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Management and training across cultures. The importance of nonverbal communication strategies: A case study

Potoker, Elaine S., Ph.D.
The Ohio State University, 1994

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MANAGEMENT AND TRAINING ACROSS CULTURES: THE IMPORTANCE OF NONVERBAL COMMUNICATION STRATEGIES--A CASE STUDY

DISSERTATION

Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy in the Graduate School of the Ohio State University

by

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To creative management, "the turtle’s work," and most of all, to life.
ACKNOWLEDGEMENTS

As is the brush stroke of the painter who creates landscapes from sensations, thus was the effect of the insight and encouragement I received from Dr. Erika Bourguignon throughout this research endeavor. Indeed, I am most grateful; her guidance and questioning helped me to articulate seemingly disparate and unconscious patterns of thought into written discourse. Special thanks as well go to Dr. Gene Gilliom and Dr. Steve Miller of my dissertation committee. The support of all three individuals for this somewhat non-traditional student and writer is sincerely appreciated.

Additionally, I am grateful for the many excellent resources that were available to me at The Ohio State University. As examples: the Dept. of Anthropology and the input of Dr. Richard Moore; the excellent qualitative research series from the Department of Educational Policy and Leadership and particularly Dr. Douglas Macbeth and Dr. Patti Lather; and all those wonderful and patient librarians who guided me through the technology of information maze.
Other significant and appreciated energizers to the "turtle's work" evolved from my graduate research appointment funded through the Comparative and International Education Society. I am particularly grateful for the dialogue I enjoyed with memorable writers and inquirers such as Dr. Elaine Gerbert of East Asian Languages and Cultures at the University of Kansas.

Lastly, but equally as valuable, thanks to (C), (AM), (DH), (SL) and others who formally and informally facilitated my research and continuous improvement at the case study site.
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CHAPTER I
INTRODUCTION

It is generally recognized that the longevity of U. S. business and industry is increasingly dependent upon the ability to be effective and innovative in an international marketplace. As companies continue to globalize their business activities, cultural and language barriers pose formidable challenges to managers of the 90’s and beyond for many reasons: e.g., a) managers are likely to have one or more employees, suppliers and/or customers with cultural backgrounds differing from their own; and, b) mobility of people and information resulting from technological advances complicate understanding due to differences of culture and language (The Japanese Management Association [JMA] Management News, 1991, p. 1). Therefore, creating and adapting training programs to meet the needs of people with different cultural backgrounds becomes critical not only as organizations grow beyond their own national borders, but also as they expand domestic operations across communities, states, and regions.
Research Objectives

The purpose of this study was to investigate how use of nonverbal communication strategies can be valuable to management and training and development efforts across cultures. Therefore, one research objective sought to discover whether there are certain identifiable characteristics of nonverbal communication (NVC) that have, potentially, universal value to training efforts in diverse cultural environments of business organizations. Another objective asked how nonverbal cues can be utilized as heuristic tools for the analysis of differences—i.e., how can we utilize nonverbal cues as vehicles to discover and understand cultural differences? The following discussion is limited to organizational settings of business and industry.

Several definitions of culture are required to frame this discussion. One is M. Matsumoto's definition illustrating the relationship and importance of nonverbal communication to culture. He equates culture to a "metacommunication system [where] not only [do] words have meaning, but everything else has meaning" (1988, p. 14). The "everything else" to which Matsumoto refers includes nonverbal communication (NVC)—i.e., use of facial expressions, body movement, spacial relationships, and visual cues. E. Bourguignon's definition of culture points
to the challenge involved in attempting to achieve understanding of culture and cultural differences (1979). Bourguignon also views culture as a system, equating it to a puzzle with many interlocking pieces. She argues that one can start anywhere, but in order to see the whole "thing," we will have worked through the entire puzzle (p. 5).¹ Two forms of NVC that are addressed in this study include the use of visual cues, and learning by observation—referred to as minarai in Japanese. A third form is the creation of what I call "learning landscapes," discussed in Chapters IV (Findings), and V (Implications of Study and Recommendations for Further Study). These three illustrations of NVC are not the only types that are applicable to organizational contexts. Although others may be applicable, an attempt was made to limit the scope of this study.

The research objectives (above) were stimulated primarily from the Literature Review and the gaps found therein. Those gaps are described in the "Need for Study" that follows. The case study afforded additional support to the body of literature specific to utilization of NVC strategies in training design.

¹The idea of "discovering" culture recalls the work of E. Sapir. Sapir is remembered as describing culture as something that is "gradually, gropingly discovered" (Spier et. al., 1941, p. 282).
Need for Study

The future depends upon man's transcending the limit of individual cultures. To do so, however, he must first recognize and accept the multiple hidden dimensions of the nonverbal side of life. (Hall, 1976, p. 2).

The relationship between culture and experience and culture and language is discussed in the Chapter II Review of the Literature. It clearly illustrates how and why language differences can be potential obstacles to understanding; additionally, it shows that language is not just an incidental means of reflection or of solving specific problems of communication (Sapir, 1929). E. Hall argued that in the world of human beings, nothing happens that is not deeply influenced by linguistic forms (1976, p. 27). Individuals hear and experience as they do because the language habits of their community predispose certain choices of interpretation (Sapir, 1929, p. 162). Additionally, generalized expressions, conceptualizations, and words may not even exist in language if the mode of life of a particular culture does not require them (Hallowell, 1955). Therefore, when individuals of different cultures

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2Throughout this discussion, the term "language" refers to the expression of thoughts and feelings through verbal or written communication. The term "discourse" is also used to refer to communication, whether oral or written. Verbal language or discourse refers to communication via the use of words and articulate speech.
meet, the result is "a complex fabric of differences in linguistic expressions compounded by the deeper conflicts in patterns of perception and systems of logic" (Kunihiro, 1976, p. 267).

Herein lies a major need for this study: i.e., the fact that training addressing issues of cultural diversity, e.g. --diversity training, cross-cultural training, conflict resolution training-- as currently practiced-- is highly reliant on verbal and written language.³ In the training and development (T&D) literature, R. Noe & J. Ford (1992) mention the "need to begin the process of identifying key... aspects of verbal and nonverbal communications [emphasis added] that are important for success in dealing with a highly diverse workforce" (p. 360). If training programs are solely language-based-- given situations of diverse cultures and mobility of peoples-- there may be considerable barriers to realizing training objectives. This study suggests that NVC be viewed as what E. Hall calls an "extension of man" that enhances the functioning of an organism (1976, p. 31).

An example of reliance upon verbal language for transmission of ideas and communication of patterns of

³"Training" (also "training methods") refer(s) to planned learning experiences, approaches, and/or procedures designed to help groups or individuals improve, acquire (and/or recognize the need for) skills, attitudes and knowledge required for specific activities or functions in an organizational setting or settings.
behavior is seen in the recent literature specific to organizational change. This literature emphasizes that change begins with identification of a need (Imai, 1986); subsequently, "conversations" are the means to reach common understanding, establish networks with production partners, and set performance measures of satisfaction (Pascarella, 1987; Ford, 1992). Obviously, "conversations" rely on verbal discourse. Additionally, while there is an abundance of literature related to managing change, coping with change, and the impact of change in organizations, the literature is not extensive respective to producing change in organizations. Use of NVC appears useful to facilitate participation of all production partners in the change process.

The counseling literature specific to conflict resolution emphasizes use of scripts--i.e., use of written expression to help clarify the situation and define needs. The DESC (describe, express, specify and ["spell out"] consequences) strategy, as an example, is a scripting technique, whereby individuals write out what has happened and their responses, and then rehearse and discuss scripts as part of the conflict resolution process (Bower & Bower, 1991). Scripting and rehearsals as a conflict resolution strategy pose several problems cross-culturally: a) They generally do not address cultural orientations to group and individual performance that might inhibit willingness to
participate; and, b) scripting techniques do not take into consideration linguistic barriers that may interfere with intercultural communication.

A further need for this study is derived from literature specific to (adult) learning theory and learning styles. It is hypothesized across several disciplines (e.g. educational psychology, human factors, and T&D) that individuals interact effectively with their environment by organizing knowledge into meaningful patterns stored in memory. These knowledge structures are called schemata, or mental models. "Mental modeling" is regarded as key to processing of information. Therefore, it is argued that instructional design should include an explicit conceptual model of material to be trained through "advance organizers," or "scaffolding" to incorporate and retain targeted material (J. Cannon-Bowers and S. Tannenbaum, 1991, p. 287). According to W. Howell and N. Cooke (1989): "An organizer is essentially a verbal, quantitative, graphic, conceptual, or other type of cue that identifies the present knowledge to which the new material relates. Presented in advance of learning, it promotes understanding and long-term memory..." (p. 169-170). Yet, these so-called "conceptual"

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4See Philips (1972) for situational examples.

5Also see D. Ausubel (1960) for discussion of "anchorage" of ideas and use of "advance organizers" as important cognitive structure variables affecting learning and retention.
models are generally highly language-dependent—i.e., they are outlines or overviews of information comprised of words and written statements. Another problem is that studies involving use of advance organizers generally do not reflect the complex cognitive processing that is characteristic of today's workplace environment (Goldstein and Gilliam, 1990) as they involve short-term procedural-type job tasks. Additionally, many are linear/path model oriented, and I (and others) maintain that we do not necessarily learn in lines. This is why I devote attention to creating visual schemata that I refer to as "learning landscapes," discussed later in this study. I anticipate, therefore, that this research will build on literature involving mental modeling and cognitive mapping.

I find no literature specific to one culture vs. another's use of particular training "techniques." There is, however, extensive literature as regards management styles. Comparisons between U. S. and Japanese styles abound. Nevertheless, it is difficult to determine if "styles" of management are as distinctive as some writers would lead us to believe, or if it is really the context—i.e., where management takes place—that determines particular styles and even convergence of styles (Dicle, 1967).

6For example, see D. Lee (1950).

7See Chapter III (Methodology) and discussion of "grounded theory" (Glaser and Strauss, 1967).
In the T&D literature, cross-cultural diversity and diversity training are addressed as two completely separate issues (Noe & Ford, 1992). I will show how use of NVC as a heuristic tool of analysis of "culturally constituted behavioral environments" (Hallowell, 1955) can bridge both areas.

In the global education literature, R. Hanvey (1975) is frequently referenced—especially his discussion of the importance of developing "perspectives consciousness" in young people during the course of their formal and informal education (p. 83-86). He mentions the "transspection" process as key to understanding the world views of others (p.93). Transspection was discussed by M. Maruyama at a Cultural Futurology Symposium of the national meeting of the American Anthropology Association in 1970. It involves placing oneself in the mind and the contextual experience of the foreign culture. Yet, recalling the barriers that language poses to understanding across cultures, Hanvey's argument begs the question: "how do we access those differences--simply by talking about them?" Herein lies

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The author states that attention to Japanese managerial practices was notable after Japanese general trading companies began to dominate world markets. According to Dicle new cultures and environments influence the dominance of local management practices in Japanese companies.
another need for study. I am suggesting other vehicles of communication (—i.e., NVC) to make visible what F. Erickson calls the "invisibility of everyday life" (1986, p. 121). Alternatively stated, given the limitations of verbal and written communication, I am urging utilization of NVC strategies as "assists" to understanding in cross-cultural interactions.

**Background to Case Study**

During January through March of 1992 I took a course entitled, "The Socio-Cultural Aspects of Doing Business with the Japanese." One of the course requirements was a research paper. I formulated a topic based upon my professional experience—i.e., prior to enrollment in a Ph.D. program I had been in international business for over twelve years. During that time I had numerous opportunities to observe Japanese managers in international business exchanges. I was always impressed with their keen attention to utilization of charts, graphs, and cartoons as key vehicles for grounding of information. Listening and observation characterize many human interactions in business settings. I was fascinated by the fact that observations

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Business exchanges refer to any activities (—e.g., financing, negotiation of terms of sale, transfer of technology, etc.) involving the production and/or rendering of goods and services to the public.
and visits by Japanese managers always seem to occur in
groups. I often reflected on how advantageous group visits
must be as a way to reconstruct an event or events from
multiple visual perspectives. As Japanese industry has been
known to seek labor in other countries due to labor
shortages (Awanchara, 1990; Hatakeyama, 1992, p.2; Yamamoto,
1991, p. 2), it appeared a review of the literature might
identify techniques they have utilized in management and
training development. If there were such a phenomenon as a
"Japanese perspective" to training, it certainly the lessons
to be learned might also be useful given the reported number
of Japanese acquisitions and investments in the United
States over the past decade (Morgan, 1991)."

Within the context (and requirements) of that course, I
decided to investigate, "Elements of Japanese Nonverbal

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10 A review of the business and related literature did
not support the notion of a "Japanese perspective" to
training. Nor did it necessarily suggest that the Japanese
have any special advantage in dealing with cultural
differences in organizational settings. The characterizing
and predominant view of the Japanese is their devotion to
preservation of their culture and uniqueness (embodied in
Nijonjinron), rather than a tendency toward acceptance of
foreigners: Kunihiro argues that while peoples of other
countries were more accustomed to intercultural contact,
intercultural encounters for the Japanese were far too
infrequent to enable them to develop a general understanding
of what "culture" is (1978, p.268). This may explain the
dedication (by the Japanese firm described in case study) to
creating what I call a "supra-corporate culture" (described
in Chapters IV and V), and to "continuous improvement" (i.e.
kaizen) of all employees.

11 See also S. Tatsuno (1990) and A. Freedman (1982) for
information regarding Japanese acquisitions and investments
in the U. S. and elsewhere.
Communication: Implications to Management and Training Across Cultures. I was already aware of Edward Hall’s discussions of high context vs. low context cultures (1969, 1976). I had the opportunity to use the Fishbone Diagram (described in Chapter II) in business settings. I researched the origin of the diagram in the literature (Ishikawa, 1985). I became very interested in references to nonverbal communication and learning through additional observation and review of the literature (Barnlund, 1989, and Dalby, 1985, in particular). The characteristic interactive relationship of coursework, research and fieldwork, and the nature of qualitative research as an evolutionary process are discussed throughout this study. However, coursework, and research and professional experience, in particular, motivated me to locate an organizational site for a possible case study.

Site Selection and Negotiation of Access

It appeared it might be valuable to visit a Japanese-owned firm to explore how and if nonverbal communication was a factor in training and development. A colleague of mine at The Ohio State University (OSU) referred me to friend who was a coordinator of Division A at a nearby Japanese-owned

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12High context and low context cultures are discussed further in Chapter II.
manufacturing facility. That individual granted me an interview, and also arranged an interview with a management level person at their Division B.

Gaining access was very easy. I presented myself as a business professional who was doing a research project in the context of a course at OSU. That appeared to be an honest presentation of my person, as that is how I view myself. The individuals interviewed knew I was interested in exploring training techniques they used that were not primarily language-specific. I asked about visual cues, learning by observation, and other techniques that might come to mind. At that time, I had no agenda beyond wanting to satisfy a course requirement regarding a topic that interested me. I had just begun coursework for a Ph.D in Global Education, with satellite areas in International Business and Training and Development. The course professor (an anthropologist specializing in Japanese studies) and several (Ph.D) general examination committee members reviewed my work informally. They encouraged further exploratory research, and viewed the topic as potential for a dissertation. Subsequent to the initial interviews, I mentioned to a coordinator of Division A that I was considering developing the topic further, and asked how

Reference to Divisions A, B, and C reflect different job responsibilities within the firm. For reasons of confidentiality, terms that might suggest the identity of the organization, its structure or its employees are not provided.
management might regard my doing a presentation and/or writing on the subject. The coordinator indicated no objection, but requested that firm name be kept confidential if at all possible. Additionally, I decided to change abbreviations of names in the written transcriptions of interviews to protect the identity of the interviewees.

However, reentry to the site to do further exploratory research raised a number of issues involving "politics." February of 1992 was a time of a resurgence of "Japan-bashing." Despite Japanese ownership, this firm considered itself to be an American firm. Division A conveyed that image in the media along with facts to support it: e.g. citing that the majority of its employees were directly from the area, and reminding the public of the large investments the company had made into the region. Based on tape transcripts, advice from my "panel of experts," and my review of the literature to date, I felt comfortable with the advisability to change the topic to, "The Importance of Nonverbal Communication Strategies in Managing Across Cultures."

Further analysis of the interview transcripts indicated that there were several other areas that could be

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14 Both politics and "ethics" are discussed further in Chapter III, and generally refer to issues that arise out of the researcher-other relationships (Glesne and Peshkin, 1992, pp. 109-125).

15 The "firm" refers to the individuals who were interviewed from middle and top management.
possibilities for further research. One involved the role of mentoring in international organizations. Another topic involved the use of the Fishbone Diagram (a subsection of the original course paper). Given the emerging nature of qualitative research (Bogdan & Biklen, 1992), along with realization that participant observation would likely not be granted at this firm due to reasons of confidentiality, I did further interviews for purposes of clarification and cross-checking of information. As an example, I explored how the firm understood terms such as "cultural diversity" and "globalization;" I also interviewed regarding the application of specific nonverbal communication strategies. I was able to gain reaccess to interview an executive vice-president on the subject of cultural diversity and globalization efforts, as well as additional interviews specific to use of the Fishbone Diagram. As I had anticipated, the firm's Division B indicated that "participant observation" would not be allowed due to reasons of confidentiality and time constraints involved with personnel. While the ability to do this would further enhance the findings of this study, I do not consider it to be an overriding limitation for several reasons: I feel that the data collected are sufficiently rich in description, trustworthy, and build upon theory.  

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16See Chapters III and IV for discussion of "trustworthiness" as it relates to qualitative research.
Furthermore, this kind of a limitation is consistent with the formality that often characterizes business organizations (Scott, 1965, pp. 263-264), and therefore should be recognized as a potential limiting factor "of doing business (i.e., fieldwork) with business."\textsuperscript{17}

\textsuperscript{17}Limitations of study are addressed in more detail Chapter III.
DEFINITION OF TERMS

**business:** Activities involving the production and/or exchange of goods, and/or the rendering of services to the public (Houston, 1990, ERIC Thesaurus). "Business" and "industry" are used interchangeably in this discussion.

**case study:** See qualitative research (below).

**communication:** The interchange of thoughts or opinions through shared symbols.

**globalization:** The efforts of business to expand their activities to markets outside of the United States. Chapters III and IV discuss variations in usage of this term.

**industry:** Enterprises of production or manufacturing that utilize relatively large amounts of labor and capital (Houston, 1990). Also see "business" (above).

**interview:** A purposeful conversation between two or more individuals. In qualitative research, "The general interview guide approach involves outlining a set of issues that are to be explored with each respondent before interviewing begins" (Patton, 1990, p. 280). (See Chapter
III for more detailed discussion.)

language: the expression of thoughts and feelings through verbal or written communication. The term "discourse" is also used to refer communication, whether oral or written. Verbal language or discourse refers to communication via the use of words and articulate speech.

management: Planning, organizing, directing (leading) and controlling human or material resources to accomplish specific goals and objectives.

nonverbal communication (NVC): (See "communication" above) Communication other than oral and written discourse: e.g., visual cues and spatial relationships. Chapter II discusses the scope of this term in more detail. "NVC Strategies" are nonverbal communication skills utilized in managing and planning. See also, "strategy."

organization: A structured social system consisting of groups and individuals working together to attain a common goals (Greenberg & Baron, 1993, p.8).

organizational culture: those shared values and norms that differentiates one organization from another. Shared values and norms define "'what is important around here.' They
provide direction, meaning, and energy for organizational members as they pursue organizational success" (Higgins, 1991, p. 387). "Organizational culture" is used interchangeably with "organizational philosophy" and "corporate culture." Alternatively stated, "corporate culture" refers to the pattern of assumptions and the organizational philosophy that drives a business when dealing with its internal and external environments.

**Qualitative research:** Research that focuses upon context--i.e., where data tends to be collected in the field as opposed to laboratories or other researcher-controlled sites; the researcher generally frequents places in which events naturally occur (Bogden & Biklen, 1992, p. 3). The term "case study" refers to an examination of one (organizational) setting. See Chapter III for a detailed discussion.


**Training (also training methods and training design):** Planned learning experiences, approaches, and/or procedures designed to help groups or individuals improve, acquire (and/or recognize the need for) skills, attitudes and knowledge required for specific activities or functions in
training system variables: "Interacting and integrated subsystems" of the workplace (Tracey, 1984, p. 204). They include, but are not limited to, contextual characteristics—e.g., the instructors, the trainees, the nature of the organization and its goals, and the organization's external environments.
CHAPTER II
REVIEW OF THE LITERATURE

Culture and Experience

Culture...is not 'out there' to be found... It is not an object (Zaharlick & Green, 1991, p. 20).

Human culture is not something to be caged for display, put on a slide for inspection, read from an instrument, or hung on a wall for viewing (Van Maanen, 1988, pp. 3-4.)

In Chapter I, two definitions of culture are provided: M. Matsumoto's (1988) illustrates that verbal expression is but one component of the entire system of interlocking pieces of culture (as described by E. Bourguignon). Nevertheless, still another is required in order to frame this discussion: The primary definition of culture that informs this research endeavor is derived from A. I. Hallowell's (1955) Culture and Experience. Hallowell argued that it was "both preferable and clarifying for us to speak of the environment" [in which the individual lives]" as a 'culturally constituted behavioral environment,' rather than to say that man lives in a 'social' or 'cultural' environment, without further analysis" (p. 87). "The
concept of behavioral environment must be clearly distinguished from a concept of environment construed as being 'external' to the individual, with properties that are definable independently of the selectively determined responses that the socialization process in man always imposes" (p. 86). In other words, to consider only a social or cultural environment may imply that either is external to the individual; not so, according to Hallowell.

The context in which the individual evolves and adapts as a (inseparable) biological and psychosocial unit affects his/her interpretation of the environment. Plants, animals, space, time, as only a few examples, all acquire meaning according to context. Context influences how the individual views the world from the time he or she is born. As example, if I am a member of a high-tech., computerized society, my view of the natural world may be far different than that of the mestizo Quiché people of Guatemala, the Ojibwa of Manitoba, Canada, or the Amish of Lancaster, Pennsylvania. Alternatively, if I am a member of a non-hunting and fishing society (e.g., a high-tech. computerized society), plants and animals are likely to be regarded as part of the natural world, separate from my daily existence, and subject to society's control. To hear of individuals such as the Ojibwa who regard animals as "beings"--some having great power to determine one's fate, may seem "weird" to the so-called "jet set." Yet, if a society's
existence/survival has depended upon its relationship with the so-called "natural world," the Ojibwa point of view appears perfectly logical. In a work setting (whether overseas or in the U.S.) what may be weird or "novelty" to one person, has perfect logic to others.

All of the aforementioned views of culture (i.e., Matsumoto's, Bourguignon's, and Hallowell's) are integral to its understanding, and are incorporated into the Figure 1 illustration, "Culture and Experience." Each definition is necessary but not sufficient to paint its complexity. Perhaps in this sense, one picture (or visual cue) may be worth 1,000 words: The "culturally constituted behavioral environment" of the individual is graphically represented (in the background) as a topographical map without boundaries. That environment and the socialization process give rise to the puzzle pieces that comprise the complexity of culture.

Indeed, the interrelationship of culture to experience has two very important implications to management--defined here as planning, organizing, leading and controlling human and material resources to accomplish specific goals and objectives. According to J. Higgins, the primary function of a manager is to "creatively solve problems and/or facilitate the creative problem-solving efforts of others" (1991, viii). Therefore, in order to do so--recalling the words of Hallowell in the anthropological literature--it is
particularly useful to understand how and why peoples attach value to their resources—i.e., land, labor, capital—in certain ways, in order to avoid misunderstandings that can lead to conflict. Perceptions of time, development of material culture, punishment, as only a few examples, are not represented in the same way across cultures. Second, in today's complex workplace environment, managers must recognize that culture is not "available" for discovery, for it is neither static nor unidimensional; rather, it is, as Sapir suggested, "gropingly discovered." Management and training development efforts must guard against "reductionism" (i.e., simplification of issues involving cultural diversity) that might lead to decisions causing local, regional or international misunderstandings. Hall (1976) points to the importance of cultural insight that "springs from within" rather than is imposed upon people; he argues, "there many roads to the truth and no culture has a corner on the path or is better equipped than others to search for it" (p.6). Indeed, psychiatrists and psychologists generally support that aggression is an outgrowth of feelings of powerlessness and lack of self-affirmation.

