrid combination in American and Japanese frameworks. These findings imply that the

cognitive level of convergence or frame convergence between two culture groups is important for effective MNOs and multiculturalism¹². American and Japanese groups learn the counterpart's cultures and also learn the advantages of counterpart's viewpoints and communication frameworks.

Ego-networks to ingroup and outgroup members is measured for identification of divergence or convergence in interactions of intergroup relationships. The present research has two kinds of findings regarding ingroup-outgroup communication. One is that both Americans and Japanese stress ingroup communication in informal settings (organization-related and social networks). The other finding is that Americans emphasize ingroup relationships but Japanese emphasize outgroup relationship in a formal setting (job-oriented network). In these regards, it can be concluded that Americans and Japanese are divergent in informal settings but they are convergent in a formal setting. More precisely, Japanese attempt to assimilate their communication to Americans on the job context. Assimilation is a unilateral process by minority culture members (Cox, 1991), so it lacks mutual interactions of boundary spanning. Such unilateral boundary spanning maintains weakness in Japanese MNOs. Divergence in informal settings is also recognized weakness. In order to facilitate multiculturalism, both American and Japanese should have more outgroup communication, and they should be more convergent in any contexts.

In sum, the measurement of communication frameworks indicates frame convergence between two culture groups, and the measurement of ingroup-outgroup communication indicates Japanese unilateral boundary spanning to Americans.

Contextual Models of MNOs

On the basis of communicative convergence and divergence, I present the contextual models to systematically observe Japanese MNOs in the U.S. Since a main goal of the present study is identify complex contexts of MNOs as well as influence of the national cultures, it is beneficial to analyze the contextual types of MNOs carefully.

Table 15 about here

As Table 15 shows, the contextual model is composed of two aspects. One aspect is the process of acculturation: namely, divergence or convergence of communicative interactions (Larkey, 1996), which is indicated by ingroup-outgroup communication in the present study. According to Cox (1991, 1993), acculturation processes are identified as assimilation, separatism, and pluralism in the MNOs. Assimilation is considered as a unilateral communication process by which minority culture members adopt the norms and values of the dominant culture group (Cox, 1991). When one culture group highly stresses ingroup relationship and the other group has more outgroup ties (i.e., unilateral boundary spanning), it is regarded as assimilation. In contrast, convergence is not a unilateral process but the mutual process toward cultural integration. When two culture groups have many outgroup ties with each other, this is considered as convergence of two groups. There might be active boundary spanning between two culture groups. On the contrary, cultural divergence and cultural separation indicates little adaptation on either side. When two culture groups strongly emphasize ingroup relationships and little

outgroup communication, there are few interactions between two groups and it is divergence or separation in acculturation process.

The other aspect in Table 15 is the 'types of organizations' categorized by Cox (1991) and Larkey (1996): monolithic, plural, and multicultural organizations. They are classified in terms of policies, integration patterns, and diversity climate. This aspect is also considered as the subculture configuration (Johnson, 1993; Kiyomiya, 2000). A monolithic organization implies that a mainstream culture dominates minority cultures. Two possible contexts are conceived. One case is that the home culture dominates the organization (ethnocentric), and the other case is that the host culture dominates the organization (polycentric). Next, a plural organization exists when two different national cultures coexist, and it is a pluralistic arrangement of subcultures in organizations (Johnson, 1993). Lastly, a multicultural organization is the ideal type of MNOs and the ultimate goal of acculturation.

These contexts of subculture configuration are indicated by patterns of communication frameworks between two culture groups. When the organizational members are in the context of monolithic MNOs, the individual frameworks tend to conform to either American (host) culture or Japanese (home) culture. When the members exist in the context of plural organizations, individual's communication frameworks must be differentiated in two culture groups. When the members exist in the context of multiculturalism, individuals' communication frameworks must become synthesized, and they may jointly create an alternative communication frames: i.e., strong or excellent organizational cultures. This is a final stage of convergence in communication frameworks.

Thus, communicative convergence and divergence create two aspects of Table 15. This conceptualization generates such contextual types as (1) ethnocentric divergence, (2) ethnocentric assimilation, (3) polycentric divergence, (4) polycentric assimilation, (5) pluralistic separation, (6) geocentric convergence, and (7) multiculturalism.

First, *ethnocentric divergence* is the context of a culturally divergent situation in the ethnocentric organization: authority is located at headquarters (Teboul, et al., 1994). The minority group is isolated from the mainstream culture. Second, *ethnocentric assimilation* is the context of cultural assimilation toward the home culture situated in the monolithic organization. For example, Japanese culture dominated the organization since Japanese own the companies and Japanese is the home culture in the Japanese MNOs. Americans are isolated in this context of ethnocentric divergence. However, Americans adapt to the home culture in the context of ethnocentric assimilation, and Americans attempt to assimilate while Japanese do not change and maintain their own styles.

According to Johnson (1993), while the ethnocentric organizations are oriented to the 'home' country (Japan), the polycentric organizations are oriented to the 'host' country (U.S.A.). The polycentric organizations are ones in which the local nationals hold key positions and dominate business practices (Teboul et al., 1994). In this sense, for example, American culture is the majority and dominate the organizations, and Japanese culture is a very small part in the polycentric organizations. *Polycentric divergence* is the context of cultural divergence situated in the polycentric culture. This context indicates that Japanese do not adapt to and do not learn from the host culture of American business. On the contrary, *polycentric assimilation* is the context that Japanese more actively assimilate their business styles and behaviors.

The context of *pluralistic separation* is a culturally divergent situation in the plural organizations. It implies the context in which both culture groups make little efforts for adopting the other side. In this case, Americans and Japanese are culturally conflicting in the MNO. On the contrary, *geocentric convergence* is the context of a convergent process in the plural organizations. It implies that both culture groups have mutual efforts to adopt norms and values of the other side. Americans and Japanese mutually learn something from the other culture, so both culture groups have more active boundary spanning to each other in order to integrate diverse workplace.

Multiculturalism is the context of full structural and cultural integration over the cultural identities. “Such organization is extremely rare” (Larkey, 1996, 470), and that is why multiculturalism is the ideal type of MNOs and the ultimate goal of acculturation. It implied that there is little gap and no complaint between two culture groups in terms of management practices and communication. In addition, new culture and new patterns of communication emerge in both formal and informal networks in the MNOs (Larkey, 1996).

These contextual types provide a systematic view of MNOs and they indicate the context of the present study. The current research finds that Japanese emphasize outgroup communication in the formal (job-oriented) setting and American and Japanese emphasis on ingroup communication in the informal (organization-related and social) settings. The former is considered as Japanese assimilation to Americans in the formal setting, and the latter is considered as divergence in informal settings. Moreover, frame convergence is identified in the two culture groups.

On the basis of these research outcomes, in the formal setting, the present study concludes that the individual respondents exist in the context of polycentric assimilation that Table 15 illustrates. In the informal settings, they exist in the context of polycentric divergence. Polycentric assimilation and polycentric divergence lack outgroup communication. Particularly, it is necessary for Americans to increase outgroup communication in the formal and informal settings and necessary for Japanese to emphasize outgroup relationship in the informal settings. Since convergence is a way to mitigate antagonism and develop cooperative relationships, frame convergence and outgroup communication are critical for effective MNOs. Multiculturalism and effectiveness of MNOs will be facilitated when managers play a key role in frame convergence and outgroup communication. For example, they might be able to exchange their perspectives and opinions in informal settings. In so doing, they can share their ideas, information, and frameworks, and simultaneously they have mutual boundary spanning.

Thus, the contextual models of Table 15 provide practitioners and researchers more systematic perspective to consider the complex context of MNOs.

Implications in Communication Framework and Outgroup Communication

As mentioned early, outgroup communication within a MNO is considered as boundary spanning which links different groups within an organization. It implies that when outgroup communication increase, boundary spanning increase within MNOs. Unilateral boundary spanning from Japanese to Americans can be identified in the current data, but mutual boundary spanning is necessary to enhance communicative convergence

and lead to multiculturalism eventually. Thus, increase of outgroup communication is central to develop effectiveness of MNOs.

When the present study analyzes the relationship between the total FINT score and a percent of outgroup ties, for American data, the study finds a positive association between them. As Table 13 shows, the total score of FINT has strong correlation coefficient with a percentage of outgroup ties in job-oriented communication ($r = .57 p < .01$) and in organization-related communication ($r = .53 p < .01$). However, significant correlation with a percent of outgroup ties can not be found in social communication, but it is positively associated with the sentiments framework ($r = .36 p < .05$).

There are some implications in these results. First, the FINT scale is a good measurement instrument for assessing the context of cooperative relationships as Johnson (1997a) designs it. The FINT score indirectly indicates the degree of cooperative relationship, showing positive correlation with outgroup communication which is a key index for effectiveness of MNOs. Increase of ingroup communication strengthens isolation from the outgroup and expands divergence between two culture groups, so outgroup communication, not ingroup communication, is related to cooperative climates within MNOs. Therefore, the FINT scale correctly shows the positive correlation with outgroup communication, and it is an indirect index for the cooperative relationships within a MNO.