See also the Global Education section specific to discussion of "perspectives consciousness" and R. Hanvey (1975); also see R. Shweder (1990). Shweder refers to the "intentional worlds" of others in an essay devoted to the subject of cultural psychology. While he makes no specific reference to the "culturally constituted behavioral environment" described by Hallowell, Shweder appears to be saying the same thing—although perhaps somewhat pallidly
Culture and Language

One day that we just finished our math test, and then I met the teacher in the elevator. And the teacher asked, you know, I told him about, ohh, I feel so sorry I did not do well in his math test, and then he asked me, 'how come?'. And I was soo confused. I didn’t know 'how come' means, cause I thought, you know, 'how come?' is: 'how you are coming here'? (1993, personal fieldnotes [unpublished] of interview with [anonymous] computer programmer, Taiwanese).

The linguistic literature--particularly the writings of E. Sapir and B. Whorf, and the anthropological literature provide considerable insight into issues of cultural diversity. Both argue that language differences can be potential obstacles to understanding. It is through language that we construct our social reality; and clearly, no two languages do it in quite the same way (Sapir, 1929, p. 162; F. Boas, 1911). Different cultures are outgrowths of distinct worlds—not the same worlds with different labels upon them. In a speech before the American Anthropological Association in 1911, Sapir read, "it is the vocabulary of a language that most clearly reflects the physical and social environment of its speakers. The complete vocabulary of a language may indeed be looked upon as a complex inventory of all the ideas, interests, and...

compared to the historical/evolutionary perspective provided by Hallowell. Shweder argues that, "...no sociocultural environment exists or has identity independent of the way human beings seize meaning and resources from it" (p. 2).
occupations that take up the attention of the community..." (Language and Environment in Mandelbaum, 1941, pp. 90-91).

Sapir emphasized, however, that language not be (naively) regarded as merely a systematic inventory of items that may seem relevant to the individual (1931). As the individual evolves and adapts, language also records (emphasis added) experience. In this sense, each language becomes an elaborate conceptual system, and each is likely to be different from others in some respect as regards fundamental concepts and orientations to the world. Indeed, the orientations inherent in language as an outgrowth of culture, experience, and the socialization process are cited as reasons certain groups may attend or fail to attend to entirely different things in nature (Hall, 1976; Philips, 1972). Unique patterns of cognition, perception, and logic embodied in language and mode of language usage are considered underlying reasons for many difficulties in cross-cultural encounters.

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20This is central to the idea of what became known as the "Sapir-Whorf Hypothesis." Additionally, language defines habitual modes of experience into categories specific to gender, number, tense (and time), etc. See also H. Hoijer (1954).

21See, as example, Kunihiro (1976) who states, "I am especially interested in cognition, perception and logic, for I believe that difficulty in intercultural communication is closely related to those mental processes" (p. 270).
The interconnections drawn between culture, language and experience are the contributions that Benjamin Whorf best remembered of his mentor, Edward Sapir. Prior to entering the field of linguistics, Whorf worked for a fire insurance company. His job was to analyze reports relating to causes of fires and explosions. Indeed, Whorf's writings are of particular interest to this study for several reasons: a) His perspective regarding the influence of language in human interactions evolved out of his work in an organizational setting; and, b) They point to the need for dialogue across disciplines, discussed in Chapter V. Whorf's work experience motivated him to view language as a cue that might explain behavior having hazardous consequences. As example,

A tannery discharged waste water containing animal matter into an outdoor settling basin partly roofed with wood and partly open. This situation is one that ordinarily would be verbalized as 'pool of water.' A workman had occasion to light a blow-torch nearby, and threw his match into the water. But the decomposing waste matter was evolving gas under the wood cover, so that the setup was the reverse of 'watery.' An instant flare of flame ignited the woodwork, and the fire quickly spread into the adjoining room (Whorf, 1939, p.76.)

Whorf's major contribution to his field was to illustrate that concepts of space, time, and matter were in part conditioned by the structure of particular languages, and therefore, not viewed in the same way by the experience of

Neither Whorf nor Sapir's work appear to have been noticed in the T&D literature, discussed later on in study.
all individuals.

In reviewing the literatures mentioned heretofore, the work of Sapir and Whorf in particular pointed to the "limitations" language might pose in cross-cultural encounters. Additionally, their arguments were a reason to investigate other forms of communication that might assist in ameliorating the "shortfalls" of language. Generally speaking, the relationship between symbol and meaning (words and things) is strictly arbitrary anyway. What words represent is in a continual state of flux, and often not interpreted the same way even by individuals from the same culture. Therefore, its usefulness is diminished at times as an effective tool of communication (Kunihiro, p. 269).

As mentioned in Chapter I, while there is abundant literature dedicated to comparison of management styles (e.g., Japanese vs. American), I did not locate information specific to successful training techniques touted by one culture vs. another. There is abundant literature, however, relative to cultural views of language and language use that having important implications to design of training in culturally diverse organizations.24

23After reading Whorf's fire stories, I wondered how many explosions or fires might have been prevented simply by posting visual cues near hazardous materials.

24Japanese perceptions of language use and their implications to training design are discussed in Chapter IV.
Japanese Perceptions of Communication, Language and Language Use\textsuperscript{25}

This section addresses literature specific to Japanese perceptions of communication\textsuperscript{26}, language and language use. As examples, it considers the importance of visual cues and their use in conjunction with verbal discourse. In this regard, the Ishikawa Diagram is discussed as a specific example. Other examples of NVC include "face-to-face" (\textit{kao wo tsunagu}), and learning by observation (\textit{minarai}).

**Visual Cues**

A. Yamamoto, Chief Researcher of the Industrial Property Cooperation Center in Tokyo, considers the use of "visual information" key to delivering technical education across cultures. Verbal language by itself, makes understanding difficult enough in varied cultures. Explanations, in his view, whether they be written or spoken, are one-dimensional. Visual information can achieve understanding at a glance, as its essence is two-

\textsuperscript{25}In doing cross-cultural analysis, one often runs the risk of stereotyping. What is discussed in this section is a general tendency by the Japanese (as supported in the literature) of their orientation to language and use of NVC. It does not imply that the characteristics described are typical of all Japanese.

\textsuperscript{26}"Communication" refers to intercourse of thoughts or feelings through language and/or NVC.
dimensional. Yamamoto believes illustrations and cartoons should be used as much as possible, rejecting the notion that the latter may not be considered by some as suited to the "lofty" concept of education (1991, p.3).

It is not surprising that Yamamoto recommends illustrations and cartoons be taken seriously as a tool for training across cultures. Comic strips/books, and magazines are deeply rooted in Japanese popular culture, and indeed are an important medium for many objectives, including the transmission of knowledge and values. In one comic book it would not be uncommon to see educationally oriented cartoons interspersed with charts and graphs—the idea being to bombard the reader with key information to be understood at a glance (Ishinomori, 1988). It is well documented that in the early grades, Japanese teachers emphasize the use of posters (rather than [verbal] instructional time) to train students in procedural skills. As examples, posters may depict appropriate handwashing techniques, proper arrangement of desk contents, etc. (Lewis, 1988, p. 162). Repetitive practices (tenarai) are also vital to teaching to task.

Historical precedent for distrust of words by the Japanese is said to date back to 7th or 8th centuries—documented in the Kojiki—the oldest collection of history and myth, and in the Manyoshu—the ancient book of poetry and song. Within these works is the concept of Kotodama:
Words have spirits; or Kotoage—speaking boldly was discouraged. There are also many Japanese proverbs that suggest speaking is not of primary value for communication of meanings (Ramsey, 1984). In India the mandala—a multidimensional map—was developed to enable people to see and understand the secrets of esoteric Buddhism. Although in existence 2,000 years ago, it is still in use today (Yamamoto, 1991). Indeed, "to the Japanese, [verbal] language is a means of communication, whereas to the people of many other cultures it is the means" (Kunihiro, 1976, p. 270). Hence, the attention by the Japanese to visual cues.

Another dimension of graphs, posters, cartoons, etc. as a powerful training tool is the potential they offer to extend one's capacity to handle information in a system that already may be suffering from information overload. Hall describes the "'contexting' process" people perform when demands on their system, i.e., inputs, exceed capacity (1976, pp. 75-76).²⁷ It is generally agreed that the complexity of the workplace requires the need for increased information-handling capabilities. Visual cues, therefore, offer potential as a valuable "assist" to managing in

²⁷There is support in the literature for visual contextualizing individuals perform; see P. Gouras and P. Bishop (1972) as example. In training situations, this has implications not only to the hierarchy of ordering stimuli (i.e., general to specific), but also to the utilization of visuals to optimize stimulation. The more neurons in the eye that can be stimulated, the greater the advantage for extracting more features from the external world.
culturally diverse settings, and are further discussed in "Adult Learning Styles and Mental Modeling."

The Ishikawa Diagram

A form of visual mapping applied to production as well as training and development is the "Cause and Effect Diagram" (Figure 3). Kaoru Ishikawa created this visual tool to show the relationship between characteristics and cause factors influencing total quality control (TQC). He considered TQC vital to corporate health and character, to society, and to market share within a global economy. Yet, in Ishikawa's view, quality control (QC) could never come about simply by telling people to work hard. He argued that, "one must understand the meaning of process control, take hold of the process, which is a collection of cause factors, and build within that process ways of making better product, establishing better goals, and achieving effects" (Ishikawa, 1985, p. 64). In order to facilitate the thought process and understanding of the process itself, he invented the cause and effect diagram. In 1952 Kawasaki Iron Fukiai Works began to utilize this type of diagram to effect control and standardization. It is a visual aide that is utilized in many companies throughout the world—known by some as the Ishikawa Diagram, but now often referred to as the Fishbone Diagram due to its shape.
As Figure 3 shows, the "effect" is found at the right-hand side of the diagram. Using TQC as an organizational example, achieving quality characteristics is the effect and the goal of the system. The branches are the causes, or the process by which the goal may be achieved.

In my own experience in business and management, we have utilized the "fishbone," not only for understanding processes, but also for analyzing problems (problem-solving) and generating solutions. The "effect" portion of Figure 3, in this case, is the problem or symptom. The branches are drawn through group "brainstorming" activities to recognize the underlying causes of the symptoms.

A further way I have seen this diagram used is for purposes of strategic plan development. As example, in Erie, Pennsylvania a number of business leaders wished to set up an International Trade Development Committee through the Chamber of Commerce and the Erie Excellence Council. TQC has become a "standard" for development of the Chamber for both the private and public sectors. The "fishbone" process was utilized to generate a strategic plan to accomplish the mission statement of the International Trade Development Committee. (The mission statement was the "effect" side of the diagram; the branches were the steps identified by the group for obtaining funding, building networks, etc.). In the business and related literature, I have not seen this diagram utilized for applications other
than analysis of processes specific to manufacturing and production. Appendix A is a vignette illustrating how this diagram can be utilized as a heuristic tool of analysis of cultural differences. It also suggests how it can be modified to other than a linear path orientation model.

"Face-to-Face" (kao wo tsunagu)

It is generally accepted that both written policy and human relationships are important tools of organizational control. Both are used by Westerners and Japanese as a tool of management. However, according to L. Crump (1989), the Japanese are characterized as having a preference for the human relationship, while the West depends primarily on the written word.

Hall and others discuss "syncing" or "being in sync" as a form of communication in itself (1976, p. 63). People in interactions either move together or do not (i.e., they are either "in sync" or "out of sync.") In societies where understanding is considered to evolve out of analysis and argument, words are key. As discussed, this does not characterize the Japanese. Understanding is thought to evolve from an intuitive sensitivity to total behavior (Barnlund, 1989 and Matsumoto, 1988), rather than through verbal analysis and argument.
"Face interaction," "management by wandering around," and "interfacing" are terms that have been used to describe preference by the Japanese for "face-time," defined as person-to-person contact (Morgan, 1991, p.195). A case in point refers to Nemoto Masao, president of Toyota Gosai—one of the Toyota group companies that produces car parts, plastic and rubber products, and related products for the home. Nemoto prefers to be close to his workers, as it is an effective way to alter procedures and teach/train through personal contact. Face-time reduces the need for paperwork and facilitates quicker decision-making (Lu, 1987, p.19).

Face-time is grounded in the NV side of the Japanese communication itself. Back-channeling or aizuchi is different in Japanese than in English. Nodding appears after almost every phrase, group of sentences or sentence uttered by the other participant. Even short words—e.g., hai, ee, sow desu ne, etc. are a form of aizuchi. The habit of bowing and nodding is so ingrained in the Japanese that it has been observed that secretaries nod and bow even when speaking to their bosses over the telephone. (Sherman, 1989).
Each of the NVC forms of communication discussed thus far should not be viewed as operational separate entities. Use of various forms of NVC, given a particular setting, are woven together as colors and texture are to a tapestry. As example, face-time and being in sync are likely to be concurrent in the Japanese practice preference for learning through observation (minarai). Minarai is key to understanding the prevalence of apprenticeships (as a vehicle for learning), which in turn are inherent the sempai-kohai relationships ingrained in Japanese culture.  

L. Dalby’s fieldwork in Japan illustrates the rooting of minarai within geisha society. An older "sister" is a model for the younger (apprentice) geisha. Her minarai-jaya is a model (teahouse) for learning by observation. Although in contemporary times, the minarai period of new geisha in Akasaka is only six months, geisha who are now in their 50’s or older are likely to have had a very different apprenticeship than their modern day counterparts. Years ago a young woman would likely have lived in a geisha house

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28 "Sempai" refer to workers who joined a company before other workers—[senior workers] having more experience than junior workers. The junior worker is expected to learn from his superior. The senior worker is a mentor to his/her subordinate. Sempai kohai is ingrained in Japanese culture and involving fictive kinship relationships that entail obligations and status hierarchy—e.g., teacher-student, master-apprentice, parent-child, supervisor-employee, etc.
as early as 11-12 years of age, and not have become a full geisha until age 18. (Dalby, 1985).

In a context of business and industry, face-time, minarai and tenarai (learning by doing—or literally, learning with one's hands) are elements of NVC at work. Practice would obviously be considered more valuable than (words) by the Japanese. "Technologies are systematic structures of techniques. Students cannot acquire new technical skills using only their brains. They also must learn them with their bodies" (Yamamoto, 1991, p 3.)

"High Context vs. Low Context Cultures"

...language...is by nature...too linear, not comprehensive enough, too slow, too limited, too constrained, too unnatural, too much a product of its own evolution, and too artificial (Hall, 1976, p.48).

Referring to Figure 1, let us imagine that the large puzzle piece (i.e., the one shown in relief) represents the role of language use in a particular culture—in this case the Japanese. Discussion heretofore supports that this particular puzzle piece will not necessarily be the same size across cultures. Indeed, its size will be much larger in cultures that place more emphasis on verbal and written language use. These types of cultures are generally referred to in the communications literature as low context cultures. The Japanese are considered to be a high context
culture as they emphasize the "everything else" mentioned in Matsumoto's definition of culture (Chapter I)—i.e., the nonverbal side of communication; in contrast, Westerners tend to view language as the primary means of transferring thought from one brain to another. High attention to context also has implications for how a particular culture views the role of space. This dimension of NVC goes beyond the scope of this study, but is mentioned as an important "puzzle" agenda item for cross-cultural training. It also has implications for the role of "proxemics" in training situations, discussed further in Chapter IV.

The aforementioned tendencies characterizing Japanese culture appear to explain the attention to context-building in the midwestern firm discussed in the case study—e.g., the team-building and creative group activities discussed in Chapter V. While no literature by itself appears to explain this apparent phenomenon, all of the aforementioned together, however, provide insight.

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29 For information regarding the role of space and use of space in Japanese culture see Di Mare, 1990; Hall, 1969; Hall, 1976; and Matsumoto, 1988.

30 See Hall (1976), and his reference to "proxemics," defined as "man's use of space as an aspect of his culture, i.e., conversational distance, planning, use of interior spaces..." (p. 218).
Global Education and "Perspectives Consciousness"

"What Global Education Means to Me."

To see and understand the human condition—to be somewhere else, Camyar El-Enshayan (Iran).

To see more than a financial connection...to see [relationships between] people, Jun Sasaki (Japan).

To accept behaviors of other people...to learn to live with them, María Anzoategui (Nicaragua). [Tape recorded responses from discussion in course, "Infusing Global Perspectives into the Curriculum," OSU, Fall, 1991.]

Reflecting on the interaction between literature, teaching, business experience, and fieldwork, it became clear to me that discovering culture meant discovering what I refer to as its "landscape" (e.g., Figure 1). "An important part of understanding a different culture is learning (emphasis added) how things are organized and how one goes about learning them in that culture" (Hall, 1976, 114). Hall recommended this be done by transcending one's own culture, and that could happen only by making explicit the rules by which it operates" (1976, p.48). In Fall of 1991 I was also taking a course entitled, "Infusing Global Perspectives into the Curriculum." It was there that I was introduced to R. Hanvey (1975), and his discussion of

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31The attempt to make explicit the rules by which a culture operates is what I refer to in Chapter I, as an attempt to make visible the "invisibility of everyday life" (Erickson, 1986, p. 121). Learning landscapes refer to visual representations of a cross-cultural developmental training agenda, discussed in Chapters IV and V.
"perspectives consciousness."

Comparatively speaking, the field of global education is still in its infancy as an area of study. While (as of this writing) there is still no historiography that traces its genesis and development, it is generally agreed that the field was born from a combination of world and national events that transpired in the late '60's and '70's: e.g., the cry for educational reform in the U.S., broad concern with human rights throughout the world, consequences of decision-making and their effect on the environment, commonality of world problems, the aftermath of conflicts between nations and peoples, and economic interdependence due to advances in technology and mobility of people. J. Becker, as example, stresses the need to interpret human interactions in a larger context— including a wider range of human experience, and not just male heroes, wars and Western civilization. He advocates exposure to information from a variety of cultural, ideological and gender-related perspectives. Becker and others such as L. Anderson point to the changing state of the world (e.g., interdependence, end of cold war, etc. and commonalities of problems facing humanity). R. Hanvey advanced the field when he suggested

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32 Further detail of nature and scope of the global education literature is not pertinent to the focus of this study. See K. Tye (1991) for an overview of key issues.

33 This recommendation is addressed further in Chapter V to show its application across disciplines— e.g., to managerial behaviors.
interdisciplinary dimensions of global education in K-12 grade curriculum planning efforts.

While issues of concern to global educators are also addressed across other disciplines (e.g., public policy and management), global education remains unnoticed as a literature or field of study in fields that are directly related to this research—e.g. business, management and training and development. Global educators generally ground their discussions in the context of "schooling" in the U.S., and particularly to the "infusion" of global perspectives across K-12th grade subject areas.

Recalling Chapter I, specific to rationales for this study, Noe & Ford (1992) mention the "need to begin the process of identifying key managerial behaviors...that are important for success in dealing with a highly diverse workforce" (p. 360). In the context of successful intercultural communications, Hall emphasizes the importance of transcending one's own culture. Alternatively stated, (and in the context of schooling in the U.S.), R. Hanvey stresses the importance of developing "perspectives consciousness" in young people—i.e.,

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34See J. Spero (1990) as example; author addresses implications of policy-making across the fields of (global) economics and economic development, and international business.

35Chapter V (Recommendations for Further Study) addresses this point further.
the recognition or awareness on the part of the individual that he or she has a view of the world that is not universally shared, that this view of the world has been and continues to be shaped by influences that often escape conscious detection, and that others have views of the world that are profoundly different from one's own (1975, p.85).  

Perspectives consciousness is not empathy or being "understanding," but rather a "transspection" process--a concept introduced by M. Maruyama in 1970 (mentioned in Chapter I). Hanvey describes the transspection process as placing oneself in the mind of another by learning their beliefs, assumptions, etc. While "empathy...means the capacity to imagine oneself in another role within the context of one's own culture," transspection is to imagine oneself in a role "within the context of a foreign culture" (emphasis added). Maruyama (1978) discusses transspection in the context of fieldwork methodology, and suggests that in conducting fieldwork, one must "put oneself into the head (not shoes) of another person. One tries to believe what the other person believes and assume what the other person assumes" (p.55).  

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^Perspectives consciousness" is one of five dimensions that Hanvey believed was key to developing a "global perspective" in young people. For others, see Hanvey (1975).  

R. Fisher and W. Ury's (1991), Getting to Yes, is based on the work of the Harvard Negotiation Project, a group dealing continually with many levels of negotiation and conflict resolution in domestic and international business. They encourage negotiators to view a situation as the "other side" sees it: e.g., "It is not enough to study them like beetles under a microscope: you need to know what
Referring to Figure 2, "The Transspection Process," the illustration emphasizes the importance of looking at culture from the inside (see Hallowell, 1955.) Hanvey does not offer advice, however, as to how we might transspect the perspectives of other cultures—i.e., what vehicles do we employ in order to access the puzzle?—language?; literature?; observation? If through verbal and written expression alone, then we are faced with the limitations addressed in previous sections.

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it feels like to be a beetle" (p. 23). Nevertheless, unlike Maruyama and Hanvey, their discussion does not advance beyond empathetic understanding of another viewpoint.
Managing Across Cultures: What is to be Learned?

Research in developmental psychology, sociology, and anthropology shows that there are major differences among the cognitive processes of people from different cultures. In the era of the global corporation, cultural diversity has to be recognized, understood, and appropriately used in organizations. It is suggested that cross-cultural management would greatly benefit from comparative studies considering the impact of cognitive aspects of culture on managerial practice (Adler, et al., 1986, p. 295).

It is perplexing to understand why attention to cultural differences is such a "latecomer" to the field of training and development. After all, cultural diversity has been a visible factor in the context of the U.S. workplace for over a century. Sociologists were studying the effect of immigration on urban America from the time of the industrial revolution. Meanwhile, anthropologists were urging that each culture be understood in its own terms. Yet while noted individuals in these fields were addressing

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38 The Association of Training and Development, define research and practice of T&D (in the U.S.) as a field within human resource development (HRD). The "D" for "development" is the key word here as HRD is concerned with learning over time on an organizational and individual level to provide the possibility of performance change. See P. McLagan (1989) for an overview of models of HRD practice.

39 See Bogdan and Biklan (1992) for an excellent overview of the rise of anthropology, schools of thought within the field of sociology during the 19th and 20th century, and the evolution of qualitative research in the U.S. (pp. 1-57). See also Boas (1911, 1932) and Benedict (1934); the work of Sapir and Whorf (discussed earlier) also bears on this issue.
issues of cultural diversity, their work appears to have
gone unnoticed in the T&D literature.\textsuperscript{40}

In fact, reference to the subject of cultural
differences and its implications to training and development
in organizations is a relatively recent issue. In a
frequently cited and first review of personnel training and
development in 1971, J. Campbell remarked that the T&D
"world" only recently discovered cultural differences.
Campbell comments, "what has proven noteworthy is the sudden
discovery of discrimination and cultural/ethnic differences"
(p. 576). His review pointed to the need for new methods,
and cross-cultural studies of organizations [emphasis added]
(1971, p.575). Similarly, interest in the field of
comparative management paralleled the internationalization
of firms (i.e., the rise of the multinational corporation
[MNC]), and the recognition that organizational theory had
not yet come to grips with culture and the environments in
which organizations were based (Adler et al., 1986).