Moreover, as strong correlation between FINT and outgroup ties does not appear in social communication, and the sentiments framework only have positive correlation with outgroup communication in this context. As Johnson (1997a) predicted, the sentiments framework is recognized different from the other subscales in the FINT, and it

is positively related to informal communication structure. In addition, the negotiated order framework has relatively strong correlation with outgroup ties in social communication although it does not reach a level of statistical significance ($r = .30$). It is also a strongest correlation coefficient in organization-related communication ($r = .54, p < .01$). In concept, it is reasonable to think that negotiated order gives a basis for informal communication. In Table 14, the Japanese data shows evidence that negotiate order has strong correlation with outgroup ties in social communication ($r = .43, p < .05$). Therefore, both sentiments and negotiated order are different from the other dimensions of frameworks for interactions, and they are key frameworks in social settings. In contrast, the other three frameworks of exchange, formal, and normative are strongly correlated with outgroup communication in business settings: job-oriented and organization-related communications.

Lastly, the research findings provide a good implication to practitioners. FINT dimensions can be considered in terms of improvement of communication skills and leadership skills for managers, as some works argue these points (Bolman & Deal, 1991; Fairhurst & Sarr, 1996). Increase of total FINT score indicates more variety of communication frames. On the other hands, if the total FINT score is low, it indicates more narrow or simple communication frames. More different frameworks will lead sophistication of communication in organizations, and eventually they will shape good communication skills for leaders. Thus, the FINT scale is not beneficial for academic researchers but also useful for business practitioners.

Limitations and Future Studies

There are several limitations in the present study. One important discussion is generalizability of this study. As explained in the method chapter, the present research has purposeful sampling, not probability sampling. Therefore, the findings and implications are limited in certain conditions. All participants are working in auto-related business, one of the most competitive markets in the world economy. These MNOs are owned by Japanese and they are moderate in size. The research sites are limited in the Detroit area. Thus, the conclusion of this study is limited in such context as the Japanese-owned, small and moderate sized organizations, and auto-related business at Detroit. Other kinds of MNOs are defined and characterized by different conditions, market environments and cultural background, so there might be different results. However, the present study can provide good insights and beneficial implications for other MNO studies.

The present research controls some variables, such as organization size and differences in corporate positions. However, there are some other variables of workplace diversity, gender and other ethnic groups. Gender is one of important issues for workplace diversity (Cox, 1993; Ibarra, 1992, 1993, 1997), and it might become a source of identity groups. Gender will be intertwined with cross-culture issues in MNOs, and it may make the study more complicated. Therefore, the present study does not deal with gender issues. This is an important direction for a future study. In addition, the American sample in the present study is almost all Caucasian American. This is related to another issue of generalization. Other ethnic groups, such as African, Hispanic, and

Asian Americans, may have different communication patterns in MNOs. In this sense, the American sample in this study is limited in one specific group of Americans.

The present study has some other limitations. The sample size is relatively small: a sample size of social network data in particular. As a result, some statistical analyses did not reach a significant level. For example, no significant correlation between total FINT score and outgroup ties is found in the Japanese data because of its small sample size (refer to Table 14). In order to improve empirical evidence, the future study has to consider the effect size of data collection.

After finishing data collection, I realized how difficult the social network data are collected from business organizations. Social network questionnaire asks about private information of their personal networks, and some participants did not respond or skip this section of questionnaire. However, social network questionnaire is critical for the study of MNOs. Since social network research and theory have primarily evolved in unicultural setting, Salk and Brannen (2000) recommend that network concept be applied to enrich understanding of individual influence in multicultural settings. “[M]ore studies need to be conducted in non-U.S. and multicultural settings to confirm the generalizability of social network theory” (Salk & Brannen, 2000, p. 201). For this end, network questionnaire must be improved to gain a high response rate in the future research.

Moreover, the opportunities to get data from MNOs are fewer than those to get data from American companies. The number of MNOs is growing but they are still special in the types of organizations. The research in MNOs must be improved in terms of procedure of data collection. Namely, it requires stronger cooperation with MNOs.

Therefore, it might be effective to provide incentives or rewards to individuals or organizations. The procedure of data collection must be carefully considered for gaining better cooperation from MNOs.

Another improvement must be necessary for consistency between English and Japanese versions of questionnaires. Although reliability is satisfactory in the FINT scale, Japanese translation must be improved on the items of the exchange frame. Also, as Johnson (1997a) points out, the sentiments subscale needs more items for enhancing statistical strength since it has only three items. In addition, this research only uses a self-reported type of quantitative method. Some qualitative methods may enrich the study, and multiple approaches will make the future research more fruitful.

In conclusion, the present study has some important findings and implication. First, the cultural difference between Americans and Japanese is identified in communication frames and patterns of ingroup-outgroup communications in Japanese MNOs. Second, the measurement of communication frames contradicts the expectations or the norms of cross-cultural stereotypes. The measured communication frames are convergent between Americans and Japanese, and they have a primary communication-frameworks composed of exchange, normative, and negotiated order. This is a pragmatic outcome of economic decisions and the hybrid combination between Americans and Japanese. Third, ingroup and outgroup communications in Americans and Japanese are not consistent with the expectation of cross-cultural stereotypes. Americans emphasize ingroup communication in both formal (job-oriented) and informal (organization-related and social) setting. In contrast, Japanese similarly emphasize ingroup communication in informal settings but emphasize outgroup communication in a formal setting. Fourth, it

is concluded that convergence in communication frame and communicative interactions is a key to success in MNOs. Frame convergence between two culture groups and Japanese outgroup communication to Americans are recognized as the context of the polycentric assimilation. Fifth, outgroup communication in MNOs is considered as boundary spanning, and increase of outgroup communication is critical for both Americans and Japanese to attain the goal of effective MNOs. For Americans, the total FINT scale is positively associated with a percent of outgroup ties in business settings (job-oriented and organization-related). The FINT score becomes a good indicator for cooperative climates and effectiveness of MNOs as well as excellent leadership skills.

These implications must be reanalyzed in the future studies. The present study has limitation in the context of Japanese MNOs at an automotive industry, but these findings and implications can be applied to other contexts. One future study is to expand the research to Japanese MNOs in other industries. Another extension of this study is to conduct the same research in the opposite context of the present research: namely, a research in American MNOs in Japan. This is an appropriate comparison for the present research. Furthermore, in order to attain effectiveness of MNOs, the research should be conducted on many other issues of workplace diversity in MNOs, such as discrimination, organizational justice and democracy.

This is a beginning study of multinational organizations. The more the world merges in the societies and economies, the more critical an understanding of MNOs will be in the future. The study of MNOs will become no more special case of organizational communication, and intercultural organizational communication will become an effective approach of interdisciplinary views to culturally diverse workplaces.

FOOTNOTE

¹ Shuter and Wiseman (1994) introduce four research questions that guide communication scholars to effective studies of intercultural organizational communication (IOC). The others are; 2) how does national culture influence the communication between organizations in different countries? 3) how does national culture influence communication within and between organizations in the same country and world region? 4) how do ethnicity and race influence the transmission and reception of information within and between organizations in the same national culture? (p. 8)

² These are good examples of American and Japanese communication, which examine their cross-cultural stereotypes. They are not directly related to management and organizational issues but beneficial for a contextual perspective to American-Japanese communication in the MNOs.

³ "In the dichotomy A (individualism) and Non-A (collectivism), A's understanding could be very accurate but Non-A's would not be" (Nishida, 1996, p. 108).

⁴ Allocentrism is correlated positively with social support and negatively with alienation and anomie in the U.S. Idiocentrism, in contrast, is correlated positively with an emphasis on achievement and perceived loneliness in the U.S.

⁵ Independent and interdependent self-construals, which are developed by Markus and Kitayama (1991), are the most widely used conceptualizations (Gudykunst & Matsumoto, 1996).

⁶ Recently, Ohashi (2000) developed an instrument to measure high/low context communication, and she emphasizes the importance of this concept as well as relative independence from the constructs of individualism-collectivism.

⁷ The great attention to "frame" is not only in the field of organizational communication but also in the entire field of communication. Putnam and Holmer (1992) and Drake and Donohue (1996) introduce the studies of 'frames' discussed in the field of negotiation. Scheufele (1999) review the framing approaches in media study, and Dearing and Rogers (1996) illustrate the related study of agenda-setting. Thus, frame approaches are diversified in the entire communication field, and it can be understood that how the frame perspective is a crucial concept in communication study. In the present research, it is out of purposes to expand discussions to these approaches.

⁸ The etic approach focuses on understanding cultures from the outside by comparing cultures using predetermined characteristics. In contrast, the emic approach focuses on studying cultures from inside, understanding cultures as the members of the cultures understand them (Gudykunst & Ting-Toomey, 1996).

⁹ Some recent studies of intercultural communication bring up the issues of individual levels of individual-collectivism (Gudykunst & Matsumoto, 1996) and focus on personal orientation (Triandis, Leung, Villareal, & Clack, 1985) and self-construals (Markus & Kitayama, 1991). They are not concerned with the macro or structural context which strongly influences individual cognition and behavior. As long as there is no context-free environment, the context must be taken into a consideration in IOC studies.