Twenty years after Campbell’s review, cross-cultural
training and diversity training in organizational settings
are mentioned by R. Noe and J. Ford (1992) as emerging
[emphasis added] issues deserving of further research, and
placed within a subheading entitled, "Training for Success
Within a Diverse Workforce and Culture." The authors state

\textsuperscript{40}See Weiner (1992) who discusses the lessons
anthropology can offer across disciplines concerning issues
of cultural diversity.
that both domains have become major areas for training effort due to the "emergence of multinational corporations and changes in the demographics and cultural backgrounds of the U. S. labor force." They suggest that since "individual and organizational value orientations toward others affect productivity and satisfaction," (or, stated alternatively), since cross-cultural training and diversity training both address, "...how people interact with others who are different in terms of values, attitudes, and nationalities," both these domains might benefit from a "cross-fertilization of ideas and research designs" (1992, p. 355). However, the Noe and Ford article does not explore how this is to be accomplished; nor do they explain why "cross-fertilization" within the T&D literature would be fruitful (rather than insight—i.e., or a much needed infusion) of ideas from other literatures such as those mentioned heretofore.

Identification of the "what's" to be learned is an issue that continually challenges researchers and practitioners alike in the field of T&D; it is regarded as a key agenda item prior to development of a training design. Nevertheless, often criticism of training programs relates to this very issue—i.e., failure to identify to "whats" to be learned prior to implementation of training programs (Campbell, 1971; Gagné, 1962). R. Gagné (1962) may have summarized this problem better than anyone has ever done in the field. In the context of military training, he argued
that training must identify what is to be learned, and then
consider what principles of learning might bear upon
training, and how desired performances might be obtained.

There are those who have sought to conceptualize the
"whats" of training—i.e., the task analysis and content
component of a particular job (e.g., Wexley & Latham, 1981;
Goldstein, 1986). Gagné’s categories of "learning
outcomes" (1984)—i.e., intellectual skills, verbal
information, cognitive strategies, motor skills, and
attitudes—advance the issue as they also point to the need
to find learning principles and instructional methods
effective for realizing targeted learning outcomes.

But what does the literature suggest that the manager
should know or at the very least be able to recognize?—
given the fact that cultural change is rapid, and that we
are in a "period of knowledge explosion" (Decker & Nathan,
1985, p.3). In the context of this study, the word "what"
is utilized to synthesize, "what is to be learned? a la
Gagné (1962, 1984); it is exploded here to refer to
knowledge, skill, attitudes, and/or behaviors (KSAB’s)
deemed important in managing in situations of cross-cultural
diversity. Emphasis is given to this first phase of needs

Yet, even these assessment models while useful, have
limitations because they do not adequately address the
complexity and dynamics of today’s workplace: e.g., input
factors such as work groups and cross-functional teams, and
the varied external environments in which organizations
operate. These factors are referred to as "training system
variables" later on in study.
assessment (i.e., identification of learning outcomes), since the literature supports that it is pivotal to advance theoretical grounding specific to the "hows"—i.e., matching the instructional technique(s) to the targeted learning outcome(s) (Glaser, 1990). "Hows", in the context of this discussion would include verbal and written-based and NVC strategies.

The T&D and related literatures were examined specific to empirical studies dealing with cross-cultural training in organizational setting. Of particular interest were those learning outcomes deemed critical for managing in situations of cultural diversity.

Cross Cultural Training vs. Diversity Training

Concern with cultural difference has indeed evolved as two separate domains in the U. S. Cross-cultural studies of training in business and industry generally address issues of expatriation, repatriation, and adjustment to and from the overseas environment; additionally, although not

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42 "empirical" refers to studies based on observation (fieldwork) or experimentation.

43 "Business" and "industry" are used interchangeably, both referring to enterprises of production, manufacturing or services. A common expatriation issue involves adjustment to the new environment for the international assignee (IA), spouse, and family. See the 1992 Society for Human Resource Management/Commerce Clearing House Survey (SHRM/CCH Survey) for issues concerning repatriation and expatriation.
universally, it often aims to develop skills and attitudes important to successful interactions with those of different cultural backgrounds. Diversity training, however, is generally concerned with issues of discrimination and misunderstandings that arise in the domestic workplace due to age, ethnicity, gender, and/or disability—as examples. Program objectives frequently involve modification of behaviors, attitudes and/or practices to create a work environment conducive to productivity and job satisfaction.

Specific to literature referencing cross-cultural managerial training, my review proved to be a frustrating experience. One reason involved the small yield of information available. Of concern here were the what’s—not self-reports of the relative "usefulness" of cross-cultural training in preparation for an offshore assignment. An example of the "self-report" type of study is one by P. Earley (1987). Earley examined both documentary and interpersonal approaches for preparing managers for an assignment in South Korea. The study concluded that documentary and interpersonal training methods were beneficial in preparing managers for intercultural work assignments. Yet, it is questionable if the T&D world would

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4See S. Ronen (1989).

4Figure 4, discussed later in this section, addresses both these domains.
know any more about the important "what's" needed for managing in situations of cultural diversity after reading the results. Results were based on self-rated performance of perceived intensity of adjustment (coping) to a new culture, and cosmopolitan perspective [defined in terms of sensitivity and adaptation and changing to attitudes and values of others] (pp. 691-692). Both Tracey (1984) and Gagné (1962), emphasized the importance of defining expectations in operational terms. Expressions such as "coping", "sensitivity to others", "cosmopolitanism", "new cultural perspective," and "acculturation adjustment" require definition to preclude being "glosses"—i.e., being open to interpretation, as opposed to clear definitions of learning outcomes. Within the "interpersonal approach," targeted outcomes (re: KSAB's) are unclear as no specific information was given to trainees regarding South Korea. Trainees received a "general introduction to nature of cultures and how they differ" (p. 689)—and all this during a three day seminar to include intercultural and language preparation. Additionally, the study begs the question of who, in fact, should do the training? In this case, it was provided by the personnel department, but did personnel include S. Koreans and/or individuals who had experience in S. Korea, or neither? The importance of the trainer has

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46 For further discussion of glossing practices in sociological inquiry, refer to H. Garfinkel and H. Sacks (1970).
been established in the literature, (Steiner, Dobbins & Trahan, 1991), and appears to be an critical factor that should be addressed in further research on the subject of training in situations of cultural diversity, given the complexity of "cultural awareness."

Other studies are of questionable value, as they were conducted in laboratory settings under control conditions with graduate students, as example, and in non-organizational settings or "context-free" environments. Therefore, the T&D literature does not provide insight into "new methods", as Campbell urged twenty years ago, or much new as regards "designs" (as Noe and Ford recommended).47 Transnational organizations operate in a variety of cultural and societal settings. Therefore, T&D is faced with many methodological obstacles to overcome in order to advance the field.48

Searching ABI/Inform from 1989-'92 using combinations of available and applicable descriptors such as "training" "cross-cultural," "diversity," "management," and "social psychology" for insight into the subject surfaces only 19

47The T&D literature is dominated by experimental research and the American Psychological Association. See Bourguignon (1979) who contrasts the difference in orientation and practice between the disciplines of psychology vs. psychological anthropology (pp. 10-13). The former characterizes the orientation of the field of T&D.

48See Adler, et al. (1986) for a review of similar concerns as regards the field of organizational theory and comparative management.
While all but one deals with organizational settings, 25 percent focus upon adjustment/expatriation; another 25 percent address instructional methodology, but without discussion of targeted learning outcomes. Remaining articles include one review of cross-cultural training literature (Black and Mendenhall, 1990), and concept papers stressing the importance of cross-cultural training. In any of these articles where there is reference to learning outcomes, the following are mentioned as important management "skills": awareness of cultures, language, and cultural sensitivity. However, these so-called "skills" are not defined in terms of performance objectives—i.e., operationally. As writing clear performance objectives is challenging indeed especially when outcomes fall within the "affective" learning domain—e.g., values, attitudes, appreciation of culture, it appears critical to at least define such terms in such a way so that common understanding is optimized. Nor is there reference to the fact that different organizational contexts (internal) and organizational environments (external) are likely to require different learning outcomes.

J. Black and M. Mendenhall report that in major international business journals from 1984-1988, only 9

49ABI/INFORM is a relatively new business data base (4 yrs. old) compiled from professional publications, trade magazines and academic journals dealing with economics, finance, management and marketing. It is a product of UMI/Data Courier, Louisville, KY.
percent of the articles examine international human resource management issues (1990, p. 113). In discussing the job task(s) of an international assignee (IA), an article by S. Ronen stands out among the rest as it points to the need to identify optimal skills and behavioral characteristics; yet, at the same time Ronen acknowledges the difficulty of the task due to "the limited quantity and quality of pertinent empirical research literature" (1989, p. 418). An area notably missing in the literature is the issue of gender as it impacts on the job tasks of the IA in one external environment vs. another.

Diversity training programs focus primarily on discrimination, self-awareness, and attitude development (i.e., sensitivity toward others). There literally have been thousands of studies dealing with diversity training. Discussion of these is not of direct concern to this review except to document that the majority aim to preclude misunderstandings in the workplace that impact upon productivity and job satisfaction. A review of this literature and references to training for diversity in both

50Ronen mentions five descriptive categories of job skills and behaviors applicable to the IA. Those include job factor skills (e.g., managerial, technical), relational attributes (e.g., interpersonal skills), language ability (including mention of nonverbal communication), and other key considerations such as family situation (e.g., spouse support) relating to expatriation/repatriation issues. Ronen identifies characteristics of "cross-cultural sensitivity" and cultural competence" (pp. 425-426), and suggests methodologies for consideration and further study.
ERIC and PSYCH.LIT substantiates conclusions drawn by Noe and Ford--i.e., that there is similarity between the goals (italics mine) of diversity training and sensitivity training (or T-group training) that so predominated management training of the 1950s-60s (1992, p. 358): i.e., to improve interpersonal relations, communication, tolerance and self-awareness. In fact, a review by J. Campbell and M. Dunnette concluded that more research had been done on the effects of the T-Group method in those years than any other specific management development technique (1968, p. 73). Their conclusions have an important fit in this discussion, as they too pointed the need to identify learning outcomes. Specifically, they argue that researchers must identify the [behavioral] outcomes being targeted (p. 99). Interestingly, while the authors discuss training objectives such as interpersonal relations development, fostering collaboration with peers, and sensitivity to behavior, the article is virtually devoid of reference to ethnicity, race or gender. It is no wonder that Campbell (1971) noted that "culture" had only recently been discovered by the training and development "world."

C. Bartlett and S. Ghoshall (1991) report core findings from a study of nine of the world's largest corporations, building on an earlier doctoral dissertation compiled by Bartlett in 1979. It is of particular interest to this review for two reasons: (a) It suggests that management and
training needs across cultures are likely to be different depending upon the culture and the strategic objectives of the organization; and, (b) It is not experimental by design, but rather an outgrowth of fieldwork in more than one organizational setting. Over a 2-1/2 year period, 236 managers were interviewed in the worldwide operations of Procter & Gamble, Unilever, Kao (branded goods business), General Electric, Philips, Matsushita (consumer electronics), ITT, Ericsson, and NEC (telecommunications) switching industry. Their objective was to understand the administrative and organizational tasks facing managers in companies with worldwide operations. These were organizations also facing major environmental changes.

The authors found that the barriers most resistant to change in many of the organizations were cultural ones. Cultural barriers not only included managers' knowledge and understanding of others and their organizational practices, but also home organizational cultural barriers—ways of doing business that were not appropriate to new competitive realities. Additionally, they observed that information needs were intense—reminiscent of earlier statements (e.g. Goldstein & Gilliam, 1990) regarding the reality of complex cognitive processing. Matsushita's T&D objectives for the IA focused upon building a "shared vision" within managers—i.e., knowing the strategic direction of the organization. This is frequently referred to as knowing "corporate
culture" or "core philosophy" in other literatures. Another goal was to improve cultural and skills training.

Over 5,000 managers go through Matsushita's Overseas Training Center (OTC) each year for training in language and cultural sensitivity (p. 188). Criteria for selection of IA's generally include job knowledge, managerial ability (particularly ability to motivate), willingness to adapt (although information is not provided as to how this was measured), language facility, problem-solving ability, and negotiating skills (p. 186). Selected managers are moved across functions, between businesses, and between geographic units--i.e., job rotation is one method utilized in training and development efforts.

A review of Bartlett and Ghoshal's report suggests that it is not possible to characterize the "what's" needed to manage in situations of cultural diversity across all organizations. With each of the businesses studied, strategic posturing depended on organizational attributes, capabilities, and corporate philosophy. Therefore, organizational characteristics (including goals and internal and external environment) may be the most critical training system variable to consider when assessing cross-cultural training needs. The authors show that the companies

51 "Training systems variables," refer to "interacting and integrated subsystems" of the workplace (Tracey, 1984, p. 204). They include contextual characteristics--e.g., the instructors, the trainees, the nature of the organization and its goals, and the organization's external
studied represented three models of strategic posturing. The "multinational" firm, as one category, is dedicated to building strong local presence. These firms' philosophies generally advocate being responsive to national differences, and adapting accordingly. Philips, as example, gives considerable autonomy to its overseas companies. Therefore, T&D efforts would likely not aim for learning outcomes along the lines that Ronen's article describes. Organizational complexity at Philips forced T&D to "despecialize" their efforts, concentrating instead on building managerial abilities (p. 187).

Matsushita, on the other hand, exemplified the "global" firm (or the firm dedicated to "globalization"). This type of company (particularly characteristic of Japanese firms) is primarily interested in global efficiency. Strategic and operational decisions are much more centralized (p. 15).

While prospective managers are initially selected based on criteria mentioned above, OTC's efforts focused upon indoctrination in corporate culture and "fine-tuning" of already inherent skills. Continuing with Barlett and Ghosal's taxonomy, the "international" firm wishes to achieve global efficiency, and considerable influence is exerted from the parent firm; but unlike the "classic" environment(s) continually impacting on training needs; the material elements—e.g., training aids, and the procedural and strategy elements—i.e., the training methods are also systems factors.
global firm, national units are able to adapt products and ideas that are generated from the center.

Bartlett and Ghoshal's three models have important implications to T&D in the context of this discussion, as there are also divergent and perhaps extreme views regarding conceptualization of the categories. As one example, T. Levitt (1983) argues that the days of the "multinational" are gone; rather, strategies of standardization will force efficiency in order to respond to a "homogenized" marketplace (p. 96). The author claims he does not advocate "disrespect" of local or international differences, but their presence does not mean that the firm is required to do anything differently (p. 97). Undoubtedly, this viewpoint (and emphasis on the corporate culture) is quite different from Ronen who argues that the IA be willing to acquire new attitudes and behaviors [of the host country] (1989, p. 435).

Based upon this literature review, it is obviously a naive notion to believe that one set of attributes may define all managers in the dynamic, culturally diverse, complex cognitive-processing workplaces of the next century. Defining "what is to be learned" for managing in situations

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52 Levitt describes the multinational as an "aging" corporate model: He argues, "instead of adapting to superficial and even entrenched differences within and between nations, it will seek sensibly to force [emphasis added] suitably standardized products and practices on the entire globe" (p. 102).
of cultural diversity appears to be very dependent upon the
training system variables characterizing each
organization. Nevertheless, this is not to discount the
importance of recognizing the need to clearly define
whatever those attributes should be, or to at least identify
developmental areas that should be inventoried. Once those
are identified and articulated in terms of KSAB's, issues
such as identification of analytical methods and degree of
training rigor appear to fall logically into place as
training design issues. Additionally, while categories of
"attributes of success"—i.e., competencies, etc. will
likely vary according to organizational setting, developing
a taxonomy (such as Ronen's) appears key to building a
responsive HRD function.

The traditional concerns of cross-cultural training
and diversity training as derived from the T&D literature
are illustrated in Figure 4. Cross-fertilization of the
domains of cross-cultural training and diversity training
does not bear much fruit by itself for research and practice
for management and training across cultures. Anthropology,

5The importance of linking organizational strategy with
training is a recurrent theme in the practitioner literature
(e.g., Schuler & Jackson, 1987), and obviously an important
factor to be considered in training to manage across
cultures.

5Black & Mendenhall (1991) define "training rigor" as
the "degree of cognitive involvement of the trainee," (p.
186).
sociology and comparative management are significant other sources of "new" ideas and methodology. Figure 4 shows that the central issue to both domains is the need to analyze and transpect "culture and experience" (Figure 1). R. Benedict's *Patterns of Culture* is helpful to further insight into understanding of the above. She states, "If we are interested in human behaviour, we need first of all to understand the institutions that are provided for in any society. For human behaviour [emphasis added] will take the forms those institutions suggest, even to extremes of which the observer, deep-dyed in the culture of which he is a part, can have no intimation" (1934, p. 236). While we may not begin with any clue of that behavior, it is the culturally constituted behavioral environment, i.e.,--the intentional world of others, that we must endeavor to know--or at least recognize--whether it be the world view of the Ojibwa of Manitoba, Canada, or a culturally diverse community within Franklin County, Ohio, or the IA visiting a mining community in Oruro, Bolivia. It is within the intentional world of others that both cross-cultural training and diversity training should be reconceptualized, before misunderstandings arise. Yet, training should recognize that it is likely that one will never completely work his/her way through the puzzle, as culture is not static, nor is it unidimensional; nor will it be possible to isolate in a laboratory and limit its variables to one or
two "treatments."\textsuperscript{55} 

\textsuperscript{55}--although some have tried!; as example, see Kelley, Whatley & Worthley (1987). See Chapter III for discussion of methodological grounding of the study of managing across cultures.
"The Changing Face of Management..."^56

[...............................]
It is in the context of all the events described above that the doctrine of Anglo-conformity—probably still the dominant implicit theory of assimilation in America, though not unchallenged—must be evaluated. To such a preliminary evaluation let us now turn (M. Gordon, 1964, 'Theories of Assimilation,' p. 103).^57

A Historical Perspective

The previous section began with an implicit question that remains unanswered: i.e., why was attention to cultural difference such a latecomer to the field of training and development? The answer is beyond the scope of this study and, indeed, is deserving of a dissertation in itself. Nevertheless, some conjecture is necessary to contextualize one of the needs for this study: i.e., as mentioned in Chapter I, recent literature regarding organizational change relies upon identification of a need for change;

^56This subtitle is an example of continued reflection on the literature informing this study, as well as the interactive-reactive nature of qualitative research. While preparing to teach a course on the principles of management at a local university, I came across this subsection title of the textbook I will be using (Higgins, 1991, p. 28); it frames the need for study specific to producing change in organizations and the role of equity in participation of employees.

^57As is explained later in this section, Gordon's book is significant, as it depicts the sociological context that framed managerial thought and practice for over half of the 20th century.
subsequently, it stresses the importance of conversations with production partners to establish common understanding and performance measures for change. This study argues that reliance upon verbal discourse alone presents considerable limitations to participation in the change process. A brief historical perspective is provided to understand the evolution of "why the interest" in producing change (vs. managing change). Alternatively stated, this section conjectures how and why traditional approaches to management may not have "worked" as the workplace became more mobile, more complex, and more competitive; it also considers why (now) there appears to be so much interest in "turning diversity into strength" in an organizational setting. Having done this, it will be easier to understand why use of NVC is important to facilitate participation in the change process and "participation" as a component of the "changing

\[5^\text{Also see D. Nadler, "Concepts for the Management of Organization Change," in Tushman et al. (1989). Nadler points to findings in the research on change. They support that participation in the change tends to "reduce resistance, build ownerships of the change, and thus motivate people to make the change work." Nadler also mentions that participation does have its "costs" as it involves relinquishing some degree of control.}

\[5^\text{Conjecture is about the best one can do, as there are no answers to be found in one place. A dissertation on the subject would require a review across numerous literatures to include organizational theory and behavior, public policy and management, international business, economic development, political science and others to explain the political, sociological, and educational fabric and context of the United States in the late 19th and early 20th century.}\]
"Management" over the years has generally been defined in the business literature as the function of planning, organizing, directing and controlling human or material resources to accomplish specific goals and objectives.  

Yet, given that organizations are generally viewed as a group of people working together to achieve a common purpose; given that it is acknowledged that there are many ways of viewing organizations and the patterns of behavior that occur within them; 

given that over the last 30 years organizations have come to be recognized as "complex and open social systems" (Tushman, et al, 1989, p. 2; Higgins, 1991, p. 50); 
given the practice of HRD focuses upon T&D, organizational development and career development"; 
given (e.g., "Need for Study") that when individuals of

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60 "Staffing" is also listed as an element of managerial responsibility depending upon the textbook involved. "Directing" appears to be disappearing in favor of "leading."

61 This study does not review the many models and organizing frameworks dealing with organizational theory as this vast body of literature is beyond the scope and focus of this discussion.

62 While T&D as a subset of HRD focuses on the individual, "organizational development" refers to assuring healthy inter-and intra-unit relationships within organizations, and helping groups to manage [emphasis added] change; "career development" matches individual and organizational needs. See P. McLagan (1989).
different cultures meet, the result is "a complex fabric of differences in linguistic expressions compounded by the deeper conflicts in patterns of perception and systems of logic" (Kunihiro, 1976, p. 267);

why so comparatively recent attention to the role of cultural differences as an input to managerial practice within and across the workplace(s)?

"Let us turn to a preliminary evaluation" (the quote introducing this section).

I choose to understand the evolution of management in organizations within the context of American life during the late 19th and early 20th centuries. During these years, newcomers to America were generally expected to take on the behavior and attitudes of the dominant Anglo-Saxon mold of their adopted country and give up the cultural forms of their native land (Gordon, 1964, p. 104). Once the

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63 "Inputs" are factors that impact on the organization—including, but not limited to its environment, resources, and the history of the organization. Organizational analysis requires attention to these factors, but often the "human" components are evaluated primarily in terms of skills and abilities. While recent management textbooks refer to the global economy and changing employee expectations and demographics, the implications of cultural difference to management are barely addressed.

64 See Gordon (1964) for an overview and definition of the terms "assimilation" and "acculturation." Both are used interchangeably in this discussion, and generally refer to the meeting of individuals and/or groups of different cultures that result in changes in the original cultural patterns of either or both.
immigrant had acquired the social ritual and language of the native community, s/he was considered "assimilated."

English, of course, was the language of the predominant culture to be acquired; subsequently and simultaneously it was believed that identification with social behaviors occurred. Definitions of assimilation suggest a belief that as cultural differences disappeared, so too would rivalries and conflict tend to disappear (Cuber, 1955, p. 557-58).

A decade prior to the Civil War, John Quincy Adams wrote in a letter [regarding immigrants in the U.S.],

They come...to a life of independence, but to a life of labor--and, if they cannot accommodate themselves to the character, moral, political and physical, of this country with all of its compensating balances of good and evil, the Atlantic is always open to them, and they can return to the land of their nativity and their fathers...They must cast of their European skin never to resume it (quoted in Gordon, 1964, p.94).

There was a tendency to place people in social categories. Indeed, life would be difficult for someone who would wear none of the labels that the dominant society provided--whether it be in the workplace or the school setting.

Anglo conformity was in full force during the Americanization movement during World War I. Gordon (1964) points to the flush of patriotic fever that pervaded during this time, referring to the "pressure-cooking" assimilation that prevailed (p. 99). Both Federal agencies such as the Bureau of Education and private organizations were dedicated to persuade the immigrant to learn English and revere
American institutions. Underlying this assumption was that having done all this, "differences" would disappear, or at least be neutralized. The idea of the U.S. as a "melting pot" became idealized. Within this context, it appears easier to understand why concern with cultural diversity is not recognizable in the T&D literature; or if it is recognizable as an HRD function, it was a factor to be "managed"—i.e., controlled. Even up until the early 1980s, reference to "culture" in textbooks—meaning "cultural differences among individuals and groups in the workplace" is scant. Considerable attention is devoted, however, to the role of "corporate culture," referring to the norms or expectations of what constitutes appropriate or inappropriate behavior and attitudes within an organization.