¹⁰ This might not be an idiosyncratic strategy for MNOs, but it might be a more common strategy in highly competitive industries.

¹¹ A dictionary meaning of “pragmatism” is a method of solving problems and affairs by practical means (The American Heritage Dictionary, 1983). In the present study, it is implied that a hybrid communication-frame results from the rational strategies or methods of problem-solving in order to improve economic advantages and organizational strengths.

¹² Salk and Brannen (2000) find the similar results of convergence on the local norms for decision-making. Namely, Japanese adjust their behavior and values to German styles, which are local norms.

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APPENDIX A

TABLES

TABLE 1

Japanese and Western Organizational Behavior and Protocol

Japanese Protocol	Western Protocol
▪ Generalist workers ▪ Advancement by seniority ▪ Private, prescribed channels for grievances ▪ Publicly conciliatory ▪ Organizational relationships are highest priority ▪ Long-term organizational agendas ▪ Primarily vertical upward and horizontal communication ▪ Clear distinction between <i>tatema</i> and <i>hona</i> ▪ Accessible informal channels for manager-employee communication ▪ Decision-making via complete consensus ▪ <i>Amae</i> (interdependencies) crucial in intra- and interorganizational communication (e.g., <i>keirestu</i>) ▪ Strong dependencies (<i>giri</i>) and commitment between organizations and employees ▪ Organizational security via lifetime employment in large MNOs ▪ Close workplace proximities ▪ Ritualized, restricted formal codes for interaction ▪ Interactions more situationally bound ▪ Valuing intuitive, nonverbal communication (<i>haragei</i>) ▪ More reliance on face-to-face communication	▪ Specialist Workers ▪ By accomplishment ▪ Public areas for grievance and disputes ▪ Publicly more argumentative ▪ Tasks/goals are highest priority ▪ Shorter term organizational agendas ▪ More vertical downward communication ▪ Less distinction between surface communication and true intentions ▪ More formalized channels for manager-employee communication ▪ Decision-making via majority vote or designated leaders ▪ <i>Amae</i> less pronounced and not publicly sanctioned (e.g., antitrust legislation) ▪ Less binding, more flux in commitments between organizations and employees ▪ More turnover, less security; layoffs, firings ▪ More individualized work spaces ▪ More informal; less restricted codes ▪ More ideologically bound ▪ Values analytical logic over intuitive communication ▪ Greater use of print communication

From "Communication in Japanese Multicultural Organizations" by A. Goldman, 1994, p. 55. In R. L. Wiseman & R. Shuter (Eds.), *Communicating in Multinational Organizations* (pp. 45-74). Thousand Oaks, CA: SAGE Publications. Copyright 1994 by Speech Communication Association, International and Intercultural Communication Division. Reprinted with permission of National Communication Association (Former Speech Communication Association), International and Intercultural Communication Division.

TABLE 2
Description of Research Sites

Business and Industry	
Company A	Production, sales, and maintenance of machines: injection molding, die casting, extrusion presses
Company B	International trading: auto-related materials, equipment, parts, and investments
Company C	Production, sales, and maintenance of assembly-equipment and material handling systems,
Company D	International trading: auto-related materials, equipment, parts, and plant-building
Company E	Research & development of auto-seats and seating systems
Company F	Production, research & development, marketing of auto-related / electronic parts
Company G	Marketing and trading of auto-production techniques, quality, warrantee, and purchase of materials
Company H	Research & development and marketing of climate control, exhaust, and heat exchange systems
Company I	Production of surface parts (doors, hoods, etc.), manufacturing equipment and engineering services

TABLE 3

Demographic Information on Respondents for Each Company

Co	N	Sex		Nationality		Corporate Status				Years service
		Female	Male	US	Japan	Top	Mgrs	Upr	Wker	
A	31	2	26	25	6	1	11	1	13	2.42
B	17	8	9	9	8	2	7	2	6	5.18
C	8	1	7	2	6	3	3	1	1	2.94
D	7	2	5	3	4	1	2	0	4	3.00
E	13	2	11	9	4	0	4	2	5	3.77
F	28	11	17	17	11	5	9	11	3	5.40
G	19	7	12	9	10	2	7	7	3	3.50
H	16	3	12	10	6	3	2	5	5	3.16
I	4	2	2	3	1	0	0	3	1	3.33
J	9	2	7	2	7	0	1	0	6	3.38
Total	152	40	108	89	63	17	47	32	46	3.80

Co: Company

Nationality: Nationality is divided into the two categories, Americans and Japanese. African-, Asian-, Caucasian-, Hispanic-, and Native-Americans were classified and investigated on the questionnaire, and they were integrated in Americans since there was no significant variance.

Corporate Status: The hierarchical status in each organization is classified into four categories, such as Top Management (CEO, and directors), Managers (senior and junior managers), Upper-level Workers (senior-workers, supervisors, team-leaders), and Workers.

Years service: Statistical mean of years of service.

J: This is not a company, but it is the additional data set of individuals who work at Japanese MNOs at Detroit: by the researcher's personal contacts.

TABLE 4

Exploratory Factor Analysis for FINT Items: Rotated Component Matrix*

	Component				
	1	2	3	4	5
EXC1	.145	.144	-1.012E-02	3.756E-02	.838
EXC2	9.192E-02	.206	.138	5.041E-02	.750
EXC3	.242	.284	.116	-1.512E-02	.428
EXC4	.496	.221	.132	.335	.250
FML1	1.186E-02	.167	.788	.155	-6.882E-02
FML2	-.204	.139	.812	7.711E-02	.103
FML3	.326	8.776E-02	.712	-.102	-5.732E-02
FML4	-2.690E-03	-7.523E-02	.773	-6.314E-02	.142
FML5	.353	-.104	.630	-8.576E-02	.206
NRM1	.838	.109	6.641E-02	-3.807E-02	.206
NRM2	.817	9.444E-02	5.752E-02	.110	8.295E-02
NRM3	.808	.329	-6.549E-03	.153	4.081E-02
NRM4	.797	.270	6.666E-02	7.415E-02	.101
SNT1	.225	.161	1.285E-02	.858	1.736E-02
SNT2	.192	.235	3.518E-03	.880	3.738E-02
SNT3	-8.190E-02	-1.157E-02	-2.294E-02	.761	1.428E-02
NEG1	.197	.788	2.091E-02	.244	.138
NEG2	.200	.860	-3.842E-03	.187	.180
NEG3	.174	.863	3.605E-02	5.397E-02	.247
NEG4	.210	.848	.154	7.341E-03	.105

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

* Rotation converged in 6 iterations.

TABLE 5
Correlation Matrix of FINT Items

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
1	1.00																			
2	.44**	1.00																		
3	.38**	.25**	1.00																	
4	.24	.33**	.30**	1.00																
5	-.02	.13	.19*	.19*	1.00															
6	.05	.26**	.08	.06	.62**	1.00														
7	.07	.09	.21**	.21**	.47**	.45**	1.00													
8	.07	.19*	.02	.07	.50**	.54**	.41**	1.00												
9	.23**	.12	.15	.16	.33**	.34**	.52**	.46**	1.00											
10	.31**	.26**	.22**	.41**	.06	-.05	.30**	.06	.31**	1.00										
11	.19*	.21**	.28**	.42**	.14	-.01	.23**	.05	.16*	.74**	1.00									
12	.23**	.19*	.32**	.53**	.12	-.09	.18*	-.01	.25**	.58**	.66**	1.00								
13	.22**	.25**	.26**	.40**	.08	-.02	.29**	.06	.33**	.66**	.56**	.73**	1.00							
14	.10	.10	.15	.39**	.11	.06	-.01	-.02	.00	.15	.28**	.36**	.29**	1.00						
15	.14	.13	.12	.40**	.13	.06	.03	-.06	.01	.18*	.24**	.33**	.28**	.85**	1.00					
16	.07	.02	-.05	.08	.11	.01	-.06	-.11	-.05	-.05	.05	.04	.04	.44**	.53**	1.00				
17	.30**	.28**	.27**	.38**	.19*	.13	.07	.00	.02	.30**	.26**	.49**	.40**	.34**	.43**	.15	1.00			
18	.29**	.32**	.30**	.41**	.08	.09	.13	-.05	.04	.32**	.26**	.44**	.40**	.35**	.40**	.11	.75**	1.00		
19	.39**	.34**	.36**	.31**	.16*	.11	.13	-.03	.10	.32**	.29**	.43**	.36**	.19*	.28**	.11	.69**	.81**	1.00	
20	.23**	.27**	.33**	.32**	.19*	.15	.24**	.09	.16	.29**	.26**	.42**	.41**	.23**	.25**	.00	.62**	.74**	.78**	1.00
Mean	5.85	5.36	5.64	5.36	2.97	3.38	4.10	3.30	4.08	5.34	5.11	5.41	5.72	4.51	4.38	2.98	5.13	4.89	5.03	5.00
S.D.	1.16	1.39	1.07	1.34	1.56	1.86	1.73	1.69	1.77	1.41	1.52	1.45	1.29	1.87	1.91	1.86	1.48	1.56	1.41	1.35