Critical to the woof and warp of the fabric of American life during the late 19th century and early 20th century was the nature of business involvement in education. The first half of the 20th century is generally characterized as a time when industry was a key actor behind vocational education, undoubtedly influenced by post wartime remobilization efforts (Timpane and Miller-McNeil, 1991). During this time "scientific management" as an approach to management—also referred to as the classical approach to management—predominated. There was overriding concern with the job task—i.e., how to do the job most efficiently and
Management theory that focused on the human element of organizations and addressed group and individual interactions became known as the "behavioral approach" to management. Nevertheless, its primary concern was to reveal the effect of behavioral factors on productivity. The behavioral approach focused on the social factors that would motivate workers to be more productive, while the scientific approach was concerned with the organization of the task to be performed. Thinking back to Chapter II discussion of diversity training efforts, managers were trained in interpersonal skills for "handling" human situations so that productivity would not be interrupted. Indeed, while not "provable," it appears that diversity training (as described in the previous section) is more a factor of U.S. thought and practice regarding a perceived need to assimilate or "melt away" cultural differences, rather than a conscious effort to integrate diversity as part of a decision-making process within the workplace.

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65See Higgins, 1991, pp. 37-45 for an overview of the classical approaches to management and particularly to the famous motion and time studies by Frederick Taylor.

66Neither was mutually exclusive; both influenced management.

67According to A. Edwards, in "The Enlightened Manager...", discomfort with difference within the U.S. may well be grounded in the very principles upon which "America" was founded—e.g., "all men are created equal", "one nation under God", etc. (1991, p. 46).
According to Gordon (1964), the failure of efforts aimed at assimilation was due to the not-so-simple fact that [the immigrant] "had a positive need for the comfort of his own communal institutions" (p. 111). As long as Americans, albeit hyphenated—e.g., Japanese-Americans, Afro-Americans, etc.—continue/d to organize themselves into subsocieties based upon religious, racial and quasi-racial and nationality groupings, the "melting pot" idea was an impossibility.\(^6^8\) Indeed, Gordon posits that it would be more appropriate to talk of American society as a number of "pots", rather than one pot (p. 130).\(^6^9\)

On a national level, hypothetically, a reduction of conflict between dominant and subordinate social groups could be possible as long as contact and mobility were minimal. Yet, that was not the case, especially as the U.S. entered the 1970s. Gordon notes (1964):

> On the one hand, structural separation of ethnic groups, brought about in part by the prejudices of the majority and in part by the desire of most such groups to maintain their own communal identity and subculture, can proceed to a point which is dysfunctional both for the creation of desirable attitudes and relations between the groups and for the workable operation of the society in itself. The operation of modern urbanized industrial society is predicated upon the assurance of the easy interchangeability and mobility of individuals according to occupational

\(^6^8\)Gordon refers to this phenomenon as "structural pluralism."

\(^6^9\)See Bennett (1990) for discussion of parallel events in education specific to multiculturalism in U.S. schools and interest in global education.
specialization and needs. The fulfillment of occupational roles, the assignment of living space, the selection of political leaders, and the effective functioning of the educational process, among others, demand that universalistic criteria of the competence and training, rather than consideration based on racial, religious, or nationality background, be utilized. The subversion of this principle by ethnic considerations would appear bound to produce, in the long run, confusion, conflict, and mediocrity (p. 236).

Gordon closes his book by stating,

The major problem, then, is to keep ethnic separation in communal life from being so pronounced in itself that it threatens ethnic harmony, good group relations, and the spirit of basic good will which a democratic pluralistic society requires, and to keep it from spilling over into the civic arena of secondary relations to impinge on housing, jobs, politics, education, and other areas of functional activity where universalistic criteria of judgment and assignment are necessary and where the operation of ethnic considerations can only be disruptive and even disastrous. ...In sum, the basic long-range goal for Americans, with regard to ethnic communality, is fluidity and moderation within the context of equal civic rights for all. ... Ethnic communality will not disappear in the foreseeable future and its legitimacy and rationale should be recognized and respected. By the same token, the bonds that bind human beings together along the lines of ethnicity and the pathways on which people of diverse ethnic origin meet and mingle should be cherished and strengthened (pp. 264-5).

While Gordon's (1964) closing comments are sociologically derived and (admittedly) not directed to students of management, they provide insight into to "why" there was a need for a management revolution within the United States. Management in the U.S. was at a critical cultural crossroad in the 70s and 80s. The decline of American productivity, the need to compete in diverse cultural settings, the
adverse environmental effects of managerial decisions to peoples within the U.S. and overseas, led to consideration of other approaches to management. Further, it was recognized that in a world where instability was a principal characteristic, an oppressive managerial hierarchy could no longer "work" if firms wished to have a competitive edge.

One of the approaches to management that grew out of the 1960s and 1970s is "systems theory"—generally referring to the interrelatedness of technologies, human resources, environmental influences, etc. Paralleling the appearance of systems theory in the business literature, R. Hanvey (1975) in the global education literature pointed to several interdisciplinary dimensions that should be goals of school programs. Aside from development of a perspectives consciousness (mentioned earlier), he advocated "systemic awareness"—i.e., viewing the world as a system, "cross-cultural awareness"—i.e., recognizing universals and differences across cultures; and "awareness of human choices"—i.e., economic alternatives in decision making.

As regards organizational behavior, businesses that had previously been regarded as "closed systems"—were urged to be "open." Being "open" meant interacting with the

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environment—e.g., the employees, the suppliers—all the inputs affecting business competitiveness and longevity. Many other factors, such as Japanese management styles, and American consultants such as W. E. Deming and J. M. Juran influenced the thinking on how to "turn American business around" in order to regain the competitive edge. These are not reviewed here except to say that the face of management was being urged to change. The question became "how to do it?" and points to the next section of the literature review informing this study.

Producing Change in Organizations: Turning Diversity Into Strength

In the West, cross-functional problems are often seen in terms of conflict-resolution, while KAIZEN strategy has enabled Japanese management to take a systematic and collaborative approach to cross-functional problem-solving. Herein lies one of the secrets of Japanese management's competitive edge (Imai, 1986, p. xxxii).

\[^{72}\text{See Imai (1986), K. Nishiyama (1981), and T. Peters (1988); also see Chap. I for discussion of management styles. While related to the evolution of approaches to management, they are tangential to the focus of this study and, therefore, not addressed here.}\]

\[^{73}\text{"KAIZEN refers to improvement. Moreover it means continuing improvement in personal life, home life, social life, and working life. When applied to the workplace KAIZEN means continuing improvement involving everyone—managers and workers alike" (Imai, 1986, p. xx)}\]
"Civilian Labor Force Projections" of the U. S. Bureau of the Census indicate that in the year 2,000 women will represent 47 percent of the total civilian labor force (—it was at 40 percent in 1989), Hispanics (male and female) 10 percent (6 percent in 1989), and blacks (male and female) 12 percent (10 percent in 1989). Notably absent from these statistics are other significant minority groupings [e.g., Asian] (1991, p. 384). Taking a local example, the 1990 "Social Characteristics for Franklin County, Ohio" reports thirty-two significant ancestries; also reported are a significant number of households in which English is not the primary language spoken. In fact, in 1980, 7,000 plus households reflected Hispanic ancestry; in 1990 it is close to 11,000. Diversity should be a recognizable factor now in the workforce; yet it is [still] often represented as a phenomenon that will descend upon the workplace in the year 2,000.

R. Moss Kanter (1989) posits that the complexity and interdependency of workplace environments have brought about a redefinition of managerial work. She describes the workplace as a "collaborative forum" where managers must work across boundaries with peers and partners.

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74 The table refers to "Hispanics" a individuals of any race, and whose primary language is Spanish. Space and focus prohibit definitional debate over "ethnic" categories; nevertheless, it is generally recognized that the term, "Hispanics," as defined by the Census Bureau could definitely be a source of controversy and confusion.
Participation is key. Rather than the traditional hierarchial (i.e., vertical chain of command), peer networks are critical to the "new" manager. Kantor emphasizes that "since collaborative ventures often bring together groups with different methods, cultures, symbols, even languages, good deal making depends on empathy—the ability to step into other people's shoes and appreciate their goals" (pp. 89-90). Herein, we are reminded of Hanvey's discussion of perspectives consciousness, but Hanvey advances the issue beyond "empathy"—which still denotes a predilection for one's own world view—to the process of transspection. Kanter recommends that managers scan the environment and think cross-functionally. Yet, she adds that in a complex environment where everything now seems negotiable by everyone, relationships are complicated as managers shift orientation across departments and functions.

In the literature specific to producing change in organizations, managers are urged to be proactive. Jargon abounds across disciplines. Managers are to be leaders, not just managers. In the T&D literature, the HRD professional is a "change agent." The manager of change creates networks that may not resemble the organizational chart. The change agent is a self-created "hub" and "change agent" forging

\(^{75}\)"even languages" appears as a discovery even in 1989.

\(^{76}\)Refer to discussion of M. Maruyama (1978) in the global education section.
spokes (communication links) leading to other networks. An organization is a complex "sociogram" of networks. There is interest in "multi-functional teams." Workers are to be "empowered" through participation; in this way they will feel "ownership" of the change process. "Diversity [will be turned into] strength" through participation and empowerment. A flyer for the 1993 Central Ohio Conference of the American Society for Training and Development calls for "high performance finishes" through "high performance work systems." Where decades before traditional management philosophy might have touted, "'If it ain't broke, don't fix it,'" T. Peters (1989) proposes, 'If it ain't broke, you just haven't looked hard enough.' Fix it anyway." Yet, Peters devotes only two paragraphs to discussion of cultural differences in a section entitled, "Build Relationships/Learn the Culture" (p. 127-128). In this section the author emphasizes the importance of language skills and "sensitivity" to other cultures. However, the literature review specific to "Culture and Language" emphasizes the limitations of language in human interactions. Kunihiro notes (1976),

77Admittedly, I poke some fun at the jargon that pervades the T&D and management development literature. Quotes are from verbal discourse heard at professional meetings. Jargon is a factor at every conference I attend, and indeed, soon may become a foreign language of its own. An example of jargon in the literature, is Peters (1988): Specific to interviewing, he recommends to managers that they write down questions in "common-sense language, not boilerplate or pyscho-babble" (p. 320).
Communication between different cultures is, more than anything, communication between different systems of logic. As stated by E. S. Glen, the well-know American interpreter for several presidents, if one deals with interpreting only on the linguistic level, and assumes that if the proper interpreters and translators are put to work everything will fall into place, the bridge-building effort is doomed to failure. The biggest hurdles are on a different level, that of logic and thought (p. 279).

J. Ford (1992) argues that the production of change occurs in the process of communication: "When we speak of producing a change, we are talking about bringing into existence some...result, product, or outcome that did not exist" [before] (p. 3). "Communication necessarily involves "'speech acts'" [emphasis added], and..."speech acts are actions in language." These acts of communication may serve to clarify interpretation of events, plan for the change, establish new (cross-functional and departmental) relationships with peers, and set mutually agreeable expectations and performance measures. The change process here relies on the power of verbal discourse, and that emphasis is understandable, recognizing that it evolves from a low context cultural perspective.

The Japanese also stress the importance of constant inter- and intra-group interaction of production, sales, research and design. However, recalling the discussion of high context cultures, planning improvements in organizational practices (kaizen) is facilitated through use of visual tools such as pareto diagrams, cause-and-effect
diagrams, histograms, charts, graphs and others (Imai, 1986, p. 62).\textsuperscript{78}

The aforementioned explanation across varied literatures illustrates that use of NVC enhances the opportunity for individuals to participate in the process of change; turning diversity into strength is thereby facilitated. The visual cue, as one example, augments the communication of the spoken word. Yet, this section does not suggest that because NVC is utilized as a strategy of communication, it will be effective for all individuals. It does suggest that it should not be overlooked, and certainly should be a consideration in the context of adult learning and learning styles. This is the focus of the section that follows, to include discussion of mental modeling.\textsuperscript{79}

\textsuperscript{78}The Japanese adapted the interactive group process advocated by Deming (known as the Deming wheel). The adaptation is known as the PDCA cycle, and stresses that every managerial action can be improved by the deliberate application of the sequence: plan, do, check, and action. For use of diagramming in conjunction with verbal discourse for problem-solving efforts, refer to the subsection on the Ishikawa Diagram.

\textsuperscript{79}Change in organizational settings and how to manage and/or produce it is an ongoing issue in the field. In a study by Drake Beam, Morin, a leading HR management firm, they identified key issues of concern to 71 senior human resource executives at Fortune 100 companies nationwide. Three of the five issues identified were: coping with and managing change—it does not appear that "producing" was amongst the choices to be rank-ordered; building/facilitating teamwork was another; and improving communication skills (1993, ASTD Communicator).
Adult Learning Styles, Workplace Dynamics, and Mental Modeling

I have been involved in a number of projects which brought me into contact with businessmen, lawyers, physicians (mostly psychoanalysts and psychiatrists), diplomats, artists, architects, engineers, designers and laborers. All have been concerned with the solution of real-life problems. These experiences, particularly those having to do with teaching and educating, convinced me that people, even within the confines of a single culture, learn in many different ways (E. Hall, 1976, p. 152).

Why should this study be concerned with adult learning? The answer appears obvious, but worthy of some discussion as it also points to inherent limitations of the literature, despite its apparent vastness.

In drawing from the literature of anthropology and linguistics, earlier sections illustrate that in studying people, it is impossible to separate the individual from the environment in which s/he functions. Additionally, the U.S. workplace is pictured as dynamic, culturally diverse, and mobile. Organizations are complex social systems. Indeed, the U.S. workplace obviously is a setting where adults

80In continued reflection on the literature, and due to conflicting advice from adult learning professionals, I debated whether attention to utilization of NVC and its relation to adult learning styles belonged more appropriately to Chapter V. as "Implications for Further Study," rather than here in the Literature Review. I decided it belonged in both, but for different reasons to be explained.
coexist (rather than children). By the year 2,000 it is projected that a significant portion of the workforce will be between the ages of 45 and 54 (S. Sandall, 1987). The practice of HRD is committed to training of adults; additionally, the "new face management" shows concern with increased participation of the (adult) workforce at all levels. Yet, S. Merriam and R. Caffarella (1991) caution that the world of research and the world of the adult learner is, for the most part, not the same. They argue,

In most writing on adult learning, the sociocultural perspective has been widely neglected in favor of the predominant psychological orientation (xii).81

Nevertheless, it appears imperative to consider what from this body of literature might inform this study, despite, perhaps, its "underlying" concern with context.82 In doing so the field is narrowed, as the amount of information from education, psychology, and related literatures addressing the subject of "adult learning" is endless indeed. Topic areas include: the aging process and its effect on learning, educational attainment as it affects

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81 The authors address the context in which learning takes place: e.g., "The individual learner and the context in which learning takes place are key pieces of [the puzzle] of understanding learning in adulthood" (p.121). They also provide an excellent summary of adult learning issues (mentioned above) that are beyond the focus of this study.

82 This issue is also raised earlier specific to the psychological orientation of the T&D literature. See E. Hall (1976), and R. Barker (1968) for additional insight into effects of settings on people's behavior.
learning, motivational research regarding willingness to participate in learning activities, demographics as they relate to participation in education programs, self-directed learning versus formal classroom learning, analyses of adult learning environments, the learning process and split-brain studies, intelligence and age, adult developmental theory, and many others. There is also an extensive body of literature relating to the nature and dimension of "learning styles"—i.e., [a person's] characteristic ways of processing information, feeling and behaving in certain situations, (P. Penland, 1984, p. 67). It generally supports that finding an appropriate match between adult learning style and the form of instruction is important in learning environments. Therefore, only literature from this field having implications to workplace dynamics and the change process, as described earlier, is considered herein. Implications to design of training and development across cultures are left to Chapter V and to discussions specific to "Learning Landscapes."

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83Some refer to the "processing" portion of this definition—i.e., how people receive, store, retrieve and transform information, as "cognitive styles." Others view "learning styles" and "cognitive styles" as synonymous. For a review summary of both, see Merriam & Caffarella (1991) and B. Ash (1986); also refer to D. Kolb (1984).
Adult Learning Styles

Applying models of HRD practice mentioned previously (P. McLagan, 1989) as a guide, "learning" is defined herein as changes in individual, group and/or organizational knowledge and/or behavior due to formal or informal training and/or experience. There are numerous models defining adult learning environments and how they might be best organized and facilitated. While there are those who maintain that most adult learning in formal settings is still instructor designed and directed (e.g., Merriam & Caffarella, 1991), this study views adult learning environments as more learner-centered and directed (rather than instructor-centered and directed), collaborative--i.e., where learners are also a resource for learning, and more problem-centered versus subject-centered. This characterization is derived from the following resources in particular:

1. The andragogical model of M. Knowles (1980),* as he views the learner as a partner in the learning design process.

2. D.A. Kolb (1984) who points the importance of techniques that recognize and explicitly provide for the differences in individual learning styles--i.e., the individual's preferred manner of learning. Kolb draws upon

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*"Andragogy" is used interchangeably with "adult learning" models or "learner-centered" models.
the work of J. Dewey, K. Lewin, and J. Piaget in experiential learning, but he advances the field in several ways that are particularly important to this study: a) Kolb shifts the ecology of learning and experiential learning theory away from the classroom to application in other settings beyond education—e.g., to organizational development, management development and adult (career) development; b) Kolb acknowledges that individual differences are factors of heredity, socialization, culture and experience; these features influence development and processing of learning events; c) He does not view adult development as progressing necessarily in a unilinear fashion for all individuals as the Piaget-inspired theories do; rather what might resemble a unilinear path for some might occur in a multilinear fashion for others (Kolb, 1984, p. 136); d) His discussion of lifelong learning has influenced training programs that view organizational learning as a continuous process; e) Kolb refers to

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⁸⁵ The expression, "experiential learning" refers to learning from one's experiences; it is used interchangeably with expressions such as "the ecological learning."

⁸⁶ The need for interdisciplinary dialogue and application is an issue discussed in Chapter V; also refer to commentary in this chapter on "Global Education and Perspectives Consciousness."

⁸⁷ See Chapter I and D. Lee (1950); this point is developed further in discussion of "Learning Landscapes."

⁸⁸ This point is discussed in more detail later on in the context of "learning organizations."
educators as "managers of the learning process"—i.e., as facilitators of learning. He argues,

Little has been done to provide the individual learner with branches that provide alternative learning methods (such as pictorial versus symbolic presentation) based on the person's learning style ("Managing the Learning Process," pp. 196-197).\(^8\)

d) Lastly, Kolb ties theory to practice (and to this research endeavor) by providing other forms of communication strategies to illustrate his argument—e.g., charts, graphs, diagrams and the mandala in his own work.

3. Recalling, "The Changing Face of Management" and discussion specific to "Producing Change in Organizations," indeed the concept of producing change in organizations involves "learning," since the process itself inevitably requires changes in behavior and/or knowledge.

According to Merriam and Caffarella (1991),

The notion of change still underlies most definitions of learning, although it has been modified to include the potential for change" (p. 124).

\(^8\)Kolb's "branches" are reminiscent of E. Hall's (1976) discussion of "extensions of man," mentioned in Chapter I. See also M. Day (1988) who regards educators as providers of increased choices and options that optimize participation in learning activities. Merriam and Caffarella (1991) mention research that shows that older adults generally have reduced ability to understand spoken words; hence the need to find alternative forms of communication (p. 101). While aging and its implications to adult learning is not explored herein, it is undoubtedly an important culturally constituted variable to be considered in business exchanges within and across cultures.
Interestingly a term that pervades recent business and related literatures is, "learning organization(s)" popularized by P. Senge. ABI/INFORM lists 66 articles over the last four years whose focus is the importance of creating "learning organizations." According to Senge (1990), "learning organizations" [are] organizations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together" (p. 3). He argues that team learning starts with "dialogue" in a genuine "thinking together" (p. 10). This reference along with Moss Kanter’s (1989) description of the workplace as a collaborative forum are again a rationale for considering strategies that go beyond verbal and written discourse to facilitate both learning and the potential to create an environment in which it can take place.

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90 This term takes its "rightful" place amongst the copious other jargon-laden vocabularies. Senge mentions Arie de Geus, who spoke of the importance of "institutional learning" in the late 1980's; de Geus was Coordinator of Group Planning of Royal Dutch/Shell at the time. While several of the articles included in ABI/INFORM refer to Kolb and the importance of lifelong (continuous) learning, it is not-to-be-forgotten that Japanese emphasis on kaizen and developing "humanware" (as discussed earlier) was also a factor in the 1980's. While there do appear to be some significant differences specific to participation and ownership of the decision-making process in discussions of kaizen versus "learning organizations," this issue is beyond the scope of this study.
Workplace Dynamics

It is generally agreed that learning in adulthood is an intensely personal activity (Merriam & Caffarella, 1991, xi). Let us consider several other variables that may pose obstacles to learning in and across culturally diverse organizations. It is recognized that some individuals may prefer to learn by listening, others by observing, others by reading; others work better in groups; others do not. Albert Einstein is an interesting example of the implications of differences in learning style to managing and training development efforts. He recalls..."my principal weakness [as a pupil] was a poor memory, and especially a poor memory for words and texts" (B. Hoffman & H. Dukas, 1972, p. 19). In trying to describe his method of thought, Einstein said, "the essential part was a 'rather vague' nonlogical playing with 'visual' and 'muscular' signs, after which explanatory words had to be 'sought for laboriously'" (p. 255). Indeed, Einstein claimed he did not think in words. Physical images and visual images worked

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9Barriers to (adult) learning and change in organizations are frequently described in terms of corporate cultural differences, structure, cost, and conflicts between individual goals and corporate goals.

92As mentioned earlier, this study does not delve into all the variables of why this is so as they are beyond the scope of this research. See Kolb (above) and earlier sections specific to culture and experience and culture and language.
far better for him. The agony he experienced in translating imagery into words (rather than vice versa) is understandable, recognizing that even when words are used, no two people [even from the same culture] may use the same word in exactly the same way; additionally, "if we bring in psychological factors such as feelings and emotions, as well as metaphors and delicate nuances," we know even less about the process by which meaning is assigned and transmitted through speech (Kunihiro, 1976, p. 269).9

Adding to the dynamics reflected above are the "action chains" described by Hall. "An action chain is a set sequence of events in which usually two or more individuals participate" in interaction with their environment (1976, p. 125). These are very culturally constituted, and an important puzzle piece of Figure 1. Specifically, Hall observed that high context people tend to be polychronic—i.e., involved in doing many things at one time. Monochronic peoples tend to be one-thing-at-a-time oriented.

9Hall (1976) provides an anecdote about an architect friend, Chloethiel Woodard Smith, as an example of the importance of space to the experience of the architect. "Architects can look at a drawing and, using it as a reminder system, reconstruct the spaces quite vividly in their own minds" (p. 153). The problem is that few of their clients have that same capacity, according to Hall. Smith recognized this translation problem her colleagues were having, and on occasions she abandoned words and actually put on demonstrations to visually show the implications of a particular project. On one such problematic occasion she placed chairs on the ground in strategic locations, and hired trucks and vans to show a visual to clients of a proposed freeway. (p. 153).
Polychronic behavior in others often tends to disorient them (Hall, 1976, p. 132).  

One instructional approach addressing workplace dynamics is the increasing importance of distance or open learning. "Open learning" involves multi-media, self-teach programs that allow trainees to learn at a place, pace and time to suit personal and organizational needs. Many factors, to include prohibitive costs of travel and a widely dispersed workforce, are projected to make learning centers and the home increasingly important to future training endeavors. From these locations, individuals are expected to network into learning systems. While two decades ago "state of the art technology" in training might have meant computer-assisted training (at the organizational site) and/or teleconferencing to other locations, it has evolved into "media mix for the effective manager" (JEIT, 1986, p. 62).