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

TABLE 6

Items of Frame for Interaction (FINT) Scale: Reliability and Factor Loading

<u>Exchange Frame: $\alpha = .66$</u>	
(Individuals are seen as driven to maximize rewards through their interaction with others. An act of reciprocal giving and receiving.)	Factor Loading
<i>I COMMUNICATE WITH OTHERS AT THE ORGANIZATION BECAUSE - - -</i>	
1. they have something I need to solve a work related problem.	.65
2. they can provide me with technical advice.	.61
3. I can help them solve a problem.	.53
4. we both get something of value from the interchange.	.49
<u>Formal Frame: $\alpha = .81$</u>	
(Individuals are seen as driven and motivated by the requirement of the positions that they occupy in the formal structure. Bureaucratic behavior.)	Factor Loading
<i>I COMMUNICATE WITH OTHERS AT THE ORGANIZATION BECAUSE - - -</i>	
1. formal documents (e.g., job description sheet, etc.) say I should communicate with them.	.71
2. my boss told me to.	.73
3. it is expected I will communicate with them.	.68
4. a work order required me to.	.71
5. they are linked to me in the organizational chart.	.58
<u>Normative frame: $\alpha = .89$</u>	
(Individuals are seen as driven by shared norms, share philosophy of management, and some specific culture.)	Factor Loading
<i>I COMMUNICATE WITH OTHERS AT THE ORGANIZATION BECAUSE - - -</i>	
1. our relationship is important to fulfilling the company's mission.	.82
2. our relationship helps to maintain the company's integrity.	.81
3. this relationship contributes to the development of teamwork.	.81
4. our relationship is important in accomplishing our job.	.80
<u>Sentiment: $\alpha = .82$</u>	
(Individuals are seen as driven by friendship and other more emotional bases.)	Factor Loading
<i>I COMMUNICATE WITH OTHERS AT THE ORGANIZATION BECAUSE - - -</i>	
1. I have fun with them.	.85
2. I like them personally.	1.00
3. we do things together outside of work.	.53
<u>Negotiated Order: $\alpha = .92$</u>	
(Unique mix of the forgoing frameworks to choose what framework (or combination of framework) will govern their interactions.)	Factor Loading
<i>I COMMUNICATE WITH OTHERS AT THE ORGANIZATION - - -</i>	
1. <i>SO THAT</i> we can come to agreement about some action we should take.	.78
2. <i>So</i> we can decide what we will be doing in the future.	.92
3. <i>So</i> we can come to agreement on an issue.	.91
4. <i>SO THAT</i> we can decide on how future work on the job should go.	.82

TABLE 7

Means, Standard Deviations, and T-tests: FINT Subscales in Americans and Japanese

	American (n = 89)		Japanese (n = 63)		Total (n = 152)		t-Test	
	Mean	<i>Std. Deviation</i>	Mean	<i>Std. Deviation</i>	Mean	<i>Std. Deviation</i>	t	Sig. (2 tailed)
Exchange	5.72	.88	5.32	.80	5.55	.87	2.297	.004*
Formal	3.69	1.44	3.39	1.06	3.57	1.30	1.495	.137
Normative	5.47	1.32	5.30	1.08	5.40	1.22	.856	.393
Sentiments	4.27	1.52	3.52	1.66	3.96	1.62	2.811	.006
Negotiated Order	5.33	1.18	4.56	1.32	5.01	1.29	3.707	.000**
FINT	24.48	4.21	22.11	3.42	23.50	4.06	3.805	.000**

* Significant at the 0.05 level (2-tailed).

** Significant at the 0.01 level (2-tailed).

TABLE 8

MANOVA Outcomes: Cultural Difference on Five Dimensions of FINT Scale

Multivariate Tests of Significance (S = 1, M = 1 1/2, N = 71 1/2)

Test Name	Value	Exact F	Hypoth. DF	Error DF.	Sig.
Pillais	.13540	4.54145	5.00	145.00	.001**
Hotellings	.15660	4.54145	5.00	145.00	.001**
Wilks	.86460	4.54145	5.00	145.00	.001**
Roys	.13540				

Univariate F-tests with (1,149) D. F.

	Hypoth. SS	Error SS	Hypoth. MS	Error MS	F	Sig.
Exchange	5.74561	107.90092	5.74561	.72417	7.93409	.006**
Formal	3.73159	250.68788	3.73159	1.68247	2.21792	.139
Normative	.86271	223.67951	.86271	1.50120	.57468	.450
Sentiments	19.09719	373.20303	19.09719	2.50472	7.62449	.006**
Negotiated Order	22.02538	229.04057	22.02538	1.53719	14.32838	.000**

* Significant at the 0.05 level.

** Significant at the 0.01 level.

TABLE 9

Means, Standard Deviations, and t-Tests: Ego-networks in Americans and Japanese

	Americans (n = 41)		Japanese (n = 25)		Total (n = 66)		t-Test for Ingroup		t-Test for Outgroup	
	Ingroup	Outgroup	Ingroup	Outgroup	Ingroup	Outgroup	t	Sig.	t	Sig.
Job- Oriented Comm	10.05	3.63	6.84	10.20	8.83	6.12	2.325	.024*	-5.163	.000**
	7.79	2.94	3.26	5.93	6.61	5.35				
Ratio of Ego- network	.71	.29	.41	.59	.60	.40	7.408	.000**	-7.408	.000**
	.19	.19	.13	.13	.23	.23				
Organizat ional Comm	5.93	2.07	4.80	5.56	5.50	3.39	.901	.371	-2.651	.013**
	6.35	2.71	3.81	6.23	5.52	4.66				
Ratio of Ego- network	.69	.26	.52	.44	.63	.33	2.323	.024*	-2.613	.012**
	.31	.28	.27	.27	.31	.28				
Social Comm	8.15	2.15	6.76	6.64	7.62	3.85	.947	.348	-2.476	.020*
	8.01	2.72	3.81	8.82	6.73	6.17				
Ratio of Ego- network	.70	.13	.62	.34	.67	.21	1.011	.316	-3.320	.002**
	.35	.14	.32	.31	.34	.24				
Overall Comm	24.12	7.85	18.40	22.40	21.95	13.36	1.706	.093	-4.316	.000**
	17.59	7.01	9.62	15.94	15.24	13.21				
Ratio of Ego- network	.75	.25	.47	.53	.64	.36	6.439	.000**	-6.439	.000**
	.18	.16	.18	.16	.22	.22				

* Significant at the 0.05 level (2-tailed).

** Significant at the 0.01 level (2-tailed).

Note: The numbers in *italic* letters are standard deviations.

TABLE 10

MANOVA Outcomes: Cultural Difference on the Number of Ego-networks

Multivariate Tests of Significance (S = 1, M = 2, N = 28 1/2)

Test Name	Value	Exact F	Hypoth. DF	Error DF.	Sig.
Pillais	.53142	11.15226	6.00	59.00	.000**
Hotellings	1.13413	11.15226	6.00	59.00	.000**
Wilks	.46858	11.15226	6.00	59.00	.000**
Roys	.53142				

Univariate F-tests with (1,64) D. F.

		Hypoth. SS	Error SS	Hypoth. MS	Error MS	F	Sig.
Job-oriented Comm	Ingroup	159.90423	2681.26244	159.90423	41.89473	3.81681	.055
	Outgroup	669.51811	1189.51220	669.51811	18.58613	36.02246	.000**
Org.-related Comm	Ingroup	19.71951	1960.78049	19.71951	30.63720	.64365	.425
	Outgroup	188.81709	1224.94049	188.81709	19.13970	9.86521	.003**
Social Comm	Ingroup	29.84835	2913.68195	29.84835	45.52628	.65563	.421
	Outgroup	313.60290	2162.88195	313.60290	33.79503	9.27956	.003**

* Significant at the 0.05 level.

** Significant at the 0.01 level.

TABLE 11

MANOVA Outcomes: Cultural Difference on the Percent of Ingroup Communication

Multivariate Tests of Significance (S = 1, M = 1/2, N = 30)

Test Name	Value	Exact F	Hypoth. DF	Error DF.	Sig.
Pillais	.42634	15.35932	3.00	62.00	.000**
Hotellings	.74319	15.35932	3.00	62.00	.000**
Wilks	.57366	15.35932	3.00	62.00	.000**
Roys	.42634				

Univariate F-tests with (1,64) D. F.

	Hypoth. SS	Error SS	Hypoth. MS	Error MS	F	Sig.
Job-oriented Ingroup	1.38553	1.91356	1.38553	.02990	46.34001	.000**
Org.-related Ingroup	.45011	5.70930	.45011	.08921	5.04564	.028*
Social Comm Ingroup	.11367	7.37280	.11367	.11520	.98668	.324

* Significant at the 0.05 level.