In the U.S., Ameritech currently provides communication services in Illinois, Indiana, Michigan, Ohio, and Wisconsin. They offer a portfolio of products--e.g. (interactive) graphics, voice and video can be consolidated 

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94 "Action chains" are another puzzle piece of Figure 1. They are also addressed in "Learning Landscapes" (Chapter V).

95 See the Journal of European Industrial Training (JEIT), Vol. 10 (1986). Entire issue focuses on the uses of "open learning" in business education, marketing training, and management development.
on a single access line. Interestingly, in their literature describing these services, Ameritech focuses its promotional rationale around budgets: i.e., through Ameritech the customer is afforded access to other resources that are necessary for quality education but not available at home due to budgetary constraints. No other rationales are offered such as those described in this review—e.g., limitations of discourse, learning style differences, etc., given the cultural diversity present in the U.S.

Mental Modeling

The U.S. workforce is portrayed above as follows: It is comprised of adults—each with culturally constituted learning styles, performing increasingly complex tasks within and across (increasingly) participative and dynamic organizational environments. It appeared important, therefore, to investigate what theoretical base might inform training design, given the scenario described above. Nevertheless, a limitation to this endeavor is the fact that the major work specific to how people receive, store, retrieve and transform information "has been done with children in primarily formal educational settings and with computer learning..." (Merriam & Caffarella, 1991, p. 159). Scientific studies of learning styles, to include the Kolb
Learning Style Inventory (LSI) model, also have limitations since the effect of workplace dynamics on the individual are not considered. Work with adults focuses primarily on aging and its effect on memory (Merriam & Caffarella, 1991, p. 179). While this area is beyond the scope of this study, it is interesting to note that as adults age, they are found to be less effective in organizing (i.e., encoding) new material for learning. Yet when older subjects are given clues in advance of what will have to be remembered later on, age differences tend to decline (H. Bee, 1987, p. 125). The above combination of limitations and research needs prompted me to turn to information specific to advance organizers and mental modeling.

As mentioned in Chapter I, "Need for Study," it is generally agreed across several disciplines that individuals interact effectively with their environment by organizing knowledge into meaningful patterns stored in memory. These knowledge structures are given a variety of labels called

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96Numerous topologies of learning styles can be found in the literature specific to adult learning. Style diagnosis in organizations often relies upon self-assessment inventories or observation (by the facilitator). For further information on Kolb's topology, see Kolb (1984) and V. Krahe (1993).

97As Kolb (1984) himself states, "reality is constantly being created by the person's experience" (p. 63).

98This appears an important consideration in training design, given the profile of the future workforce. Refer to earlier discussion specific to Sandler (1987).
schemata, cognitive maps, and/or mental models. According to J. Cannon-Bowers and S. Tannenbaum (1991), research supports that "training should present an explicit conceptual model of the material to be trained" through "advance organizers," or "scaffolding" to assist with retention of targeted materials (p. 287). These models improve learning as they help the trainee focus attention to relationships and components within a system. Additionally they assist the trainee in organizing and connecting information. Yet, many of these "conceptual models" are generally highly language-dependent—i.e., they are outlines or overviews of information comprised of words and written statements.

As example, J. Moore and S. Gordon (1988) advocate the use of conceptual graphs as a method of diagramming knowledge structures. Yet, these graphs are not used as visual cues to assist or enhance understanding. Rather, the individual is required to report all that he or she knows about a subject. A trained "translator" then makes a conceptual graph. The authors report that the biggest problem inherent in this method, "is that, for a variety of

99"Mental model" as defined here, is not to be confused with recent usage of the term in the context of "learning organizations." As with many terms that become bastardized with usage (to include the term, "learning organizations"), "mental models" a la P. Senge (1992) refers to one's view of the world—i.e., perceptions, that either limit ways of thinking or acting or inspire learning in others."

100See as example, Ausubel (1960).
reasons, people may not verbalize everything they know about a subject;...or they may not "directly state the relationship between concepts, it is difficult to determine the underlying conceptual structure" (p. 1290). Recalling earlier sections, the authors do not offer other explanations--e.g., the limitations of language as described in "Culture and Language."

Conceptual models and advance organizers, aside from being highly language dependent, frequently focus on a single task or activity to be learned in a formal setting where context is not a primary concern and/or is relatively static. Additionally, the orientation to learning is very linear path oriented. Even the term, "scaffolding" presumes a linear progression.

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For a review of cognitive psychology and information processing models, see W. Howell and N. Cooke (1987). It is noted, however, that several disciplines (anthropology included) have long debated whether all individuals process information similarly. See Shweder (1990) and Cole and Scribner (1974) for further discussion of this issue. The human factors literature solves man-machine design problems. Of primary concern is the mind--i.e., the "central processing unit" stripped of context; engineering, is the factor of concern.

As example, see R. Mayer (1989), who presents a model for understanding how radar works (p. 44). Mayer defines a conceptual model as "words and/or diagrams that are intended to help learners build mental models of the system being studied; a conceptual model highlights the major objects and actions in a system as well as the causal relations among them" (p. 43). "Learning landscapes", discussed later, address "P-time" settings (Hall, 1976)--i.e., those training agenda/learning items that do not necessarily exhibit linear--i.e., cause-effect relationships.
Cross-cultural studies such as D. Lee's (1950) discussion of the Trobrianders indicate that experience does not necessarily follow a linear pattern. According to Lee, "our own insistence on the line, such as lineal causality, for example, is also often based on unquestioned belief or value" (p. 93). She found that Trobrianders, as evidenced in their discourse and actions, showed no concern for chronological sequence or causal relationships—i.e., there was no developmental line sequence. Lee wondered if it was appropriate, therefore, to accept without question, the presence of the line in everyone's reality.103

Both Hall and Kolb point to the multidimensional and dynamic nature of learning. Hall adds, "we have been taught to think linearly rather than comprehensively" (1976, p.9).104 An example illustrating Hall's argument involves the learning of penmanship skills in early childhood education.

103See S. Biesheuvel (1949) who also pointed to the importance of appreciating differences in how people view spatial relationships: "In our European culture, orientation with reference to the four main points of the compass, or to the vertical-horizontal axes of the body [i.e., rectangularity], is an accepted feature of daily life" (p. 65). In discussion of testing, he posits that cultures that do not have this habit of mind are at a distinct disadvantage. Refer also to Kunihiro's statements in Chapter I (1976, p.276), and M. Cole and S. Scribner (1974).

104He points out that biologically man's visual apparatus enables him [her] to see simultaneously in many different ways.
Figure 5 depicts a totally different orientation to space of the young Japanese child versus the U.S. child. In the U.S., orientation to cursive writing generally begins in the second grade. A child practices writing skills following the lines and strokes from left to write. Penmanship exercises generally continue through fifth grade at school and as a homework activity. The Japanese experience, however, is much different from U.S. (and Western) training. Calligraphy lessons orient the child to placing kanji in a grid. Achieving balance is key. While good posture during writing is generally emphasized in both cultures as appropriate physical orientation to the writing activity, the Japanese teacher encourages total body control through summoning of energy from the abdomen. Mastery is sought as early as first grade. Therefore, while one culture is training to look at a line from left to write (right) for years, another is visualizing balance of the self and writing holistically within a space. This is an incredibly different orientation considering the early age and the amount of time the practice is likely to involve.

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105 The information regarding Japanese calligraphy training was derived from a phone interview with Elaine Gerbert. Dr. Gerbert is on the Editorial Board of the Comparative Education Review (CER), a journal for which I am an assistant editor. She also teaches in the Dept. of East Asian Languages at the University of Kansas.

106 Penmanship was my worst subject in grammar school. Elaine Gerbert recently published a manuscript in CER regarding Japanese vs. American readers. I asked her if she had any information regarding use of charts and graphs to
Conclusions based on business and teaching experience, case study, and this literature review led me to believe that available information specific to mental modeling and cognitive mapping had limitations due to workplace realities: i.e., they were too short-term and/or procedural-task oriented, too low context, too language-laden, too U.S. culturally derived, and too pedagogy oriented (rather than adult learner oriented). According to Hall, helping with "information overload"—i.e., coping with increased demands and complexity, involves helping with the contexting process (p. 74). The various literatures reviewed heretofore support the feasibility of considering other training design variables beyond language the inherent logic and perceptions language may connote. Indeed, "cognitive mapping" involves symbols and connections that may vary from group to group and individual to individual. Spatial relationships and the use of space reinforce procedural skills during early childhood education in Japan. In a subsequent phone conversation I mentioned the subject of penmanship; she happened to mention the grid shown in Figure 5. Through questioning, we both constructed the realization of how differently (we) versus a Japanese child are oriented to space.

Hall states, "the solution to the problem of coping with increased complexity and greater demands on the system seems to lie in the preprogramming of the individual or organization. This is done by means of the 'contexting' process" (p. 75). Also refer to earlier discussion specific to "extensions of man."

See R. Downs and D. Stea (1973) who state that "human spatial behavior is dependent on the individual's cognitive map of the spatial environment" (p. 9).
in training also appear important considerations for facilitators of adult learning. I wondered: as it is generally agreed that people learn in gestalts—i.e., complete units, how do trainers map and present developmental inventories to optimize understanding of complex, culturally diverse and polychronic environments? How might learning be facilitated in these environments? It is here the review of the literature ends—at least in this current research endeavor. These questions evolved into my research objectives specific to utilization of NVC strategies. Through data analysis (Chapter IV) and reflection, the term "learning landscapes" was born.
CHAPTER III

METHODOLOGY

...what can we discover about processes of learning, teaching, inventing and modifying as they occur in particular cultural contexts? (E. Bourguignon, 1979, pp. 20-21).

Situating the Study Paradigmatically

The paradigmatic argument for this research was inspired by the field of anthropology. F. Boas (1911), M. Mead (1928) and others argued the importance of understanding each language and culture in its own terms. The previous chapter devoted several sections to the dynamics and complexity characterizing organizations and their environments. Additionally, the literature review showed that training system variables are not limited to two or three units of analysis (i.e., treatments); nor can they be held constant or isolated in a laboratory setting. Organizations cannot be rendered in such a manner.

Indeed, a significant limitation of the research reviewed specific to adult learning environments and T&D in organizations (as examples) is its psychological orientation and emphasis on experimental research design; context in a
Referring again to Figure 1, let us imagine the puzzle pieces represent the training system variables of a particular organization, and the topography only one of the potential settings in which it may be located. Using the words of the introductory quotation to this chapter, if we are to discover processes of learning, teaching, etc. in this organization, will two puzzle pieces suffice? three? five? Could we understand this organization without its context? Obviously not. According to K. Ito (1987),

As the name 'complex organization' properly suggests, organizations vary in size, age, technology, structure, participants, and environment. We thus cannot find "the" organization empirically [i.e., through experimentation--editorial explanation added]. (1987, p. 28).

Qualitative research, according to L. Locke, et. al (1984) is the effort to:

describe and develop a special kind of understanding for a particular social situation, event, role, group, or interaction (p. 84);...it is also analytic or interpretive in that the investigator must discern and then articulate often subtle regularities within the data. Thus, reduction, organization, manipulation, display, and, above all, contemplation of data are primary rather than secondary activities in this form of

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109E. Mishler (1979) refers to this practice as the "context-stripping" tradition of the positivist model.

110The dynamics of "organizational culture" and how it influences managing and training and development efforts was not even a consideration when I began this research endeavor. Data analysis pointed to organizational culture as still another contextual factor supporting the rationale for the paradigmatic argument herein.
research;...the researcher enters the world of the participant(s) as it exists and obtains data without any deliberate intervention to alter the setting (p. 84).

Drawing from the fields of anthropology, linguistics and sociology and their respective concern with socialization and questions of cross-cultural differences, Chapter II illustrates that intentional worlds of others have no "natural" reality or identity separate from human understanding and activities. Analysis of culturally constituted behavioral environments is grounded in the understanding of culture as a system. Therefore, rather than excluding the meanings of human interactions, as a positivistic orientation would have us do, it is exactly those orientations that guided this research endeavor.

Indeed, early qualitative studies in complex organizations focused on describing and decoding the meanings of naturally occurring social phenomena as they transpired (Ito, 1987).

The literature review, case study, coursework, teaching and professional experience all contributed to the evolution of my thinking. Indeed, it characterized the emerging and interactive nature of my research. This is generally viewed

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111 Also refer to H. Blumer, 1969; R. Shweder, 1990; E. Goffman, 1971 specific to this point.

112 According to F. Erickson (1986) the researcher with positivistic and behaviorist orientation "deliberately excludes the meanings of actions from the actors' point of view" (p. 120). To the researcher with a nonpositivist, interpretive orientation, the meanings of actions are the concerns of central interest.
as another characteristic of qualitative research endeavor. According to Bogdan and Biklen (1992), "while people conducting qualitative research may develop a focus as they collect data, they do not approach the research with specific questions to answer or hypotheses to test" (p. 2). I had certain ideas in mind--i.e., what H. Blumer refers to as "sensitizing concepts" (Blumer, 1953); but unlike experimental research, my objectives were not framed a priori in terms of operationalizing variables; rather, they were formulated to explore topics in all their complexity, and in context. Stated alternatively, this process suited the methodological argument as ethnography is not a linear process that is established prior to data gathering. It is dynamic and interactive and points to emerging patterns and theory to be investigated in the literature. Theory-building in the interpretive paradigm (e.g., building on the literature specific to mental modeling) emerges from the bottom up (rather from the top down) from data collection. The theoretical product of this process is commonly referred to as "grounded theory" (Glaser & Strauss, 1967).\textsuperscript{113}

As discussed in Chapter I, my professional business experience motivated my interest in how to create and adapt training programs to meet the needs of diverse cultural

\textsuperscript{113} See Chapter II, as example, specific to limitations of applications of mental modeling and adult learning style theories in the context of organizations, and Chapters IV and V regarding "learning landscapes."
environments. The literature supported that cultural diversity and its implications to training and development efforts in organizations constitute a major challenge to managers of the '90's and beyond. Through coursework and fulfillment of coursework requirements, I discovered rationales for investigating how use of nonverbal communication strategies might be valuable to management and training and development efforts in culturally diverse settings. Nevertheless, my research questions were not formulated prior to visiting the site of my case study. Recalling "sensitizing concepts" (Blumer, 1953), in general terms, I was interested in ascertaining if and how NVC strategies were being utilized in a Japanese-owned firm. The same quarter I was studying the socio-economic aspects of doing business with the Japanese, I also was reading Blumer and others in a qualitative research course. The evolutionary nature of qualitative research presented certain problems from an organizational perspective. See discussion under "Ethics and Politics."
access and understand cultural differences?

My work was empirical--i.e., based upon fieldwork begun at a large midwestern manufacturing firm in February of 1992 and continuing through March of 1993.\textsuperscript{16} According to Bogdan and Biklen (1992), the visual cue that best represents the nature of inquiry in case study is that of a "funnel" (p. 62). The start of the study was at the wide end. Indeed this characterized the onset of my study. I looked for clues on how to proceed, and what might be feasible to do given the context described in Chapter I of the organization involved. While Chapter IV addresses the findings, the following section discusses the specific techniques I used to collect data as the study evolved and changed.

Research Methods\textsuperscript{17}

The two primary techniques of data collection were "interview" and "observation." This section defines and illustrates how these techniques were utilized.

\textsuperscript{16} with several visitations continuing to a Division C through November of 1993.

\textsuperscript{17} "Research techniques" and "research methods" are used interchangeably.
The interview is generally understood as a purposeful conversation between two or more individuals. In the context of coursework specific to, "The Sociocultural Aspects of Doing Business with the Japanese," and "Qualitative Research Methods" in Fall of 1992, I reviewed information on the interview as a strategy for data collection. Patton (1990) presents a menu of interview techniques that the qualitative researcher might employ in data collection efforts (p. 280). As my research objectives were yet to be formulated, I recognized I needed to use the information gathered from the interview to help me define the direction of the study. Yet, at the same time, I had to consider the formality of the organizational setting: i.e., While the experimental researcher imposes a particular design upon a project, I had to ascertain and/or negotiate how much time I would be granted for the interview and where it would be. Although negotiation of access to site was obviously initiated by me, subjects and time allotment could not be my decisions.

Consulting Patton's interview "toolbox," the "standardized open-ended interview" is suggested for situations where it only may be possible to interview participants for a limited period of time, and only on one occasion (p. 284). "Open-ended" [only] means "that the
questions should permit respondents to respond in their own terms", [since] "the basic thrust of qualitative interviewing is to minimize the imposition of predetermined responses when gathering data. Therefore, "when using qualitative interviewing strategies for data collection it is critical that questions be asked in a truly open-ended fashion" (p. 295). Alternatively stated, the researcher is interested in accessing the perspective of the person being interviewed. Yet, the word "standardized" requires that "the interview questions [be] written out in advance exactly they way they are to be asked during the interview" (p. 285), and in a particular order.

I utilized a "hybrid" of suggested interview methods to match my own style, allowing for open-endedness and flexibility, yet providing some degree of structure due to time constraints. I call it a "general open-ended interview guide approach." This approach focused on issues to be covered with each respondent; no particular order was followed. Initially, I followed a written outline during the interview. Subsequently, however, and at the suggestion of one dissertation committee member, I memorized the issues I wished to discuss in advance for informal and formal interview opportunities (defined below)."\[118\]

\[118\]The rationale for memorizing focus issues was to encourage spontaneity and build rapport.
Formal interviews refer to interviews that were scheduled on or off site--i.e., an appointment was arranged at an identified period of time. For this reason, they are considered "formal" since the respondents likely perceived they were being interviewed.

As examples, two initial interviews were scheduled in February, 1993. One interview was with a coordinator (C) of Division A; (C) also arranged the interview with an assistant manager (AM) in Division B. I recognized these interviews would need to have some structure for two reasons: a) time constraints, and b) to enable me to probe and follow-up on issues for further information; and so evolved the interview hybrid entitled, the "general open-ended interview guide approach": Reiterating the above, I prepared a brief outline of points I wished to cover prior to interviews.\(^{119}\) Initially, I took limited hand-written notes. Instead, I depended a great deal on the tape recorder as handwriting, versus typing, is not my forte. Luckily, I encountered no technical difficulties on these initial interviews. I typed the interview transcriptions on computer, saving them on diskettes. As another example, one phone conversation involved was logged as "formal" as it was scheduled at a particular time at the convenience of the subject--i.e., the respondent expected my call and perceived

\(^{119}\)See Appendix B.
he was being interviewed. All eight formal interviews involved note-taking in the presence of the respondent. Four of the eight formal interviews were also tape recorded. Simultaneously, I reviewed numerous "do's and don'ts" about conducting qualitative interviews—initially M. Patton (1990), in particular. As the study evolved and I (and it) became more focused, reflection and discussion with subjects, professors and colleagues pointed me to Bogdan & Biklen (1992) and C. Glesne & A. Peshkin (1992), as other informational sources. I discovered I was becoming more adept at what Glesne and Peshkin call "making the words fly"—i.e., "developing understanding from interviewing" and the "researcher-other" interaction (1992, pp. 63 - 92).

As time went on, however, on one occasion I "paid the price" for becoming too dependent on the tape recorder. In the formal interview I had with an executive vice-president (SVP), I did not realize I had a defective tape. The tape was new, yet defective. It jammed while I was interviewing.

Interestingly, many readings I did early on in my program had no meaning for me. As example, E. Mishler (1986), became important one year later. It was only when I began the process of reflecting on the data, that I vaguely recalled someone who had similar experiences; I then rummaged through my library in search of someone. H. Blumer and his "sensitizing concepts" were as understandable as a foreign language in Fall of 1992. Yet, the "dilemma-based" experience characterizing adult learning, made Blumer's words not only understandable, but important to my own growth and development as a qualitative researcher. See Chapter IV for further discussion. Also refer to J. Lave (1990) and her comments on the issue of the relative importance of "learning in practice."
The dynamics of this scene seem funny now, but I was terribly embarrassed then. When I discovered the tape was jammed, the (SVP) was very understanding and helpful; he reached for the tape recorder, removed the tape and tried to advance it with a pencil. (C) was there with us the entire time and witnessed this event. From my own cultural perspective (C) looked horrified that I would be taking the (SVP's) time to fix this problem. We did manage to get it working again. I learned to take better notes, buy only the best quality tapes, and check equipment more than one time prior and during interviewing.

Informal

"Informal" interviews refer to conversational exchanges that were not scheduled—i.e., they just "happened": An opportunity arose and a conversation took place specific to my study and/or the organization. More importantly, the persons being talked with (i.e., "the interviewed") likely did not perceive they were being interviewed. As one example, while waiting to interview the (SVP), (C) informed me the (SVP) would be late. So we had approximately forty-five minutes of time and went to the cafeteria for coffee.

121 The power of NVC:—e.g., looking up at the ceiling, etc. Yet, the (SVP) had the tape recorder, so I allowed him to assist. The "failure," in essence, built rapport as it demonstrated to me the sensitivity of the (SVP).
As with formal interviews, these types of opportunities always followed the "general open-ended guide approach" described above. As a factor of my business background and experience, I never "cold-called" a meeting—i.e., arrived unfocused, whether it be for an impromptu or scheduled opportunity. I always prepared in advance with focus issues in mind to discuss. Therefore, formal as well as informal interviews were chances to probe, further clarify, establish further rapport and seek advice. Unlike formal interviews, however, I did not take notes during the interview. Rather, I wrote down my recollections into a reflexive journal soon after the interview transpired. None were tape recorded.\textsuperscript{122}

.The Proposal\textsuperscript{123}

Subsequent to a review of some literature and the initial interviews, I believed I had rich data that could inform a dissertation endeavor. This prompted me to inquire (through C) if it would be possible to observe some of the

\textsuperscript{122}There was one interview with Division C that was a combination meeting and interview. Because it was \textit{scheduled} and I took written notes in their presence, I logged it as "formal."

\textsuperscript{123}I place this section under "research methods", as I regard it as a formality that was required in the other-researcher relationship. The company's request was a method employed to assess [my] credibility and force further focus so as to not waste company time.
group activities that were mentioned during the interviews. (C) requested I place my intent in writing in the form of a proposal. Although this seemed a reasonable request, it posed several problems to me at the time: a) I was only a first year doctoral student; the "normal" linear progression of a doctoral student is to become a doctoral candidate and then embark upon a dissertation; I was not yet a doctoral candidate; nor had I completed even one-half of my coursework requirements!; b) Additionally, I was not the traditional student within my program. Global Education was my program affiliation, and, historically, faculty and the majority of students were involved in questions of K-12 "schooling." My informing context was management and international business—obviously not the traditional one programatically. Additionally, my business background and managerial philosophy had always prompted me to pursue organizational commitment (i.e., commitment of program faculty) prior to making an investment in a project. Therefore, I approached the dissertation endeavor and individuals related to it similarly; c) It appeared questions about my project were being phrased in very quantitative terms: e.g., the request for a "problem statement"; "What do you expect to find?." I believed I needed to do more interviewing and observation before formulating a formal proposal. Through innate persistence, the understanding of an overworked advisor, the advice of a
significant mentor and professor emeritus, and an intentionally well-timed meeting of my graduate examination committee faculty, I received an informal nod "to not stop." And again, I was grateful.

I submitted a written proposal requesting an interview with the (SVP) to explore his views regarding challenges of globalization and cultural diversity. In the proposal, I also requested an opportunity to accompany (AM) to observe several of the group activities that were mentioned during our interview. While I was granted the interview with the (SVP) mentioned earlier, I was not allowed to observe a team activity. The reasons provided by (C) in a letter and subsequent phone conversation involved limited staff time and concerns with confidentiality. I took what I was offered. Practicing "perspectives consciousness" a la Hanvey and heeding the words of Hallowell, the request for proposal (I believe) chronicles when I began to view this organization from the inside (Figure 2). I recognized that the offer was highly culturally constituted; granting one of my two requests—i.e., the interview, was a positive sign.\textsuperscript{124} I also recognized how complex indeed the "researcher-other" relationship really is.

\footnote{The proposal was sent to firm on July 8, 1992. I received a reply on Sept. 25, 1992. The time span illustrates that the negotiation process is not a one-time occurrence—i.e., something the researcher does at the onset of a qualitative research; it is continuous and a time intensive factor I address further in "Ethics and Politics."}
Inquiry Through Observation

According to Patton, direct participation and observation--i.e., watching a social situation or a phenomenon of interest, is probably the best of the research methods available to the qualitative researcher (1990, p.25). While observation through tours, and visits to workshops involving company "associates"--i.e., employees and suppliers was allowed, observations of work teams in situ to view problem-solving efforts and techniques (such as the Fishbone Diagram) was not permitted.

Data Coding: "Finding My Story"¹²⁵

Data analysis involves organizing what you have seen, heard, and read so you can make sense of what you have learned. ...To do so, you must categorize, synthesize, search for patterns, and interpret the data you have collected (Glesne & Peshkin, 1992, p. 127).

...and categorize, I did. I chose not to use computer programs that are available to code and categorize data. My reasons involved my own technological limitations and preference for "touching and feeling" my data. Transcriptions of interviews and journal notes were on computer disk (Word Perfect), double-spaced, with wide margins, and line-numbered. I read them for repeated

¹²⁵This is the title of Chapter 7 in Glesne & Peshkin, (1992, p. 127).
patterns and then invented a brief acronym for the pattern it represented (i.e., displayed). As example, "OWNSHP" was the code for "ownership": i.e., associates believed they made a difference in the company; indeed, they considered it their company. They were stakeholders not only in words, but in practice. They were not only able to participate in planning and problem-solving efforts, but they also had the power, responsibility and accountability for implementation of their ideas. Indeed, they "owned" them.126

After writing thematic codes in the margins of my printed transcriptions, I color coded them with a different colored magic marker. This was a rudimentary approach to sorting—certainly not a "high tech" effort; but it worked for me.

In retrospect, the researcher is well-advised to reflect on data as information is recorded. This approach is unlike experimental design where extensive analysis generally done after research is completed. The qualitative analysis process is, by nature, continuous and interactive. The process involves data review, further definition and refocusing, further questioning and reflexivity, etc. Continuous data review safeguards against accumulation of data unrelated to the research objectives. Reviewing data, reducing it into categories, and displaying it is critical

126 The process of cross-checking perspectives amongst different sources is referred to as, "triangulation." This is discussed further in a following section.
in order maintain control. Continually collecting without review invites the possibility of what one professor called, "drowning in [her/his] own data."

Nature of Data

Observations and formal and informal interviews involved approximately forty-six hours of total contact time. There were eight formal interviews representing twenty-four percent of the total. The shortest formal interview was fifteen minutes long (e.g., a telephone interview); three others were one-half hour in length; another four were one hour in duration. Of these four, one was scheduled during an evening shift. The longest formal interview was six hours in duration and took place during pizza at the respondent's home in the early evening.

Informal interviews involved approximately thirteen percent of the total. Observations represented sixty-three percent of total contact hours.

Formal and informal interviews were with seven different individuals representing different managerial levels and functional responsibilities. They included five men [one Japanese and the remainder from the U.S.] and two women (from the U.S.), representing various age groups and levels of experience with the company--the latter

\[127\] Appendix C provides further detail of data sources.
ranging from four to ten and more years.

Trustworthiness

Lincoln and Guba (1985) devote considerable space to discussion of conventional (positivist) criteria for "internal and external validity" in research and why they are inappropriate to the naturalistic (qualitative) paradigm. They argue that conventional criteria are not applicable to the qualitative research endeavor. Recalling Chapter II discussion, "intentional worlds" of others are not about one reality. One intentional world is not generalizable to others. Figure 1, its puzzles pieces, their respective sizes, and their comparative relativity to other pieces illustrate that in and across intentional worlds there are multiple realities—not one. Recalling earlier discussion, "intervening" internal and external variables from the perspective of the positivist, are indeed the items of interest to the qualitative researcher.

Additionally, unlike positivistic teachings, qualitative research does not suggest or attempt to replicate results from one social setting and apply them to all. As argued by Lincoln and Guba (1985), "The Only Generalization Is: There Is No Generalization".  

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128 This is the title of Chapter 5 of their book, Naturalistic Inquiry. It begins with a quotation: "The trouble with generalizations is that they don't apply to
According to Locke et al. (1987), "[in qualitative research], "if replication were attempted (most qualitative specialists would argue that it is impossible) the product of identical findings would constitute more of a surprise than an expected outcome" (p. 170.)

In the interpretive paradigm, the issue of validity is framed in terms of "trustworthiness"—i.e., paraphrasing Lincoln & Guba (1985), "How do I persuade my audience that my findings are worthy of their attentions?" (p. 290). This is the basic issue as regards trustworthiness. Why should the audience be convinced? I will describe several reasons why I feel they should be persuaded. At the same time, according to both authors, I note:

No amount of trustworthiness techniques built into a study will ever 'compel' anyone to accept the results of the inquiry; it can at best persuade (Lincoln & Guba, 1985, p. 329).

Lincoln and Guba argue that "trustworthiness" includes the concepts of credibility and dependability. Acknowledging that interpretation of data may take on multiple meanings, what then did I do to assure credibility and dependability? The two principal activities I employed to optimize trustworthiness were peer debriefings and member checks. I also utilized "triangulation," but this will require some additional explanation.

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particulars."
Peer debriefing is generally regarded as an attempt to evoke insights from a colleague or peer who is not involved with the research endeavor.\textsuperscript{128} The idea is to keep the researcher "honest" and aware of biases that might influence reading of the data or "finding the story" described earlier. In my case while I was interested in having peers read my data, I also had to be concerned with confidentiality—which I respected. So I was discrete in numbers and whom I involved. In the context of a research course where peer debriefing was an agenda item, I asked a colleague and specialist in adult learning to read my data. Several professors who were involved in my work also had the opportunity to review data. In fact, several pointed out other issues that were germane to Chapter IV reporting of findings--themes I did not even recognize at first.

Member checks generally refer to the researcher's efforts to involve participants' (e.g., interviewees') input into the study. For an example, I sent (C) and (AM) transcriptions of their respective interview and asked that they verify its accuracy (which they did). Another form of member checking also occurred during interviews. For example, as I became more skillful in interviewing

\textsuperscript{128}Guba and Lincoln (1989) refer to this as the "process of engaging, with a disinterested peer, in extended and extensive discussions of one's findings, conclusions, tentative analyses, and, occasionally, field stress, the purpose of which is both 'testing out' the findings with someone who has no contractual interest in the situation..." (p. 217).
technique, I periodically reframed my questions and reconfirmed what I heard the interviewee saying in order to clarify and/or check for accuracy. As noted by S. Kvale (1989),

...validation of an interview consists of continually questioning interpretations. An ideal interview may be considered as one interpreted--with the interpretations verified and communicated--in the interview situation. ...In conclusion, to validate is to question... .(pp. 80-81).

Herein is another contrast between quantitative and qualitative orientation. Specifically, I believe that the "researcher-other" relationship in the quantitative paradigm tends to resemble the following relationship:

RESEARCHER>----------------  >other

Research is done on the subject and in an as aseptic environment as possible.

In qualitative research, I view this relationship as a two-directional (and multidirectional) continuum, depending upon the number of significant others. Let us recall the wide end of the funnel representing the evolution of case study. In my case, as interviews progressed, I relied on my subjects to help clarify and define my research endeavor. Therefore, I view my qualitative-researcher-others-
relationship as one that is best represented as follows:  

researcher>........................<others

In time, the distance shrank between us, as others were providing me with feedback.  

Another element of trustworthiness (in lay terms) involves assuring that the researcher did not invent the data--i.e., that what was reported did, indeed, transpire. Guba and Lincoln (1989) refer to this as "confirmability" (p. 240). Specific to confirmability, I transcribed interviews soon after they were completed, and have both audio tapes and computer disks available. I also kept a "reflexive journal"--thanks to coursework requirements and a demanding mentor--to track the events and insights that occurred during the process of data collection and analysis (Glesne & Peshkin, 1992; Bogdan and Biklen, 1990, Lincoln & Guba, 1985).

Another credibility check that contributes to

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I have drawn this in linear fashion. I would prefer to represent it as a visual of hubs and two directional spokes, but recognize this has limitations as well: Who was to be the hub?, I asked. The researcher? the others? or both? The process is so interactive, only video (i.e., technology) could represent it dynamically.

Note that in the case of other qualitative researchers, the degree of distance and interaction will not be the same. For an interesting discussion of the concept of inquiry evolving with the subject's input, rather than on the subject, see S. Noffke (1990).
verification and validation of qualitative analysis is "triangulation" (Lincoln and Guba, 1985; Patton, 1990). Triangulation generally refers to the process of checking out the consistency of different data sources within the same method or different methods. For example, I read the transcriptions and notes to determine if certain themes and/or perspectives repeated in more than one individual during interviews, observations and/or company literature (obtained at workshops). The researcher is generally the individual who performs this task. Yet, the researcher may also choose to involve others--e.g., peer debriefers. Using multiple perspectives to cross-check and interpret the data is what Patton refers to as "perspectives triangulation"--i.e., (1990, p. 464).

Interestingly, Lincoln and Guba retreat from their discussion of triangulation as a credibility check in their recent writings (1989). They argue that it denotes too positivistic an implication: i.e., If, in fact, the qualitative researcher believes there are multiple realities, why is s/he "triangulating" for only one interpretation? They provide some (unconvincing) discussion that triangulation is still possible if we are cross-checking information of a factual nature (p. 241). I would argue that use of triangulation as a "technique" for verification of credibility depends upon the setting and the subjects involved. In my case, I never consciously decided
to triangulate from the start of the study. In fact, I probably did not even know was "available" at that point in time. I did "triangulate," but rather by accident (or experience)--not by design. It was not a device I extracted from a tool box prior to research as is done in designing quasi-experimental and experimental research.\textsuperscript{132}

\textbf{Ethics and Politics: The "Tension" of Discovery}

The interactive, evolutionary process of qualitative research reflects what I call the "tension" of discovery. There are numerous ethnographers who recount how they discovered their craft through trial and error--e.g., R. Wax (1971). Nevertheless, the dimension of tension in ethnographic research and its interplay with discovery and learning, is an area that appears very much neglected. The researcher-other(s) relationships involve a rite of passage through many periods of anxiety that are factors of time, self, and culturally constituted institutional structures. As example, there is the anxiety the researcher feels in

\textsuperscript{132}As an example, transcripts showed evidence of [unintentional] triangulation of factual information regarding the firm. The (SVP) indicated that when the company was first established at their midwestern location the population ratio of Japanese associates predominated. Then gradually American associates were added. [In Dec. '92] he guesstimated Japanese associates were 4-5 percent of the population, and dwindling. (C)'s and (AM)'s comments represented the same factual information but in different words.
waiting for approvals and negotiating access. In my case, negotiation of access was occurring multi-directionally and simultaneously—i.e., with program, with paradigms, and with subjects at site. As S. Ball (1990) illustrates, there are protocols, uncertainties, risks, and discomfort that plunge the researcher into what appears to be voyage on "a combination of Star Trek and Mission Impossible" (p. 157).

Additionally, descriptions of qualitative research generally tend to place much emphasis on negotiation of access at the onset of study, rather than as a process that occurs over-and over again to build credibility and rapport in the researcher-other(s) interaction. One tension-based situation involved the subjects' historical perspective to "being researched upon." I refer to the "negative externalities" caused by previous researchers: i.e., subjects readily acknowledged that cooperating with researchers was important for corporate visibility and community citizenship; yet, data reduction and analysis revealed a belief that relatively little operational benefit to the firm was derived versus the time cost it involved. So here was an inherent ambivalence toward research that I encountered as a legacy of others. Therefore, I felt a (perhaps over-ambitious) commitment to demonstrate I was

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133 In economics, "negative externalities" generally refer to the costs of activities for which no compensation is made. Consider, as example, a business that constructs a plant that creates many jobs, but has a manufacturing process that pollutes the environment.
different from "the others." Yet, there was also the formality and desire to maintain confidentiality that set limits upon my research. Said alternatively, I was caught between wanting to discover and wanting to be "different" versus the need to follow protocol.

I coded the pattern of ambivalence described above as "GRNDLR" as it formed the basis of what I call, a "grounded letter"—i.e., a letter I wrote to people I interviewed. A "grounded letter" letter incorporates concerns and/or information expressed during observations or interviews; grounded letters are not only vehicles to build confidence and rapport between the researcher and subjects, but also invite credibility checks. The letter is analogous to theory-building a la Glaser & Strauss (1967)—i.e., building a letter (rather than a theory) from data from the bottom-up. As example, in attempting to renegotiate access, I sent written material to an individual who indicated future observation or interviewing might be possible within his division (Division C).\footnote{This happened as a result of traveling with a company administrator to a workshop/conference where we both were speakers. Through this individual I had the opportunity to visit another administrator from Division C.} I also sent the same material to the senior division manager of subjects I had interviewed previously (Division B). I included a cover letter that expressed my interest in sharing my research to date. As I was also searching the literature on the use of the Ishikawa
Diagram, I offered to look for information they might need during my search. While sharing information involved a certain degree of risk to protection of my own work, I believe it was ethical and responsible behavior, given the information and access I earned from them.

Recognizing the importance of "ownership" in the firm's culture and experience, I believed that kaizen also meant giving people ownership to my research. My only regret is I wish I had recognized the need to share my findings from the very beginning of my study. I believe these kinds of efforts represent the researcher's sincerity and integrity to the individuals being researched; they also show respect for the integrity of the interviewee.136

I do not know how I could have prepared interviewees specific to the type of research I was undertaking at the onset of study. I recognize that interpretive research is a two-way learning process to construct meaning. Yet, I have not reconciled to what degree educating "others" is practical or possible given the time constraints and formality of organizational settings. Furthermore, as stated earlier, I had no idea that my course requirement

135The initial two interviewees did not know the history of the diagram. Shortly after my interview, I mailed them a brief summary on K. Ishikawa and the origin of the diagram which they appreciated and remembered.

136I add, however, that each researcher must decide the degree of cooperation for himself/herself. See S. Noffke (1990) whose article also inspired the grounded letter approach.
would evolve into a dissertation. Therefore, the tension of
discovery is also an occupational hazard to those inquired
upon--i.e. those I interviewed appeared uncomfortable with
what they perceived as continued reentry and a lack of
focus.

In terms of my own biases, I believe peer debriefing
and my foreign language background motivated me to proceed
with caution when reading transcripts. I cannot deny,
however, that as the study continued I became very
influenced by what I had heard and seen. This firm's
"culture" and belief in kaizen philosophy (before I knew the
word) mirrored my own managerial style. I have always
believed that investment in people was generally beneficial
to all concerned. This was a factor of my background and
living in culturally diverse communities. Yet, I had never
seen a firm that practiced investing in people. I had heard
the words, but never seen the convincing deeds. Therefore,
I was becoming very enamoured with the environment I was
studying--I was "moved" by it. Fortuitously, opportunities
to observe and interview were no longer available, nor did I
feel they were necessary to further persuade for
"trustworthiness." I say "fortuitously" because I feel I
was becoming too close to the "others" in the researcher-
other relationship. I was beginning to feel membership.
Limitations

Patton (1990) acknowledges that not everything can be directly experienced or observed (p. 25). Indeed, the formality of organizations and divisions within organizations makes this a potential (reasonable) limitation of doing research in organizational settings. Whether observation and participation in team problem-solving efforts might have made my data more or less trustworthy is anyone’s guess. Nor was a prolonged engagement at the firm a possibility. I do not view these questions of protocol as a limitation of this study. They are better understood as an important puzzle piece of the setting I visited. I certainly do not feel they are impelling to invoke a lack of trust as defined earlier.

Indeed, concern with firm confidentiality was a constraint to me in "telling the story"—i.e., reporting the findings. There were several transcript sections that appeared so very important to research objectives; yet, in excising them of company information they were rendered useless. Therefore, I decided not to use them at all.

Additionally, it would have been useful to see the Fishbone Diagram (discussed in Chapters IV, V, and Appendix A) applied to an non-manufacturing related company problem.

137I say "less trustworthy", as my observation of discussion of confidential company matters might have had a Hawthorne Effect (i.e., had an effect on group performance).
Yet, again, I do not believe trustworthiness is hampered by not having done so. The business literature clearly supports its utility for diagnosing disfunctionality of processes of production and manufacturing and in developing strategic objectives (M. Imai, 1986).
CHAPTER IV
FINDINGS

Writing gives form to the researcher’s clumps of carefully categorized and organized data. The act of writing also stimulates new thoughts, new connections. As a writer, you engage in a sustained act of construction, which includes selecting a particular ‘story’ to tell from the data you have analyzed (Glesne & Peshkin, 1992, "Writing Your Story: What Your Data Say," p. 151).

Introduction

In this chapter I tell my "story": i.e., based upon interviews and observation at a large, midwestern manufacturing facility, I discuss how and if nonverbal communication strategies are utilized in training and development. According to Glesne & Peshkin (above quotation), the writer selects a particular story. In other words, just as the writer must limit the scope of the literature review, so too must he/she frame the story around the research objectives. Admittedly, data may point to other stories or issues beyond the scope of these

138 In qualitative research, this effort is a "case study"--an examination of one (organizational) setting. See Chapter I for "Background to Case Study" and "Site Selection."
objectives. In cases where that has occurred, they are mentioned as implications for future research.

It is noted that considerable effort was taken (e.g., peer review) to assure that the identity of the company and its employees are not revealed. Therefore, only enough information is provided specific to the firm's organizational history and demographics to enable interpretation of the data. As a general overview to the site I visited: It is Japanese-owned; the parent company has had a sales presence in the United States for over three decades; presently there are manufacturing operations worldwide to include its U.S. locations.

Data Analysis

Data analysis is divided into three sections: 1) "Organizational Dynamics: "Culture and Experience." This section addresses factors of organizational history and development that are key to interpretation of the data; 2) the use of nonverbal communication strategies as they relate to the research objectives; and, 3) the role of organizational culture.
The following key organizational variables characterize the firm's midwest locations: (a) job rotation and Japanese and American interaction; (b) the significant role of training; (c) American-Japanese exchanges; and, (d) team building and self-managed work groups.

a) **Job rotation; Japanese & American interaction:** Job rotation and interaction between Japanese and U.S. associates are significant to organizational history and developmental efforts. While Japanese associates only represent three to four percent of the midwest workforce, their role is important in the following way: Their presence is related to technology transfer and their average length of stay is from two to five years. When there is expansion and/or new research and development (R&D), Japanese individuals trained in a particular technology visit to train American workers.

b) **Role of Training:** The firm hires from a fifteen county radius. The following excerpts show that a common denominator of all individuals interviewed is that none had job responsibilities paralleling their training and experience prior to employment with firm. One such example is a coordinator from Division B who began his employment in
Tell me something about yourself, if you would.
How long have you been with [firm]?
OK. I have been here since...[pauses to think].
A millennium? [both laugh]
Ten years. Ten years. I came here from...I was
working part-time, going to school part-time. And
it was very interesting because I [was] in my
third year of college.
What was your training?...
[lauughter] I was undecided for three years; I took
all these general courses
Are you from [state]?
Yes. I'm originally from [state]. Actually, I am
from the east side of [city]. So going into
my...probably the middle of my third year...I
still was very undecided about what I wanted to
do. And at that point my wife—we were dating at
the time—mentioned to me that the [x] plant was
being built; and she said well why don't you just
put in an application there and just see what
happens. So I went in and put in an application
in there, and from that point on it's been like
history. ...I started in the [y] plant; worked
there for two years; then I went to the [a]
department. I went to what's called the [American
parts] service dept. where we supply [parts] to
the [company] Canada plant.
What were you trained to do before when you got
the job...when you were a senior?
Actually, [it was] in the middle of my junior
year.
So you were studying in a...liberal arts program?
Yeh. I was studying...I was studying I studied

Information specific to associate experiences was
coded as "AEXP." EP are my initials. This interview was
tape-recorded.
psychology. Also...what was I?...mostly psych.

EP:
So was this your first job?

MN:
Yes.

A coordinator and respondent from Division A comments on his background and experience prior to his employ with firm:

EP:
(C), how long have you been with [firm]? You mentioned that in the interview last year, I believe.

C:
Four years.

EP:
You were hired by [firm] while you were in Japan—right? How long did you work at [firm] in Japan?

C:
2-1/2 years.

EP:
(C), you studied Japanese. Getting a job at [firm] must have been a dream come true. But certainly, you too had to make adjustments. Could you comment on those?

C:
[C indicates that he went through a frustrating job search as a college student. He got a job teaching English in Japan. Then he was hired by [firm].]

In an informal interview at a Quality Circles (QC) workshop, a QC leader/facilitator (BL) from Division C, describes herself as "basically a housewife" before her employ with firm. "Quality Circles" and "circle activity" refer to company group efforts to improve productivity,

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140a follow-up phone interview transcribed from notes.
solve problems and/or maximize opportunities.\footnote{Total Quality Control (TQC) refers to "organized kaizen activities involving everyone in a company--managers and workers--in a totally integrated effort toward improving performance at every level" (Imai, 1986, p. xxv; refer also to Chap.II.). TQC and QC, therefore, are team-oriented. At this firm’s locations, QC activities are voluntary, while in Japan they are mandatory.}

The following example involves an interview with an assistant manager from Division B, and points to her new responsibilities and the challenges she experienced after being hired by firm:

**EP:** I’m curious to know your background before you came here.

**AM:** I spent about ten years as a secretary for the State of [X] and for a bank, and then at a legal firm; and then I became a legal assistant, and then I went into a public relations firm and I did systems development from a business systems standpoint--communications and that kind of thing. I basically was like a--was the office manager for that company; and then moved out of that and into account executive work. And then when I came to [firm] they brought me to [firm] to do what I had done at that PR firm from a business systems standpoint; and that’s how I was in the right place at the right time. When we came up with the idea of the [X] program, they basically gave me two pages of concepts and said, ‘o.k., make it work.’ And so I developed the orientation, and I did...developed all of the logistics to make it work, and the communication network.

AM then continues with company specific information which is omitted. As with other respondents, however, her comments indicate the significant role of training in her own developmental history with the firm:
EP:
... So you’ve been—even in the structure of what your role has been here, it hasn’t been structured—where they’ve moved people around.\footnote{While my question was poorly phrased, (AM) understood I was confirming that an individual’s job role and location could change—i.e., associates were not "locked into" one job forever.}

AM:
Exactly.

EP:
You’ve probably been through a great deal of training here as well. [AM indicates ‘yes.’] You’re a product. [AM acknowledges.]

AM:
I have a two year degree from [a community college] in business administration, and I’ve taken the vast majority of all the classes that we have here.

The significance of training, however, cannot be understood without discussion of corporate culture and how training design functions as a resource to meet organizational objectives. That issue is addressed later in this section.

c) American-Japanese Exchanges:

Adding to the dynamics of "a" and "b" is an additional piece of "topography" (Figure 1) evolving from the history of the organization. The following shows that associates at different managerial levels are also sent to Japan for training.\footnote{I have done a great deal of editing here to protect firm identity. Program names are referred to only as "[p]." Programs aim to train individuals at different levels of responsibility—e.g. first line supervisor level, department manager level, etc. It is important to note (AM’s) enthusiasm about her work and role; this too is a common denominator among respondents.}
AM:
Our very first program was called [p], and it was for first-line supervisors; and to make a long story short, what we were looking at in [year] was a full series of multiple challenges for the year [x].

AM then discusses the manufacturing challenges they faced: e.g., meeting customer satisfaction, increasing the domestic content of product(s), and improving quality. Her comments not only illustrate the role training played as a resource to meeting the firm's objectives, but also the rigor that training involved.