** Significant at the 0.01 level.

TABLE 12

MANOVA Outcomes: Cultural Difference on the Percent of Outgroup Communication

Multivariate Tests of Significance (S = 1, M = 1/2, N = 30)

Test Name	Value	Exact F	Hypoth. DF	Error DF.	Sig.
Pillais	.46431	17.91297	3.00	62.00	.000**
Hotellings	.86676	17.91297	3.00	62.00	.000**
Wilks	.53569	17.91297	3.00	62.00	.000**
Roys	.46431				

Univariate F-tests with (1,64) D. F.

	Hypoth. SS	Error SS	Hypoth. MS	Error MS	F	Sig.
Job-oriented Outgroup	1.38553	1.91356	1.38553	.02990	46.34001	.000**
Org.-related Outgroup	.49774	4.75040	.49774	.07423	6.70579	.012**
Social Comm Outgroup	.72648	3.06919	.72648	.04796	15.14881	.000**

* Significant at the 0.05 level.

** Significant at the 0.01 level.

TABLE 13

Correlation of FINT and Ingroup-Outgroup Communication (American Sample)

	Exc	Fml	Nrm	Snt	Neg	FINT	Ing- job	Out- job	Ing- org	Out- org	Ing- soc	Out- soc
Exc	1.00											
Fml	.32 [*]	1.00										
Nrm	.46 ^{**}	.27	1.00									
Snt	.07	-.07	.24	1.00								
Neg	.62 ^{**}	.40 ^{**}	.53 ^{**}	.09	1.00							
FINT	.68 ^{**}	.63 ^{**}	.77 ^{**}	.44 ^{**}	.77 ^{**}	1.00						
Ing-job	-.35 [*]	-.50 ^{**}	-.42 ^{**}	-.21	-.39 ^{**}	-.57 ^{**}	1.00					
Out-job	.35 [*]	.50 ^{**}	.42 ^{**}	.21	.39 ^{**}	.57 ^{**}	-1.00 ^{**}	1.00				
Ing-org	-.27	-.38 ^{**}	-.28	-.10	-.38 [*]	-.43 ^{**}	.51 ^{**}	-.51 ^{**}	1.00			
Out-org	.47 ^{**}	.32 ^{**}	.33 ^{**}	.15	.54 ^{**}	.53 ^{**}	-.38 [*]	.38 [*]	-.73	1.00		
Ing-soc	.11	-.22	-.11	.04	-.07	-.10	.20	-.20	.29	-.23	1.00	
Out-soc	.11	-.01	.14	.36 [*]	.30	.26	-.08	.08	-.11	.28	.03	1.00

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

TABLE 14

Correlation of FINT and Ingroup-Outgroup Communication (Japanese Sample)

	Exc	Fml	Nrm	Snt	Neg	FINT	Ing- job	Out- job	Ing- org	Out- org	Ing- soc	Out- soc
Exc	1.00											
Fml	-.02	1.00										
Nrm	.27	.02	1.00									
Snt	.40*	-.01	-.02	1.00								
Neg	.42*	.10	.18	.10	1.00							
FINT	.68**	.36	.41*	.65**	.65**	1.00						
Ing-job	.03	-.12	-.06	.24	-.19	.00	1.00					
Out-job	-.03	.12	.06	-.24	.19	.00	-1.00	1.00				
Ing-org	.24	-.13	.04	.21	-.05	.12	.37	-.37	1.00			
Out-org	.09	.34	.02	-.27	.16	.05	-.13	.13	-.73**	1.00		
Ing-soc	-.16	.17	-.12	-.02	-.46*	-.22	.24	-.24	.41*	-.21	1.00	
Out-soc	.08	-.40	.07	.01	.43*	.10	-.24	.24	-.17	-.06	-.80**	1.00

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

TABLE 15

Contextual Models of Multinational Organizations

		Communicative Interactions in Acculturation	
		Divergent	Convergent
		<i>More ingroup communication.</i>	<i>More outgroup communication.</i>
Monolithic Culture Organization	Home Culture	ETHNOCENTRIC DIVERGENCE - Two culture groups have more ingroup comm. - Home culture is dominant. - Frameworks conform to the home culture.	ETHNOCENTRIC ASSIMILATION - Host culture group has more outgroup comm, but the other does not. - Home culture is dominant. - Frameworks conform to the home culture.
	Host Culture	POLYCENTRIC DIVERGENCE - Two culture groups more ingroup comm. - Host culture is dominant. - Frameworks conform to the host culture	POLYCENTRIC ASSIMILATION - Home culture group has more outgroup comm, but the other does not. - Home culture is dominant. - Frameworks conform to the host culture
Plural Culture Organizations		PLURALISTIC SEPARATION - Two culture groups more ingroup comm. - Two cultures conflict. - Frameworks differ in two groups.	GEOCENTRIC CONVERGENCE - Two culture groups have more outgroup comm. - Two cultures coexist. - Frameworks differ in two groups, but they learn from each other.
Multicultural Organizations			MULTICULTURALISM - Two culture groups have balance in ingroup and outgroup comm. - Alternative culture exists. - Frameworks are integrated for organizational goals.

Frameworks tend to conform.

Frameworks differ in two groups.

Frameworks are Synthesized.