All these things were driven by our company philosophy. When we looked at the situation we said, 'wow, that's a lot that we're trying to do.' So we were looking at how can we be successful at all of those, and, of course, the answer to that is 'associates.' They were the ones that were going to implement all of this. So we wanted to grow their capabilities—to strengthen their capabilities. But in a year and one-half time, we couldn't train 8,000 associates. So we picked first-line supervisors because they had close, connected, day-to-day contact. And what we did with those first-line supervisors was that we took them away from their jobs—and it was a business decision too because we were going to be transferring 71 team leaders to [plant x] sometime between [the years x-y]. So we could add this excess 71 members to manpower to accommodate getting people off to work for training. ...What we did is we put them in the classroom—[Division B] was pretty young at that point.

[Further to training rigor]:

We put them in the classroom for two weeks; we sent them to Japan for four weeks; brought them back to the classroom for two weeks. We basically

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"Training rigor" generally refers to the degree of cognitive involvement of the trainee and the duration and intensity of the program.
burnt them out, but they learned a great deal. And at that time they had not taken very many courses; we had some offered, but we did not have a strong customer base at that time.

(AM)'s comments illustrate that training rigor, job rotation and minarai were and continue to be factors of training design in organizational history:

And the time in Japan was to let them work side-by-side with their Japanese counterparts; people who had been doing the team leader's job for ten, fifteen years. And it was amazing what happened—that they could look at that and say, 'Oh—that's what my job responsibility is.' They had only been team leaders for six months; most of them were high school grads; most of them were from rural areas around here; they didn't have a clue as to how to be a supervisor. And we needed them to learn that real quickly, and that helped. That did that. That accomplished it for us. And I've really oversimplified the program because there are a lot of details that go into making something like that work. But evidently it was successful because we met all the challenges, and the team leaders that were in the first 10 groups are now teaching new team leaders. So we've passed that along, and they stay here in the States and go to all the [number] plants, and we still do some Japan sites; so that program is still running; and it's in its 4th stage—we keep changing it. ...One of the neat things that happened, and why we keep changing it—is when the customers came out here through the [p] to experience some of the classes, they would go back and talk about that, and we started having people take our general classes more; so we have had to shrink the amount of time in the classroom because the people have already had the classes—which is fantastic. So those are the types of things that we do.

(NN) is an example of a first-time traveller outside of the U.S. His reaction as midwestern American leaving the

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145I failed to ask how much Japanese language training, if any, these individuals had before going to Japan.
U.S. for the first time:

EP:
How would you characterize...could you tell me which ones [i.e., plants] you’ve been to and how you characterize the workforce as being different?

MN:
O.K. Let’s see...[MN mentions he has been to company plants in three different countries]

EP:
Why were you sent there?

MN:
Um, part of our [p] program, we have conventions

EP:
Oh, I see. Was that your first time...to be out of the country?

MN:
Oh yes. [laughter]. Ohh yes.

EP:
Oh, there is so much to ask you about that. [laughter]. Was it a shock...for you?

MN:
No, not really. I pretty much had an idea of what it was like, so it wasn’t much of a shock.

EP:
Were you trained before you went there?

MN:
Oh no! [laughter]

Visits to Japan are also a first-hand opportunity to observe the role of work and the attitude toward work in the lives of their Japanese counterparts.

EP:
O.K. So how did you characterize the differences that you...?

MN:
The differences I would see are that the workforce in Japan is a very dedicated workforce. They’re, you know...I could see that...you know you read articles about the workforce in Japan. And you could really visualize that because they’re very dedicated to their products, very uh...what’s the word I want to use about the job and the company...I mean they’re very precise about the type of work. And I don’t want to characterize them as being very different, but it was just in its way it was different. ...In Japan, everything
is geared around work. And they have a lot of social events around work. They also have individuals who might go out after work. Whereas here [meaning in the U.S.], people once they leave work they want you to get out of their way. So I see it as being different in that regard.

(BL) also goes to Japan for technology training; she had never been outside of the U.S. or on a plane prior to her employ at company.

Recalling (AM)’s comments, individuals such as (NN), (AM), and (BL) return to Japan for training; these associates train others--i.e. function as mentors themselves when they return to the U.S. The SVP indicates how these individuals represent a challenge to the future of the company, and point to implications of (AM)’s comments (above):

EP:
Could you comment on some of those things that challenge--that you feel are [company’s] greatest challenges?
SVP:
[The SVP mentions several challenges].
...Another challenge is that we hired many college graduates; now we have many engineers managers--and particularly engineers; how can we encourage them, their education background; how can we expect their growth in the corporation?--those kinds of things.

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146 Job rotation is also a factor here. As an example, in a phone conversation with (NN) on 11/30/93, he recently was rotated to another plant to coordinate [p].

147 The SVP is Japanese, and has been with American [company] for twenty-seven years.
Aside from the percentage of Japanese mentioned earlier, (C) describes the degree of cultural diversity within their midwest associates:

**EP:**
What other kind of cultural make-up would you say is in place here?

**C:**
About twelve percent of our associates here are from minority groups. That would include Asian and African-American. I don't know what the break-down is within that twelve percent. I would assume the majority would be African-American. [He mentions the fifteen county hiring radius.]

**EP:**
Any Spanish-speaking?

**C:**
Not that I know of; not that I've heard of.
Females make up about a third of our workforce. And they do any and all jobs. ... 

Could it be argued that the above figures (i.e., three-four percent Japanese, and a twelve percent minority comprised of Asian and African-American) portray a highly culturally diverse workforce? In fact, based on the above figures, could it be argued that this company's workforce is relatively homogeneous? In fact, neither can be argued. The data show that cultural diversity is a highly significant factor in this particular organization, and therefore, a key consideration to training design. But the reason has little to do with the actual numbers reflecting

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148 In a follow-up phone conversation on Nov. 30, '93, this information was reverifed for accuracy.
"diversity." Rather, it has everything to do with the corporate philosophy (discussed later on) and the importance of team-building and group work in meeting organizational objectives. Let us visualize a hypothetical QC team: Assuming it is composed of eight to ten individuals, one of those individuals may be Japanese, one or two may be African-American and/or Asian, one-third to one-half could potentially be female. Therefore, cultural differences are a highly significant since problem solving involves individuals working in teams.

During a recent workshop devoted to problem-solving techniques, I noticed that several concurrent classes were in session regarding the subject of "Cultural Diversity Training." I mentioned my observation to (SL), the administrator of Division C facilitating our workshop. She indicated that all associates will be required to attend a cultural diversity training program. (SL) also mentioned to me that she has noticed an increase in Hispanics and "people from the Caribbean." On the bulletin board in a hallway near an eating and beverage area (i.e., a "break area"), is a diagram of a company product; its parts are labeled in Spanish. Nearby, a newspaper article is posted. It reports that by the year 2,010 Hispanics will pass blacks as the largest minority group in the U.S. Also posted is a schedule of English-language, Japanese-language and Spanish-language classes available to all associates.

Respondents acknowledge their firm's Japanese ownership. Additionally, each can recount (almost verbatim) milestones in organizational history and important contributions Japanese founders have played in organizational growth and development and corporate philosophy. Nevertheless, they view their company as an American firm. Aside from the rationale mentioned in Chapter I, their comments are based on actual numbers of American workers versus the dwindling number of Japanese, and the multiple county hiring radius from which they draw their workforce. Analysis of company literature also shows that the firm is committed to purchasing where they produce; their commitment to local suppliers is not only reflected in their purchasing policy, but also in supplier involvement in training at the company locations. The (SVP) comments on the dwindling role of the Japanese:

SVP: ...at the beginning, of course, Japanese [were the most]; gradually we added American associates. Now less than five percent...four percent are Japanese population. In the office area maybe same thing--maybe we have three...five percent Japanese. But so at the beginning almost all the decision making and so forth was done by Japanese; now the decision making is done by American managers and so forth. That's quite a difference. So for Japanese, at the beginning, Japanese have

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149 Company history and philosophy are addressed in company training programs.
to be teacher sometimes. And now the Japanese could not be the teacher; so the function of the Japanese changed for us. That's one difference if you compared the beginning and now.

(C)'s comments are similar:

C:
They [the Japanese] rotate. And that [x number] is an approximately dwindling number. So we're involved in a great deal of technology transfer. And technology transfer--since [the company] has been around since [year], and we [i.e., at this plant] have only been around since [year]--there's obviously a lot more that they know, especially in the R&D process and development process than we do; and there are a lot of technology centers that have developed in Japan that simply don't exist here in America.

EP:
When you say the number is dwindling, is that because there is more--or as a result of training, there is less of a need? Do these people come over in a training and development capacity and then return?

C:
They come over for various periods of time. Probably the shortest would be two to three years. So they may be here from two to five years--I think that's the standard period. And they come over to do a job--to do a specific job. We have been expanding rapidly since our inception in [year]. What that means is that every year--almost every year there's a new plant, there's a new process, there's a new expansion; and most of that is something that has been done in Japan first. So what you have are people that are trained in that technology to come over here and train Americans in that technology.

(C) points to the reversal of roles whereby Americans are now mentors to other Americans:

C:
But what we've been doing over the past few years is trying to reverse that. So we're sending more and more Americans over to Japan to learn in Japan, and then bring that knowledge back with them and then teach their fellow Americans. We
have a couple of programs set up to do that. (AM) will tell you more about the [p] in which we send over a large number of American associates to do just that--to be over in the Japanese factories; to learn production methods. And we've actually been able to take what we've learned here and the different ways we do things here, and transfer some of that knowledge back over to Japan. So Japan has actually learned things from our production here. So now the flow is going both ways. The idea is that eventually we will be a self-reliant organization. That is we'll be able to design, develop, produce, sell and export [products] here without any significant help from Japan--a self reliant organization within a worldwide network of self-reliant organizations.

Data display the efforts of associates to portray the firm as American (as opposed to a Japanese firm). An illustrative example involves an off-site conference presentation by an administrator from Division C.150 (DH) began his talk by asking the audience if he looked Japanese. The answer, of course was "no" as (DH) is an American. When he began his presentation he immediately grabbed the audiences' attention with his question (i.e., they looked up; it caught my attention as well). While these comments were incidental to the focus of the presentation, the American portrayal was a theme throughout.

The question becomes: Have both the Americans and the

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150 This conference was held in a room that seated about 75 people. About 50 people attended. The room had tier seating--similar to a theater. Each row had permanent swivel seats and a continuous desk ledge for papers and water. I sat in the back (highest tier), so it was easy to view the reaction of the audience to the speaker. DH's presentation was the first after lunch. In discussing the company corporate philosophy, I observed attendees shaking their head (as if to ask, "how do they make it work?"); this point is discussed in more detail later in section.
Japanese been influenced by each other? And if they have, do they recognize it? The answer: Of the Americans interviewed, some do; for others, Japanese influence in their daily activities appears so imbedded, and practiced so unconsciously that it is barely recognizable to them. Alternatively stated and recalling Sapir (1927), they appear as unconscious patterns of thought. One such influence is related to the company's corporate philosophy. Another influence is related to the research objectives of this study specific to the use of NVC. Both influences are discussed in the sections to follow. Therein I attempt to make visible what may be argued as the "invisibility of everyday life" specific to use of NVC strategies within this organization.

Nonverbal Communication Strategies

Research Objective A: i.e., NVC strategies having potential universal value to training efforts in diverse cultural environments of business organizations. Focus was limited to the use of visual cues, learning by observation (minarai), and the creation of "learning landscapes." Creating learning landscapes refers to the organization of learning activities and the use of space to facilitate

151 The role of corporate culture was a "discovery" derived from data analysis, rather than a research objective formulated prior to doing fieldwork.
learning. Additionally, it involves the visual representation of a comprehensive training and development agenda and its utilization as a heuristic tool of analysis.\textsuperscript{152}

Visual Cues

"Visual cues" refer to actions or symbols that are representative of a concept and/or something to be said or done. Forms of visual cuing are addressed in the following subsections; they include but are not limited to visual aids—e.g., use of diagrams, and cartoons, as well as the use of space.

I. Visual Aides

At the site I visited, use of visual aids is noticeable virtually everywhere—on bulletin boards and classrooms, on the shop floor for tracking production, in company literature, in problem-solving efforts, in public relations, hiring, and in R&D.\textsuperscript{153} As examples:
a) A Division C workshop specific to problem solving and QC

\textsuperscript{152}Chapter V addresses its potential applications in situations of cross-cultural diversity.

\textsuperscript{153}One might ask, "how is this different from other U.S. firms?" My perspective is based on my own business experience. Prior to visiting this firm, I had never seen visual aides used to the extent there are at this site.
tools (i.e., visual aides for problem-solving) emphasized
the importance of the Fishbone Diagram, the use of
histograms, pareto diagrams, graphs, etc. (SL) comments
during a two day workshop (for company suppliers) are
illustrative in this regard:

Presentations must be accompanied by diagrams,
etc. Once you put the charts and graphs up there
it helps tremendously. We have Hispanics; we have
Japanese we have people from the Middle East.153
...

Everybody speaks the same language—that includes
diagrams. ...Presentations should be done without
a lot of words. Everyone should understand what
you're trying to say.

[SL mentioned on several occasions that visuals
create a common language that assists with problem
solving and analysis. In informal conversation
during a "break," when discussing team-work, she
also mentioned how important these tools were in
terms of the cultural mix on teams. Referring to
the Japanese, "Culturally, they don't talk." Therefore, the importance of the visual aides.]156

[Pointing to a fishbone diagram]:
You look at this; it's not just numbers and words.

154The pareto diagram is a specialized type of column
graph used to prioritize what problem should be worked on
first.

155These comments appear to differ with the demographic
profile mentioned earlier by (C). However, (SL)'s division
works with a different network of associates, which could
explain her observation of Hispanics and Middle Easterners
amongst the individuals she sees.

156While I did not ask (SL) what she meant by this
statement, I understood her to mean that visual aides
offered another vehicle for communication to those who are
more reserved or less inclined (for cultural reasons) to
participate readily in verbal discourse.
That's why we want to show things on charts and graphs.

QC literature includes numerous fishbone exercises and cartoons. As an example, a drawing of two cartoon-like feet is used to introduce each chapter of the manual. They represent the steps a group should follow in forming and executing a QC team effort. Explanations in manuals are frequently illustrated with line-drawings of the product. In the classroom a procedural picture hangs on a wall by the door. It illustrates (without the use of words) that paper cups, etc. (garbage) should be thrown in the pail, rather than left in the classroom.

b) When (AM) was describing the different programs of Division B, she automatically grabbed for paper and drew a chart to illustrate her points. Yet, when queried for other examples of use of diagrams, etc., initially she did not think of many examples; but as the interview progressed, she recognized how ingrained they were in daily practice. I have included a large portion of this interview as it also illustrates how--through the interview--meaning was constructed by both the respondent and the researcher. It not only shows the interactive nature of qualitative research, but also why the terms "constructivist" and "interpretist" are frequently used interchangeably to describe qualitative research endeavor.
EP:
You used a diagram to show me how you’re set up. Do you use many diagrams or even stick figures to show cultural or other types of situations?
AM:
No, the closest thing that can come to [mind] is part of what we do in orientating in the Japanese language. We have a hand-out that we have that has little cartoon figures on it.
EP:
Do you have a copy of that?
AM:
Yes, but I am not able to give you that.
[laughter]
EP:
Would you be able to show it to me? [She makes a phone call and obtains a copy from someone on second shift who delivers it to our conference room.]
AM:
It’s real possible they’re still using it as part of our orientation. It was one of the favorites ‘cause we [had] this stack of things. Everybody and their brother wanted to give us things, and we just weeded out what worked and what didn’t. Typically text doesn’t work with our people. Our people are action oriented. So pictures were worth 1,000 words. And that’s why we use a lot of videos and slides.
EP:
So you use this in a Japanese language type training type situation?—the cartoons?
AM:
And we also use it in orientation. The cartoons got the message across so quickly that we use it--you know--it is not at all uncommon if somebody is going to go to Japan for a new model trip for example. ...and that’s always the first thing I reach for--because it is so good in demonstrating.

[Later on in interview AM asks me about my interest in the topic--i.e., why I am interested]

EP:
I am interested in nonverbal communication as a training and development tool. I don’t know how widely it is used but there are a lot of elements of Japanese nonverbal communication that appear could be applied in terms of training and development. ...
AM:
Did you say Japanese nonverbal communication?
[Notice AM's surprise as to my use of the word "Japanese." I mention the origin of the fishbone diagram. I had promised (C) I would bring information about its origin.]

AM:
The fishbone is the basis of our inner circle activities.

...

EP:
Anyway, I wanted to share that [the fishbone info] with you. I went to the library, and it says here that he [i.e., Ishikawa] invented the diagram, and he wanted to use it to effect the standardization and control; and it was called the Ishikawa Diagram for a long time; and now it's called the Fishbone Diagram; but I've been using it myself to show, not just cause and effect, but to get at a problem which was unsolvable, and the basic "fishbone" was the problem, and then the actual fish--what do you call these things on a fish? ...

[laughter]

AM:
Bones! [laughter]

EP:
Little bones--were other sub-problems or concerns or dimensions of the problem that were not clear.

AM:
Right. That's exactly how our Inner Circles uses it. That's to say it's not the first two or three things that you think of; it's all those underlying causes--it gets at what we call the root causes.

EP:
Right, right. The root causes--yes, that is the right term. ...

AM:
Right. [At this point AM asks for more details on the Ishikawa information, and I give her the information to copy; she promises to pass it on to (C)].

EP:
...

So...you talked indirectly about some visual mapping.

[In the next portion (AM) recognizes the origin of many of the visual aides they utilize]:

AM:
That falls in line with what we were talking about before. One of the biggest struggles is getting,
making sure that what we trained is implemented, taken to the plant floor. And we use a lot of visuals for that, and our team leaders when they went to Japan picked up a lot of visuals—very simple situations of tracking attendance, tracking quality, tracking rejection;¹³⁷

[Yet later she mentions how U.S. associates have also influenced training. Additionally, we both realize we have constructed meaning through the course of the interview]:

... 

AM: But what happens is—you know what I’m beginning to recognize as we go through our questions is that—what will typically happen is—rather than somebody use that same situation, it will trigger for them: this would work good in this class if I modified it in this way—so that somebody else might use another strategy. What it does is it sparks creativity. So we don’t necessarily copy—but we copy the concept. The more I think about it the more I think we do—we just take it for granted, so it’s hard for me to tell you all these visual things that we do. 

EP: That’s why I think it’s nice sometimes when an outsider comes—in—even for me—and tells me or talks to me about something that has become so commonplace to me 

AM: [laughter]—you become much more aware of it!

(AM) adds that visual aides are used to show management how they have used training. As an example, associates will do a video to show results.

¹³⁷The rest of this interview segment is mentioned further under Research Objective B.
II. "Face-to-Face"

Taking someone to the spot (i.e., the on-site location) is regarded as much more valuable than "talking" about it in a classroom. As examples:

a) For hiring: A prospective employee is likely to be taken to the "spot" along with his family, to view the nature of the work he/she will be expected to perform.

b) A problem in production (e.g., [C's] account of a manufacturing problem) involves observation at the site of the problem with associates representing cross functionalities such as assembly and engineering. Face-to-face, and "taking someone to the spot" is also known as "walking the talk"--i.e., rather than talk about it, let's just go there. (C) comments:

C:
First of all, I'd like to say that use of visual images here for my dept. is very, very important because basically instead of having words or features--or something like that--what we try to do is just take people out to the spot. ...If you go out to the plant, you'll see that the offices are right beside where the line is. So you walk through the doors and you're right out there where it is happening. The plant manager is right there. ...People are constantly out and about

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158 Whether or not this practice is recognized by respondents as having Japanese origin is not revealed from the data as it was not a focus question. As discussed in Chapters I and III ("Ethics and Politics"), this was a sensitive issue I tried to avoid.

159 Obviously, the involvement of the family is highly culturally constituted and a factor of the organization's history.
going to the actual spot—wherever, whatever the problem is; where things are going on. And so in that way, we use visual images all of the time to convey what the message is to whomever needs to get that.

EP:
Is that at shop level?

C:
That's at shop level all the way up.

[He adds that going to the spot is very important in teaching on the subject of problem-solving.]

C:
How do we solve a problem? Instead of taking a textbook, and having a hypothetical problem written down there, they [i.e., (AM)'s Division] would ask someone, 'what's the problem in your area? Let's take a look at it--let's analyze it.'...

Going to the spot also sends an important visual cue to the person (associate) working on the line: i.e., by going to see that person, the associate's value to the company is acknowledged. The action could be also be viewed as a form of back-channelling (aizuchi) mentioned in Chapter II, as it provides immediate feedback to participants. (C) comments are illustrative of this point:

C:
Another thing that we say here is that the person doing the job is the expert. So if there is a problem out on the line with a certain process [(C) explains a manufacturing problem]--obviously you can pinpoint that to a certain team in a certain area--whether it is an [x] problem or a [y] problem or whatever; and then you can go to the [z] people who go directly to that group, and say, 'we notice this problem; how can we attack this? What is happening here? Let's analyze the situation. And they go directly to the associate that's doing that process, because that associate knows more about that process than anything else; and it could be at that time that the associate says, 'Yes, I'm having a problem doing this.' At
that time the engineers, people from whatever
department that is the [z] people, and the
associate himself will get together and see how
they can eliminate that problem by going to the
spot—not by having an engineer sit in his office
two miles away, and say, 'you know it should work
right because we designed the process to work this
way.'

Therefore, a typical problem-solving scene on the plant
floor might include an assembly-line worker,
enengineer/designer, a customer, and a supplier all at the
same spot solving a problem.

III. Face-to-Face<-->Team-Building<-->Proxemics
Syncing<-->Visual Aides<-->Minarai

Placing individuals together from different managerial
levels also characterizes many classroom activities. This
is a striking contrast to firms where interactions are based
on managerial levels. At this site hierarchy is
deemphasized. An illustrative example is a Division C
workshop on QC tools that took place over a two day period.
Attendees were from various firms that supply parts to
company. Twenty-one people attended—a combination of
middle-managers, lathe operators, QC team leaders (--e.g.
BL). Experience levels with their firm ranged from
eleven months to twenty-five years. Several were dressed in
work jeans; others in slacks; others were dressed in their

\footnote{I failed to count how many women vs. men, but it was about even.}
company uniform; a few men had long hair; their hands showed signs of manual labor—e.g., grease/oil-stained; nails not carefully groomed. Yet, all these people (including myself) had an equal say in group problem-solving activities. In group work there was diagramming, brainstorming and interaction. We were task oriented (as opposed to socially oriented). In group discussion a young man—a lathe operator with eleven months experience at his firm—[incidentally] articulates the concept of "walking the talk": "[you have to] talk to the people that run the machines; the human being with the problem; the engineer [only] may be interested in the design [and in] improving the design."

Other visual cues confirm the equal value of all associates. As an example, all company employees, regardless of managerial level, wear a white pant-suit uniform. Additionally, space is not used in ways that symbolize hierarchy or status. As an example, there are no "fancy" offices for executives. Said alternatively, space is employed in such a way as to minimize hierarchial boundaries, facilitate communication, and show that all associates "matter."

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161Language usage in group discussion also reflected that individuals did not share similar educational or socioeconomic backgrounds.

162It is interesting to note that each firm's associates had never met prior to this workshop. Further, we were divided into four groups, by counting off from one to four.
Data provide many interesting examples of the above: (DH) mentions (during his presentation off-site) that all associates are treated with equal respect at [company]. "There are no private offices; there is no reserved parking for any one of our [number] employees, except for the nurse."163

(NN) compares his firm with another for which he worked. Note how visual cues at another firm were used to emphasize status:

NN:
...Then I came to the [company]. Now the interesting thing was still working part-time...when I worked part-time and I was going to school, I worked for a manufacturing company that was truly what I would call Americanized in the old tradition of American management. I am glad I had the experience to do that because I was able to see two totally opposite environments. Going from that kind of environment to this environment was almost like a culture shock.