APPENDIX B

FIGURES

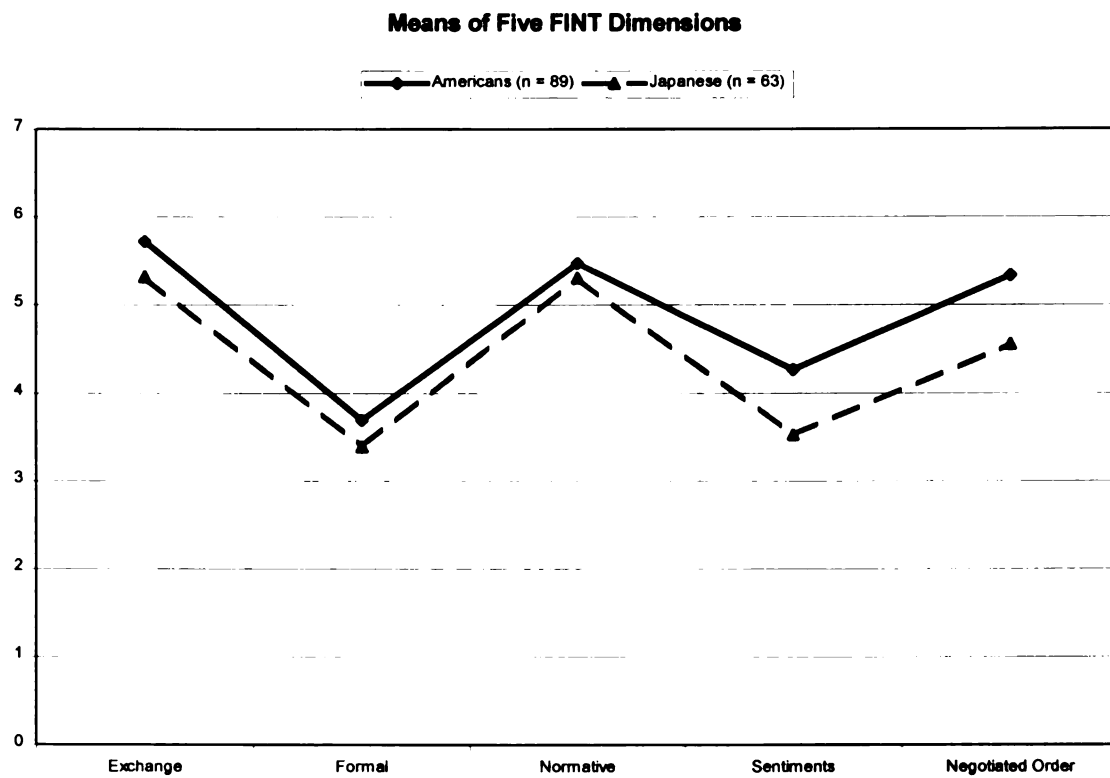


FIGURE 1

Means of Five FINT Dimensions for Americans and Japanese

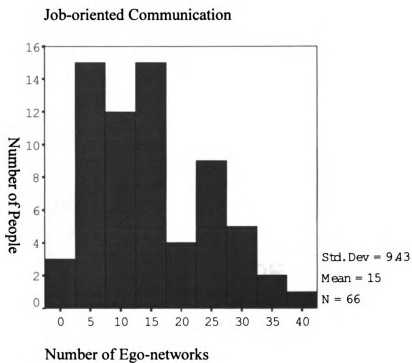


FIGURE 2

Histogram: Number of Ego-networks in Job-oriented Communication

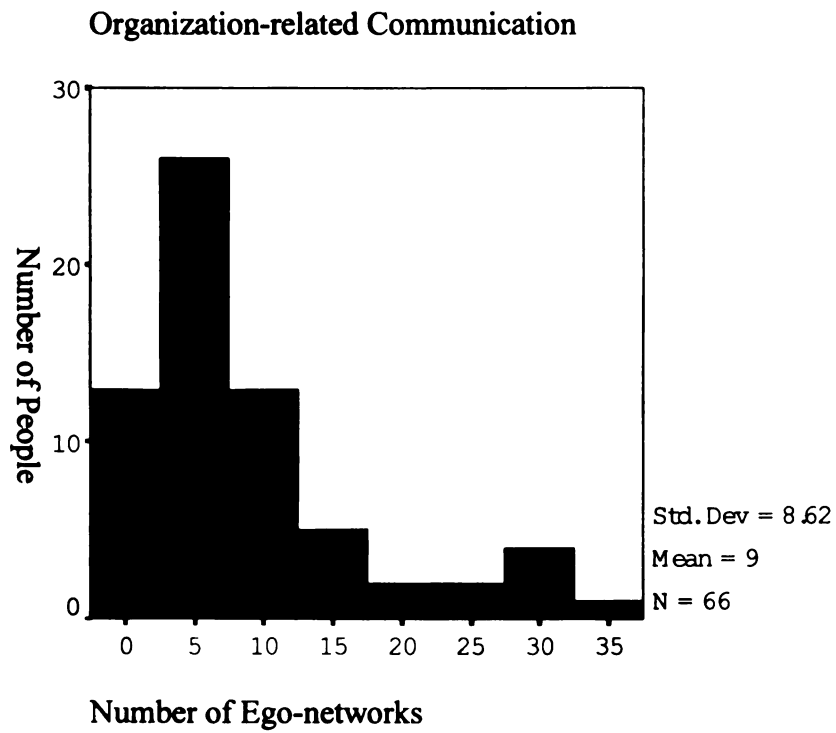


FIGURE 3

Histogram: Number of Ego-networks in Organization-related Communication

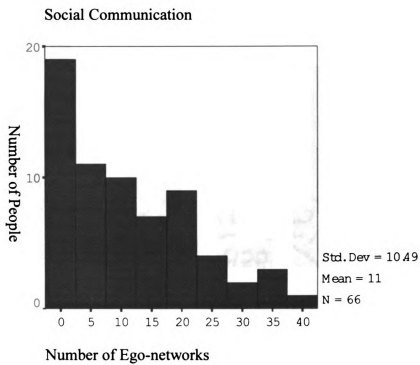
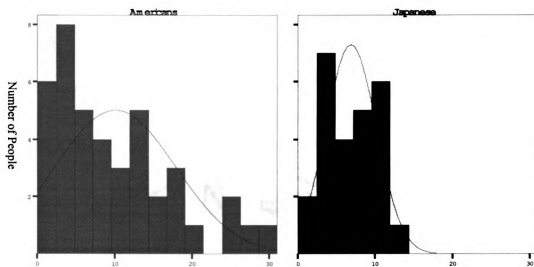


FIGURE 4

Histogram: Number of Ego-networks in Social Communication

Number of Ego-Networks to Ingroup Members



Number of Ego-Networks to Outgroup Members

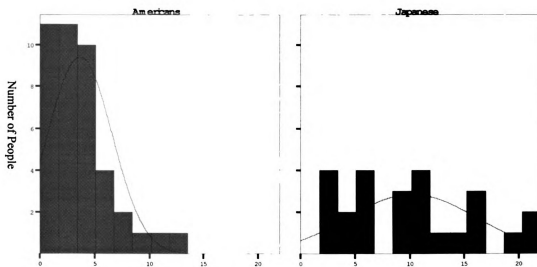
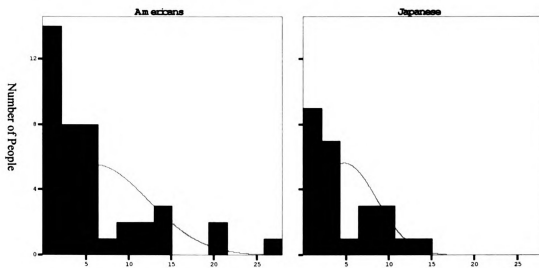


FIGURE 5

Histogram: Ingroup-Outgroup Communication in Job-oriented Communication

Number of Ego-Networks to Ingroup Members



Number of Ego-Networks to Outgroup Members

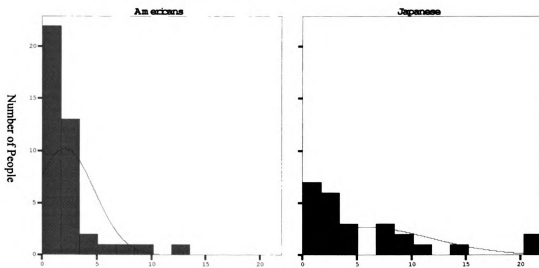
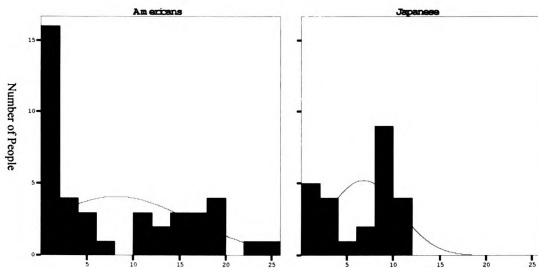


FIGURE 6

Histogram: Ingroup-Outgroup Communication in Organization-related Communication

Number of Ego-Networks to Ingroup Members



Number of Ego-Networks to Outgroup Members

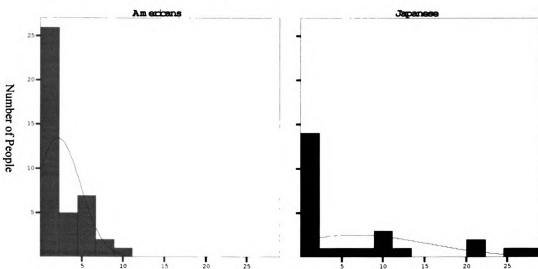


FIGURE 7

Histogram: Ingroup-Outgroup Communication in Social Communication

APPENDIX C

QUESTIONNAIRE

English Version and Japanese Version

A SURVEY ON COMMUNICATION AND VALUES

This survey seeks to explore communication and culture within an international organization. Your participation will provide very precious information for this study. This research is conducted solely for the purpose of academic research by a graduate student at Michigan State University working on his doctoral dissertation. Your responses will be used strictly for his research only. No personal information will be disclosed to anyone other than the researcher listed below. Your responses will be kept confidential from the company, and no part of your responses will be used to evaluate you in any aspect. A summary of the results will be made available to you at your request. The participation of this survey is voluntary, and you may refuse to answer certain questions. You indicate your voluntary agreement to participate by completing and returning this questionnaire with your name on the last page.

It will take approximately 15 to 20 minutes to complete this survey. After finishing it, please enclose it in the attached envelope and seal it for confidentiality. Then, **please return it to Mr. ABCD**. If you want to directly return it to the researcher, you can mail it to the researcher's address bellow. I would appreciate it if you complete this survey and returned it **by January 8, 1999**. Your participation is greatly appreciated. If you have any questions or concerns, please contact:

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Part A: Culture

Individuals and entire groups often think positively of specific beliefs, customs, and behaviors. When these positive feeling are strong, such things are said to be **valued**. An individual may have specific values, and so can a group or an entire organization if the people agree on the values. In this survey, we attempt to identify such shared values among the organizational members as well as your personal values with regard to some managerial perspectives.

What follow are many things that *might* be values in your organization (*Ube Machinery Inc.*) or that you *might* value personally. Please use the following scale to describe (1) the extent to which each of following possible values are operating and emphasized in *the organization as a whole* and (2) the extent to which *you value each item personally*. Please note that just because something might be valued by most of people who work in your organization does not mean that you will value it yourself. Please circle one number in each column for each item. On a seven-point scale, with 7 indicating '**highly valued**' and 1 indicating '**not valued at all**', please indicate which of the following items would be valued personally and in your organization as a whole.

	← 1 2 3 4 5 6 7 →	← 1 2 3 4 5 6 7 →	← 1 2 3 4 5 6 7 →	
Not Valued At All				Highly Valued
	<u>(1) In the organization as a Whole</u>		<u>(2) You Personally</u>	
1. Predictable outcomes (being confident about knowing what will happen if certain actions are taken)	--- 1 2 3 4 5 6 7		1 2 3 4 5 6 7	
2. Innovation and change	----- 1 2 3 4 5 6 7		1 2 3 4 5 6 7	
3. Participation and open discussion (through QC circles, suggestion systems, etc.)	- 1 2 3 4 5 6 7		1 2 3 4 5 6 7	
4. Outcome excellence and quality (the best outputs or results are more important than the process)	----- 1 2 3 4 5 6 7		1 2 3 4 5 6 7	
5. Employee concerns and ideas	----- 1 2 3 4 5 6 7		1 2 3 4 5 6 7	
6. Getting the job done	----- 1 2 3 4 5 6 7		1 2 3 4 5 6 7	
7. Controlling the work process (including schedule and information control)	1 2 3 4 5 6 7		1 2 3 4 5 6 7	
8. Creative problem solving (appreciation to various opinions to overcome some impasse)	----- 1 2 3 4 5 6 7		1 2 3 4 5 6 7	
9. Human relations, teamwork and cohesion	-- 1 2 3 4 5 6 7		1 2 3 4 5 6 7	

←————→
 Not Valued At All 1 2 3 4 5 6 7 Highly Valued

- | | <u>(1) In the Organization
as a Whole</u> | <u>(2) You Personally</u> |
|---|---|---------------------------|
| 10. Decentralization (where many people have a say in decision making) ----- | 1 2 3 4 5 6 7 | 1 2 3 4 5 6 7 |
| 11. Goal achievement ----- | 1 2 3 4 5 6 7 | 1 2 3 4 5 6 7 |
| 12. Order
(emphasize an organization structure or rules to make smooth operations) ----- | 1 2 3 4 5 6 7 | 1 2 3 4 5 6 7 |
| 13. Morale in the workplace
(respect trust and good relationships with your coworkers) ----- | 1 2 3 4 5 6 7 | 1 2 3 4 5 6 7 |
| 14. New Ideas ----- | 1 2 3 4 5 6 7 | 1 2 3 4 5 6 7 |
| 15. Stability and continuity
(jobs become routinized and smooth without interruption.) ----- | 1 2 3 4 5 6 7 | 1 2 3 4 5 6 7 |
| 16. Doing one's best ----- | 1 2 3 4 5 6 7 | 1 2 3 4 5 6 7 |

Part B: Communication

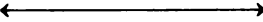
In part B, we are interested in determining why you communicate with other people within your organization (*Ube Machinery Inc.*). The next 20 statements describe some of the possible reasons and purposes *why you communicate with others*. On a seven-point scale, with 7 indicating **very likely** and 1 indicating **very unlikely**, please indicate which of the following statements would be likely reasons why you communicate with *others* at your company.

Very Unlikely ←————→
1 2 3 4 5 6 7 Very Likely

I COMMUNICATE WITH OTHERS AT THE ORGANIZATION

BECAUSE

- | | | |
|---|---------------|--|
| 1. they have something I need to solve a work related problem ----- | 1 2 3 4 5 6 7 | |
| 2. they can provide me with technical advice. ----- | 1 2 3 4 5 6 7 | |


 Very Unlikely

1	2	3	4	5	6	7
---	---	---	---	---	---	---

 Very Likely

I COMMUNICATE WITH OTHERS AT THE ORGANIZATION

BECAUSE

- | | | | | | | | |
|--|---|---|---|---|---|---|---|
| 3. I can help them solve a problem. ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4. we both get something of value from the interchange. ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 5. formal documents (e.g., job description sheet, etc.)
say I should communicate with them. ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6. my boss told me to. ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7. it is expected I will communicate with them. ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8. a work order required me to. ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9. they are linked to me in the organizational chart. ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. our relationship is important to fulfilling the company's mission. ---- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11. our relationship helps to maintain the company's integrity. ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12. this relationship contributes to the development of teamwork. ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 13. our relationship is important in accomplishing our job. ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 14. I have fun with them. ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 15. I like them personally. ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 16. we do things together outside of work. ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 17. <u>SO THAT</u> we can come to agreement about some action we should take.-1
7 | 1 | 2 | 3 | 4 | 5 | 6 | |
| 18. <u>So</u> we can decide what we will be doing in the future. ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 19. <u>So</u> we can come to agreement on an issue. ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 20. <u>SO THAT</u> we can decide on how future work on the job should go. --- | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Part C: Communication Networks

We are interested in your communication networks within your company (****) in terms of three content areas: job-related, organizational, and social. Please read the following instructions carefully, and list the names of the persons with whom you had communication contacts within your company and indicate their frequencies. There are about thirty blanks to list names and write down the frequencies in the following pages. If you need more blanks, please make a copy and add it to this form.

Communication Contacts

As this research focuses on social networks in your organization, we would like to know who is communicating to whom. Then, we would ask you to indicate with whom you have communication. Please write the full-names of all the people with whom you had a communication contact within Ube Machinery Inc. Please also write the section name or department name of the contact person.

- * Your contacts include not only face-to-face communication but also telephone and E-mail communication.

Frequencies

Please think about how often you had communication contacts in each of the content areas with this person, and indicate approximately how many times you had contacts in a week, i.e. the number of times per week. Please write down the number of frequency in terms of three content areas that will be explained below. Since the research focuses on frequencies greater than one time a week, if you have fewer contacts than one time a week, please write "less than one."

Content Areas: We would like you to report your contacts separately in their respective columns for these distinct areas;

(1) Job-related Area: Technical, performance, and other information directly relevant to your current jobs.

- Examples
- Technical advice and support, job orders, and a performance feedback on your jobs.
 - Advice and information to solve a work-related problem.
 - Substantial help, support, or cooperation you have enlisted to make a decision with regard to your current job.
 - Meeting, discussions, and negotiations with your partner or project members.

(2) Organizational Area: Information regarding the organization, *NOT* directly related to your current jobs.

- Examples
- Information with regard to organizational norms and rules, such as work ethic, morale, and work behavior.
 - Current and/or future state in the organization (e.g., financial state, business environment, organizational problems and conflicts, corporate strategy and mission, long-term goals, etc).
 - Important sources of advice when you have problems on personnel issues, such as, promotion, professional growth, career development, wages, benefits, vacation schedule, absenteeism, overtime, and so on.

(3) Social Area: Informal social activities and conversational topics regardless of your current jobs.

- Examples
- Non-work related issues, such as your hobbies, recent news, movies, books, computer, and gossip.
 - Informal social activities, such as going out to lunch, dinner, drinks, and playing golf together with coworkers.
 - Personal visits, and other social activities.

[EXAMPLES for HOW TO FILL OUT]

- You approach Mr. Kiyomiya, a technical supervisor, to get advice almost everyday. It means that you have contacts with him more than five times a week. Then, you write his names and department name and indicate 'five' in the column of 'Job-relate' in 'Frequencies.'
- You have substantial helps from Mr. Bond to solve mechanical problems approximately twice a week (Job-related area in Frequencies), and you sometimes discuss the future organization and its strategy with him once a week (Organizational area). In addition, you have a good relationship as a friend, and you go to play a golf game with him once a week (Social area).
- You have talked to Mr. Smith to discuss your career issues (organizational area). He is a good adviser, and you have informal but important meetings with him a couple of times a month. You write his name, his section name, and "less than 1" in the frequency column.

Communication Contacts		Frequencies (per week)	
Name	Section / Department	Job-related	Social
<i>Toru Kiyomiya</i>	<i>Quality Control</i>	<i>5</i>	
<i>James A. Bond</i>	<i>Maintenance</i>	<i>2</i>	<i>1</i>
<i>Adam Smith</i>	<i>Human Resources</i>	<i>Less than 1</i>	

[YOUR COMMUNICATION CONTACTS within *** COMPANY NAME ***]

Communication Contacts		Frequencies (per week)	
Name	Section / Department	Job-related	Social

[YOUR COMMUNICATION CONTACTS within * COMPANY NAME ***]-continue-**

[illegible]

Background Questions

Please fill in the blanks and circle the appropriate numbers.

Company Name: *** COMPANY NAME ***

Your Name: _____ **Sex:** 1. Female 2. Male

Your Position in the Company: _____

Years of Service in UBE MACHINERY: _____ years

Language that you can speak fluently:

Ethnicity: Please circle the number which best describes your cultural background.

- | | | | |
|---------------------|-------------------|---------------------------------|----------------------|
| 1. African American | 2. Asian American | 3. Caucasian American | 4. Hispanic American |
| 5. Native American | 6. Japanese | 7. Other (please specify) _____ | |

Thank you very much for your cooperation.

社内コミュニケーションと価値観に関するアンケート

このアンケート調査は、皆さんが日頃会社の中でどの様に同僚や上司と接しているか、また会社やグループの中での共通する組織の価値観が存在するかを研究目的とします。とくに今回は国際組織に焦点をあて、その特徴を発見するために、皆様のお答えがたいへん貴重な資料となります。本アンケートは博士論文に必要な不可欠な研究であり、あくまでも学術的研究のため皆様に御協力をお願いしております。したがって、一人一人のお答えはこの研究目的にのみ使われ、個人情報や研究者以外に取り扱われることは決してありません。また個人のアンケート結果は会社とは無関係であり、社内の査定などに使われることが一切ないことを、お約束申し上げます。本アンケートへの参加はあくまでも自由意志であり、特定の質問項目に答えないことも、一人一人の自由裁量です。アンケートの最終ページにお名前を記入いただいた上、記入したアンケートを提出いただいたことをもって、本調査へのご協力に合意されたこととさせていただきます。なお、調査結果にご関心がありましたら、要約の形でご報告申し上げます。

このアンケートは大きく3つのパートに分かれ、記入にかかる時間は約15~20分ほどです。すべてのパートを終了した後、本アンケートを添付の封筒に入れ封印し、ABCDさんまでご返却下さい。また研究者に直接返送を希望する際は、以下の住所までお送り下さい。1999年1月15日までにアンケートへの記入と返却を完了いただきたいと存じます。

ご多忙の折誠に恐縮ですが、どうぞ御協力の程をよろしくお願い申し上げます。
なお、ご質問・お問い合わせは以下までご連絡下さい。

清宮 徹

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KIYOMIYA, TORU

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パート A： 組織の価値観

人々やグループ全体は、しばしばある特定の信念や習慣、行動について肯定的（積極的）に考えます。このような肯定的感情が強いとき、そのような事柄に対し「価値を認める／尊重している」と言えます。この価値観は個人特有のものでもあります。特定の集団の中である共通した価値観を尊重することもあります。このような組織的な価値観を発見することが、この研究の主なねらいです。

以下は、あなたが個人的に、あるいはあなたの会社（XYZ）として、価値を認め尊重する可能性があると思われる項目です。つまり次のそれぞれの項目は、(1)会社という組織全体として価値を認めるかもしれませんが、(2)あなたが個人的に価値を認めるかもしれません。これは、組織の他の人々が尊重している価値観が、必ずしもあなたが個人的に尊重しているものと一致しているとは限らないからです。そこでそれぞれの項目に対し、(1)組織として尊重している価値観と(2)個人的価値観の2つの欄について、7段階評価の中から該当する数字に丸を付けて下さい。7は「非常に尊重している」、1は「まったく尊重しない」を意味します。

まったく尊重しない 1 2 3 4 5 6 7 非常に尊重している

(1) 組織全体として (2) あなた個人にとって

- | | | | | | | | | | | | | | | |
|--|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. 予測可能な結果
(ある行動がどんな結果をもたらすか
あらかじめ見通せること) ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2. 企業の革新と変革 ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3. 経営への参加と開かれた議論
(QCサークルや提案制度などを通して
積極的に経営議論に参加すること) --- | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4. 優れた製品・業績と質の高さ
(最良の結果は過程などにまして
より重要である) ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 5. 従業員の考えや関心事 ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6. 仕事を最後まで完了すること ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7. 仕事の過程を管理すること
(情報やスケジュールの管理を含む) --- | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8. 創造的問題解決
(規則にしばられず、自由な発想から
生まれた多様な意見を尊重する) ---- | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9. 人間関係、チームワーク、団結力 ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. 権限の分散化(職場の多くの人々が
意志決定の際に発言権がある) ----- | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

まったく当てはまらない

1	2	3	4	5	6	7
---	---	---	---	---	---	---

 非常によく当てはまる

会社において私が他の人とコミュニケーションを持つのは、...

6. 上司がそう言うから。----- 1 2 3 4 5 6 7
7. そうすることを期待されているから。----- 1 2 3 4 5 6 7
8. 仕事上の命令だから。----- 1 2 3 4 5 6 7
9. 組織図の上で相手と結びついているから。----- 1 2 3 4 5 6 7
10. 社の任務を遂行するために大切だから。----- 1 2 3 4 5 6 7
11. 社内での結び付きを維持する上で重要だから。----- 1 2 3 4 5 6 7
12. チームワークの開発に役立つから。----- 1 2 3 4 5 6 7
13. 職務遂行上重要だから。----- 1 2 3 4 5 6 7
14. 楽しいから。----- 1 2 3 4 5 6 7
15. 個人的に好きだから。----- 1 2 3 4 5 6 7
16. 仕事以外でも付き合いがあるから。----- 1 2 3 4 5 6 7
17. すべき行動について相手と私が最終的に合意するため。----- 1 2 3 4 5 6 7
18. 将来に共同ですべきことを相手と私が決めるため。----- 1 2 3 4 5 6 7
19. 交渉事項や討議事項について相手と私が最終的に合意するため。----- 1 2 3 4 5 6 7
20. 相手と私が将来の仕事についてどう進むべきか決めるために。----- 1 2 3 4 5 6 7

パート C: コミュニケーション・ネットワーク

ここでは企業におけるコミュニケーションのネットワーク構造を調査するため、3つの観点から（仕事上、組織上、および社交上）あなたの会社内での付き合いについてお伺いします。以下の指示をよくお読みの上、具体例にしたがって、あなたが交流（コミュニケーション）を持った人のお名前と、その回数や頻度の欄に数字で記入下さい。以下のページにはこれらを書き込む約30の空欄があります。もし、欄が足りない場合は、お手数ですがコピーしてお使い下さい。

コミュニケーションを持った人：名前と所属

この調査ではみなさんのコミュニケーションのネットワークを調べるため、誰が誰と交流（コミュニケーション）を持ったかをお聞きしたいです。思い出せる限りで結構です。あなたが最近社内（XYZ）でコミュニケーションを持った人の名前を、フルネームでお書き下さい。また、その方の所属部署名もわかる限りでお書き下さい。（名前と所属の表記は、カタカナでも英語でも結構です。）

*ここにいるコミュニケーションとは、直接会って話すこと以外に、電話や電子メールでの交流も含めます。

頻度

あなたが書かれたコミュニケーションを持ったそれぞれの人に対し、1週間にどれくらいの回数でコミュニケーションを持ったか、その数を概算でお書き下さい。とくにどの様な内容でコンタクトを持ったのか、以下に説明する3つの領域に分けて記入下さい。たとえば、“仕事上”3回、“組織上”5回というように、コミュニケーションの内容別にその数をお書き下さい。本調査では週1回以上のコミュニケーションに焦点を当てているため、週1回以下の少ないものに関しては具体的な数字でなく、「1回以下」と記入して下さい。

コミュニケーションの内容

(1) **仕事上のコミュニケーション：今現在あなたが関わっている仕事に直接関係ある内容。**

- ・技術的なアドバイスや援助
- ・仕事の指示や命令
- ・仕事や結果の報告
- ・現在の仕事で直面している問題解決に必要な助言や情報
- ・実質的な援助や協力、応援（例えば、共同による生産、機械の補修、同行の営業、など）
- ・QCや他のプロジェクトチームにおけるミーティング、議論、交渉、など。

(2) **組織上のコミュニケーション：会社におけるあなたと組織に関する内容。ただし現在の仕事に直接関係のない内容。**

- ・会社のルールや価値規範に関する話題・トピック（例えば勤務態度、労働意欲など）
- ・組織における労務問題、人間関係に関する話題・トピック
- ・会社の現状や今後の展望について（例えば、経済状況、収益率、最長勤向、経営戦略や長期目標）
- ・あなたのキャリアについて（例えば、昇進、異動、トレーニングなど）

(3) **社交的なコミュニケーション：直接仕事に關係のないインフォーマルで社交的な内容。**

- ・近況、趣味、映画、本、コンピュータ、ゴルフなど仕事に一切関係ない話題・トピック
- ・社外交流（ゴルフ、食事、パーティーなど）
- ・家族上のお付き合い

□ 次ページの記入例をご参照の上、あなたがご自身のコミュニケーション・ネットワークをレポートして下さい。

[記入例]

- 私は技術的指導を受けるため、テクニカルサポートである Mr. Kiyomiya とほとんど毎日会っている。つまり、週 5 回以上の交流を持っているので、名前の欄に「Toru Kiyomiya」とフルネームを書き、所属の欄に彼の所属部署である「Quality Control」と書く。
- 私は頻度の欄に「5」と数字を書く。
- 私は機械が不調の時、補修管理のスペシャリストである Mr. Bond にしばしば実質的応援を受けている。このような機械故障に関する問題処理で、彼と週 2 回ほど会う。（したがって、彼の名前と部署名を書き、仕事上のコミュニケーションの欄に「2」と書く。）また自分の今の仕事に直接関係ないが、時折職場の人間関係や会社の経営方針について、週 1 回ぐらい話すことがある。（「組織上のコミュニケーションの欄に「1」と書く。）さらに社外ではたいへん良いゴルフ友達で、週 1 回ぐらいは一緒にプレーする。（「社会的コミュニケーションの欄に「1」と書く。）
- 人事上の問題や質問があるとき（キャリアアップのこと、給与や休暇について）私は人事部の Mr. Smith に相談する。彼は良きアドバイザーであり、月に 2・3 回相談する。（平均すると週 1 回以下であり、彼の名前と部署名を書き、「組織上のコミュニケーション」の欄に「1 以下」と書く。）

コミュニケーションを持った人		頻度（1週間あたりの回数）		
名前	所属	仕事上のコミュニケーション	組織上のコミュニケーション	社会的コミュニケーション
Toru Kiyomiya	Quality Control	5		
James A. Bond	Maintenance	2	1	1
Adam Smith	Human Resources		1 以下	

[XYZ におけるあなたの社内コミュニケーション]

【A12】
コミュニケーションを持った人

コミュニケーションを持った人		頻度（1週間あたりの回数）		
名前	所属	仕事上のコミュニケーション	組織上のコミュニケーション	社会的コミュニケーション

基本のご質問

該当するところには丸を、また空欄には当てはまる言葉をお書き込み下さい。

お名前： _____ 役 職： _____

X Y Z での勤続年数： _____ 年 性別： 男 ・ 女

あなたが自由に使える言語（日本語以外で）：

＜日本人以外の方で、日本語版のアンケートに記入された方のみ＞

あなたの文化的背景として、最も適当と考える民族性は： _____

アンケートへのご協力、誠にありがとうございました。心より御礼申し上げます。

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