EP:
Tell me how that was. How was this a shock...a culture shock to you?

NN:
Taking, for example, the supervisors. They were signified different; they wore blue hats. That's how you could tell they were supervisors.

EP:
So there--while here you dress alike--there you accentuated the fact that they were at a different managerial level.

NN:
they were at a different level. Yeh. You were asked to come in and do your job for eight hours--and basically that is it. It was interesting too because it was a union environment, and the interesting thing that I saw was that, for example, if I had a problem, the supervisor could not do--he could stand there, and talk to me, but

163Again, the audience reaction was interesting to watch: Individuals shaking their head in amazement.
he wasn’t allowed to touch anything. And I found that very unique, because here it’s almost like everyone rushes in to deal with that.

The (SVP) comments are similar:

EP:
How would I know your [company] culture if I saw it? What makes [the company culture] different from other cultures?

SVP:
I think if you study the corporate culture or philosophy whatever of the leading two companies, you’ll find quite a similarity. Everybody talk about their respective people; many people talk about customer satisfaction; the way of the description is a little bit different, but the essence is very similar. So I don’t know what differentiates [our company] from other companies. One thing I can say is that maybe we are-- sometimes the way of implementation makes difference. You can say that we expect everybody—we think that the people are the most important asset of the company. \(^{164}\) We believe that training—everybody has to be respected; everybody has to be treated as a human being—people talking about status symbols. Now so many companies are talking about—I often times [am] invited to the companies who are now trying to change their culture; and last week I was invited by one of the big part suppliers for us—a big company. And they are trying to change their culture. But, for instance, you say that, ok, 'let’s make a culture which denies the different treatment, the different—way to treat the people in the same company.' So not about how we make all kinds of status symbols. In our company there is no problem here; everybody has the same uniform. This is one of the most gorgeous conference rooms for visitors, but not for the company executive [laughter]. ...I think that one of the differences between other companies and our company is that

\(^{164}\) (AM) states in her interview, "we believe that our associates are our most important asset." It is noted that not only is there triangulation of perspectives across managerial levels, but also verbatim use of words and expressions. Note as an example, the reference to respect for associates as synonymous with the term "human being"—used by the lathe operator (from supplier firm) and by the (SVP).
how we are trying to do in accordance with what we are saying. We are not successful sometimes we have problems too. A good example is that now many companies say that 'we believe in teamwork. We are one single team...an [x company] team or a [y company] team.' But at the same time there are many different treatments for the executives, managers vs. the people walking around. So what the many people are now saying that, 'ok we believe that everybody should be treated as equal; everybody is a member of a team; but...I do not want to give up my comfortable, deluxe office. I believe that the size of my desk is appropriate in conjunction with my ranking in the company. I never want to go to the cafeteria where all these maybe production people [are] eating; but I would rather prefer to have dinner lunch with the corporate executive in the corporate executive dining room.' We don't do that. So to make an analogy people can say that, 'generally speaking I agree, but it comes to me, I don't.' That's the difference.

(C), (NN), (DH) and (SL) all mentioned the "open door" policy of the firm. Aside from a "wall-less" environment (e.g., there are no executive offices; work spaces are one huge room with no internal walls or partitions), you can go right to the President if you can show that something can be done in a more efficient way. (All three respondents provided examples of situations where this has happened. Several had even done so themselves.)

The (SVP) pointed to team-building as one of three key areas emphasized in training: "It is important that they work together as a team--not as an individual person." How --in addition to the above--is this objective facilitated? Recalling the Chapter II discussion of "syncing" and

165 Problem solving and understanding corporate philosophy are others.
proxemics, one strong physical visual cue for syncing is, of course, the uniform. Another is the fact that associates teach one another. Additionally, role-playing is used extensively to confirm and clarify information learned in a classroom setting. For an example, one strong visual is the "ball of yarn" technique—a role-play and follow-up activity. To summarize, the group starts with a ball of yarn and traces the progression of a particular process or procedure. If associate X needed to follow-up with Y, then X holds the yarn, and the ball is passed to associate Y. The process continues until a web of connections is created that is realized both visually and kinetically:

AM:
And they make a web; and they have to put a pop can on top of it to hold it up—so that's a repetition of what we use there, but instead of doing the pop can exercise, what we do is we have these flip charts that go around the room—'O.K.--you said you're going to do this--tell us about it. How did you do it? O.K.--who was going to do it with you?' It says it on the flip chart: 'so-and-so was going to follow-up.' O.K., 'did you follow-up with him?' And then they take the string and pass it to the person that was going to follow-up—if they followed-up. If they didn't the string gets dropped in the middle of the floor—so it makes this visual image of what happens when somebody doesn't follow through with their responsibilities.

In essence, the above simulation incorporates every aspect of NVC discussed in the Chapter II Literature Review. The final effect is a web of relationships illustrating how the process was supposed to work and where, procedurally, it may have gone wrong. Recalling (AM)’s earlier words, "text
[i.e., books/words] does not work with our people." This particular activity is obviously very high context--i.e., places less emphasis on the use of words for communication. It is also a powerful visual cue confirming associate value. According to (AM), "it's a demonstration of teamwork, and how important it is that every single member of the team is important--whether you like that member or not. Specific to Division B's programs, she mentions, "We don't just do things in classes; we do programs, because we believe there is some value to having a group experience, and then we create what we call significant emotional experiences that carry the learning from the classroom to the floor." The "emotional experience" described by (AM) is a factor of creative brainstorming across managerial levels and functions and involvement of team members.

In discussing the power of the fishbone as a problem-solving tool, the following comments by (NN) convey the dynamics and excitement generated through a team experience.

EP:
...Can you give me an idea of how you personally have been involved with it [the fishbone], and how you feel about it?
NN:

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166 I should have questioned what (AM) meant by "our people." I view her response, however, as an acknowledgement of company identity--i.e., of her membership.

167 See Chapter II for discussion of "high context" vs. "low context" cultures.
Oh, I think it's enjoyed by the people. It gives an opportunity for associates to speak openly about ideas...thoughts; and I don't think they really realize how powerful a tool it can be until they get the opportunity to use it in a situation they are working in.

EP:
Well, one thing that I've heard from people who have never seen it--they can't buy into the idea that people are going to sit around and talk about problems in a group planned activity without someone being afraid to express their opinions in front of other people. How do you feel about that skepticism? I've seen it work, and I know that it works. How do you explain why it does work?

NN:
Hmm. Why...does...it...work. ...

EP:
Yeh.

NN:
I guess...I guess it's the reason it does work is that it's people driven. It is an opportunity for each person--who may have not had the opportunity to have the input in a situation--suddenly they have the opportunity to speak out on something. And, to me, when I see that, that shows to me that it works--just by people expressing their ideas. You know [in] a lot of companies the employees are coming in to their job for eight hours or ten hours without saying anything. And, you know, when you look at the human potential that is there, that is within a workforce; if you don't tap it, you're not going to think it works. But once you see the opportunity that you have based on individuals who work for you. ...

Data show, therefore, that teams "spark creativity," and are [therefore] "significant emotional experiences; teams nurture human potential; teams nurture feelings of company and group I.D. (membership). Team building is fostered

168(NN) indicated that a major "block" to the fishbone activity at other firms is that supervisors are unwilling to give up their authority to allow subordinates to solve problems. This point is address further by (SVP) later in section under "The Role of Organizational Culture."
through group experiences, a wall-less environment and proxemics (both factors of how space is utilized), the creation of a common language (through a combination of visual cuing and understanding of corporate philosophy), and minarai—discussed further in the following section.

**Minarai**

Learning by observation was and continues to be important to organizational history and training and development efforts. Japanese were teachers; they continue to be, albeit dwindling in numbers. Americans teach other American associates: Americans (many without any international experience prior to employment with firm) had their first experience overseas in Japan. Americans [in increasing numbers] go to Japan for training; they, in turn, return to the U.S. and teach other Americans within and across sites. Learning by doing, tenarai, is also part of the minarai experience. Role-play, observation, returning to apply concepts at site, back to role-play, back to classroom, observation, etc. are evidenced throughout the training programs.

Indeed, it is argued that minarai enhances team-building efforts. A team, much like an organization, is a group of people working together. Yet, within that team, and/or across teams, there are also *sempai* *kohai*-type (e.g.,
teacher-student relationships) discussed in the Chapter II Literature Review. Recalling the earlier comments of the (SVP), originally, Japanese were teachers. Teacher-student relationships continue; mentoring continues. The following comments reflect both team building and the role of minarai:

[AM discusses some training she has attended]

AM: 
...and then we teach each other. It's very common to have a mix of all levels of the organization in a classroom. So there are some managers that are learning it from me when I teach.

[In describing associates] the point is elaborated further:

EP: Could you define that term ["associates"] for me? I need to understand it a little better.
AM: In the case of [p], our customers are our team leaders, and team leaders are associates. And we're all associates.

AM: [discusses the various programs created to train individuals at different levels of management. According to AM, they have created "a network--teaching pool--in house."]

AM: ... Our [x-p] is like a behavior science college. You've probably begun to see that there is a lot of...50 percent, for example of the [y-p] is philosophy. We're teaching the [company philosophy]. We have senior managers, vice-presidents for teaching these classes on the [company philosophy]. Not from the standpoint of

169(Coded as "TB" and "MIN" on transcripts).
trying to get people to buy it, but what they do—
in fact, I call it facilitating, rather than
teaching—because what they’re doing is sharing
how they learned what our philosophies are, and
how they used that in making decisions; and then
our people take it or leave it. And nine times
out of ten, of course, they take it because
they’ve been living with it. It’s not really
anything they don’t know, but now there is a
formal way of sharing it, and they hear the
stories of the managers and the senior executives,
and how they use it every day. So it is a sharing
type of experience. ...

Note the use of the term "sharing" in the above. I view
"sharing" similarly to an acculturation process. According
to Higgins (1991) organizational culture is revealed through
four common artifacts: its myths and sagas, its language
systems and metaphors, and its behavioral norms and
attitudes (p. 388). Sharing of information and sharing of
experiences can be likened to a socialization process where
cultural artifacts (legends, etc.) are reproduced. This is
accomplished through T&D; mentoring is a primary vehicle
for reproduction of cultural artifacts, and explains why
respondents’ comments often were identical in discussions of
corporate philosophy, organizational history, etc.

(NN) talks about the role of the facilitator in a
fishbone exercise session. Notice the words he chooses to
describe his/her role. Admittedly, his choice of words may
have been coincidental; or they could have been a factor of
his experience with the firm.

EP:
What function then does the supervisor perform?
NN:
I think the supervisor provides more of a...I use
the term...father figure. Everybody has input, but you need somebody there who can control...You don't want people who are making decisions or implementing ideas that are going to mess up your entire area. You still have to have somebody there who is a father figure, who is more of a trainer. Not only do you have to instill [tape unclear] in the environment or in the dept. or whatever area, but you still have to be able to [tape unclear] the experience of 'here's why you can't do what you're doing...here's guidance--here's where you need to do more instead of less.' You also need to be the type of person--ah--you used the term, facilitator--not that you have to do this or you have to do that. So I see it as not being a dictator, but more as a father figure.

(NN) could have chosen to describe the role of the facilitator as a "group leader," a "manager," or a supervisor. Yet he said, "father figure." This is an interesting choice of words if viewed in the context of organizational history and training and development efforts.

In the following excerpt the (SVP)'s comments show he recognizes the influence the firm has had on him and vice-versa:

SVP:
You can...I think that...I think that I am a product of my parents; at the same time product of the company because I spend quite a bit of time with the company and I am influenced. I don't know how I can separate my own thinking and the company thinking. Hopefully the company's direction and philosophy is also...with my belief too. I think I try to find out how I can accept the [company's] philosophy into my own personal belief value system. Not necessarily compromise, and I think I am very lucky...because...I have not had strong difficulty to accept the company philosophy as part of my belief. But at the same time I think that gradually I come to influence the corporate philosophy too. So I don't know how I can separate my own belief and corporate philosophy. ...
(C) talks about "I.D"—i.e., the identification that employees associates feel for the firm. He indicates that within this location there are also kinship relationships within the workforce: [paraphrased from notes]:

C: At [site] most of the people who work at the plant live near here. There is more of an identity with [company]. People feel ownership. [Company], after all, is their brother, their church; they feel membership. Families are working together. The town is isolated. This is not the case in a place like Los Angeles. There are many firms; there is not a sense of ownership or I.D. as a general rule.™

[toward end of interview]

EP: If I were to ask a [company] employee for the [company’s] I.D.—what do you think s/he would say?
C: Depends on who you ask, but I don’t think they would say it is a Japanese company. ...

Learning Landscapes

The above findings show that learning at this site is an outgrowth of numerous NVC strategies and other factors working interactively for a common goal. Indeed, this firm qualifies as a "learning organization" (LO) as defined in Chapter II. Data displayed that associates participate in goal setting; shared visions permeate the data. Additionally, data show plausible explanations of why the

170This aspect of the organization’s history illustrates the importance of understanding and evaluating each organizational context in its own terms.
company has evolved as a LO: This was not only an organization in which teaching and learning occur, but also one in which landscapes of learning are systematically and sequentially constructed. The expression, "learning landscapes," reflects many dimensions of the learning experience at [company]: e.g., the architectural use of space to facilitate learning, the proxemics and creative activity of teamwork, etc. It was dynamic, indeed. Said alternatively, to come to know this firm, one would have to discover its landscape. Visual images of that 'scape were represented in the data. As examples,
a) "Stepping stones": (AM) refers to programs that build on other programs as "stepping stones." Learning activities are not independent (unrelated) classes; rather, learning activities are understood within the context of "programs." Teams (i.e., a group experience) are emotional experiences sparking creativity beyond the program to the shop floor and back into the next program level.
b) There is reference to layering of learning--as building blocks--within a program and between programs; the programs respond to--i.e., are in sync with meeting organizational goals and objectives. Training classes may begin with teaching concepts in the classroom and follow with an interval involving practice (application) at the work site. Alternatively stated, learning is "broken up" into intervals to give associates time to implement what they are learning,
digest it, and then return to the instructional setting to "get the next piece." Associates then return to the classroom to share experiences, and then progress to the next "stepping stone" in learning. Note (AM)'s comments specific to the construction of learning experiences:

AM:
...We use that type of strategy—that stepping-stone strategy—in every single class we do.

EP:
So not only is it ordering of a particular learning experience—where you're starting out with something, but then you give them an opportunity to work it out and practice it; and then you go on and you add the next level on.

AM:
Exactly, exactly. ...

[later she adds]

...We confirm and clarify what they learned, and that they're using it; and then the next part of the follow-up purpose though is always to give them a new piece. There is always something new to learn. And by doing this on an annual basis and making it just like coming in for a physical, we're hoping to develop after a five-to-ten year period a culture where they are looking for it—that constant learning environment.

Both (NN) and (AM) discussed the reading and studying they have done on their own to learn more about a particular issue or process. This exemplifies the self-generated, dilemma-based learning discussed in Chapter II.¹⁷¹

c) Additionally, learning landscapes are also visual representations of a comprehensive training and development

¹⁷¹See Lave, 1990, in particular.
agenda; they are utilized as agendas/guidelines for training. For example, (AM) discusses a "developmental roadmap" one department was creating to help associates put together the skills--i.e., the pieces they need to grow:

AM:
The more complex [tracking systems] is that there are some departments--there is a program called [z-p]\(^{173}\) that's going on at our [x] plant, and is slowly being spread throughout the organization. What they're doing is putting together human skills, business skills, and technical skills; and what they're looking at is almost like a roadmap of, "what pieces do you need to grow?" And it starts at the basic associate level and what classes that we have to offer in [Division B], some department-specific situations, on the job, classes together--basically everything--it's like a roadmap for development--a developmental roadmap.

EP:
And is it a chart?

AM:
There is one department that has gotten so sophisticated with it, that it is a huge chart. They haven't figured out how they're going to implement it yet, but at least they have the roadmap. It's a very new creative thing at this point.

So here we have a landscape of learning that could be utilized by an associate or associates for tracking his/her own development. Rather than [only] talking about developmental objectives for departments, groups, and individuals, the visual representation lends an assist to

\(^{172}\)Simplified versions of tracking production on the shop floor were mentioned under the earlier section, "Visual Aides."

\(^{173}\)I wish I could mention the name of this program. The name, in itself, represents an interesting visual image regarding group creativity.
understanding and planning. If it were a fishbone diagram, each bone might represent a particular KSA’s needing attention—i.e., the "what’s" to be learned mentioned in Chapter II.\textsuperscript{174}

Asking how the company understood the term "globalization," also suggests another possible use of learning landscapes: i.e., to facilitate sharing of organizational goals not only through verbal discourse, but also through visual cuing. Data show that the globalization philosophy is described as a standard that does not change. In other words, regardless of the context—whether it be the midwest, the west coast or overseas locations—the company philosophy remains the same: e.g., standards of quality, respect for the individual are basic tenets throughout the world. In a meeting with (SL) and (DH) I drew how I viewed the company philosophy. The meeting also turned out to be an opportunity for me "to confirm and clarify" if my understanding was correct. In my thinking I recalled (AM)’s words:

\textbf{AM:}

In our globalization philosophy, there is a core—
in every single organization we are working for
synergy among [companies] worldwide;

\textsuperscript{174}A portion of that developmental map, as an example, could be Ronen’s (1989) taxonomy for the IA. For information, I did not see the developmental map described by (AM).
In a meeting with (SL) and (DH) I drew that concept as a circle.

[Imagine a circle about here]

**AM:** [continuing]
But then understanding that even within each plant there is a different culture. We are different from [x and y plant in midwest], and certainly different from one country to another. We are different from Japan, obviously; we can learn from one another, and we share the knowledge. We have a fundamental knowledge that is the same, but we have differences from one plant—just like a family; you have a fundamental core value system, but the brother and the sister, and the second brother are different from one another. We have differences as well.

**EP:**

[Here I confirm and clarify—I use a "member check" to validate my information]:

So you have your core—if I could rearticulate that—so you have your core philosophy that involves globalization.

**AM:**
Right.

**EP:**
and you have your principle statements there, but then you recognize as you go from context to context here, and as you go overseas that there are modifications.

**AM:**
[acknowledges]

**EP:**
The core doesn’t change.

**AM:**
But some of the methodology of carrying it out may be different because of the different cultural implications. So those are the three pieces—the globalization pieces that the [program] points to, and then we have a module for interpersonal skills, and we have a module for diversity. And in the diversity segment we want to get into, of course, cultural diversity; but we’ve done a lot with—we have Japanese language classes; we have English language classes, and the Japanese language classes are open to all of our
The globalization landscape, therefore, evolves from a standard core and includes pieces (modules) addressing diversity and interpersonal skills.

**EP:** How in your training with these different concepts you've talked about, have you utilized other forms—not necessarily verbal, but nonverbal approaches?

**AM:** Good question. [the p], obviously, we had to prepare these people to go to Japan.

[This is the program mentioned earlier where many team leaders had to be trained in a relatively short amount of time.]

It was a real culture shock. Many of our team leaders had never even been on a plane before, let alone an international flight, you know. So we had eight hours plus another four hours of what we called orientation—getting them prepared. We would bring in maps, and each group would come back and we'd have pictures—we put together picture albums. [AM explains that within "p," they performed skits to demonstrate cultural differences, invited family members and other activities to illustrate the overseas experience.]

I questioned the SVP of his understanding of the term "globalization." His comments were similar to (AM)'s. He mentioned that he didn't see any deviation from the company philosophy wherever they went—i.e., regardless of location. The following excerpt illustrates this point:

**EP:** Does the term, 'globalization' have any special

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175 Data show that the (SVP), played a key role in establishment of the site that I visited. According to (C) the (SVP) had been to many "one horse" towns in the U.S.: i.e., he travelled to see company customers and sites throughout the U.S.
meaning for you? How would you explain it?

SVP: 176

[The SVP indicated that he did not have a good understanding of "globalization"—he offered that perhaps "glocalization" is better—thinking globally but recognizing local differences—being globalized (i.e., the company philosophy specific to quality, etc.) but recognizing local differences.]

The visual that began with a circle (above) might be elaborated as follows to represent the words of both (AM) and the (SVP): A center circle—i.e., the "core"—is the company philosophy. Within that circle are training modules—i.e., subcircles that represent such elements as kaizen and interpersonal skills ("people skills"). They are the behavioral science foundations mentioned earlier by (AM). That circle travels to all company locations in the U.S. and throughout the world. Drawn from the circle (e.g., in the form of fishbone diagrams), are the developmental guidelines for training specific to the contextual differences—the "what’s" to be learned at each location. I purposely have not drawn this visual. Indeed, it is an implication for further research. Nevertheless, the visual representation could also be drawn as an "eye of the tiger" where globalization is the "eye" and "glocalization" strategies are the spokes. The drawing, in essence, cues an organizational developmental learning agenda. Additionally,

176This is paraphrased from notes as tape recorder jammed during this portion of interview.
its application, as one example, is a developmental map for the IA (Japanese, American, etc.) to track his/her own developmental milestones or to inventory potential differences in other locations. Alternatively stated, the visual cues areas of development for the trainee and others.

Nonverbal Communication Strategies

Research Objective B: sought to discover how nonverbal cues can be utilized as heuristic tools of analysis of cultural differences—i.e., how can we utilize nonverbal cues as vehicles to discover and understand cultural differences?

At this site I was not able to investigate how nonverbal cues might be utilized as heuristic tools of analysis of cultural differences. Nevertheless, given the ability to do participant observation in situ, the following data suggest that this objective be pursued for further research. I did view the use of the Fishbone Diagram for cuing root causes of other than manufacturing and production problems; that observation is also summarized below.

177 In the early stages of my study, I considered this as a possibility for a dissertation topic. Nevertheless, I recognized that in order to carry out this project, it would require prolonged participant observation at the site, which of course, was not possible.

178 Appendix A is a training vignette that illustrates use of the Fishbone Diagram for transspecting and understanding cultural differences.
All respondents use the fishbone in problem solving; and all who were questioned on the subject acknowledged its other potential applications as a heuristic tool of analysis. As mentioned in Chapter II, this visual cue is already proven for TQC—for tracking production and for systems analysis, as examples. Data derived from the interview with (NN) show that the fishbone is also used in office environments for problem solving. As example, he mentioned two departments: in one, its use resulted in an improvement in work flow; in another it was used to improve a computer program. (NN) mentioned he has also seen it utilized for setting goals and objectives. Comments by the (SVP) also suggest the feasibility of further applications:

**EP:**
The Ishikawa Diagram (I notice)—the fishbone is used in tracking processes in production at [company] and in [other divisions]. Can you explain what your experience has been with this tool and/or how you have seen it used when you were in Japan?

**SVP:**
I am familiar with the fishbone as an analysis tool that could be applicable to many areas. It helps to identify the problem itself and the root cause of problem. ...

*I asked if he knew how use of the fishbone was regarded in Japan when Ishikawa introduced it for TQC. I mentioned that, after all, its use was predicated on the fact that people would sit down at the table and discuss problems and identify causes. Weren’t there skeptics that questioned its feasibility?—i.e., could individuals do this*

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179 This use is also addressed the Chapter II Literature Review.
if they feared it might mean their job, embarrassment, etc.? His perspective triangulates earlier comments by (NN) specific to why the process works. I asked this question especially because of the tendency of the Japanese to be concerned with saving "face." 

SVP:
Americans often want to emphasize the fact that someone is wrong.

[The SVP related a personal story that involved analysis of the cause of a problem at an account. The SVP accused someone of being wrong in the analysis. The person became defensive, and they proceeded no further. Then the SVP said, let's forget this and a meeting was called. At the meeting the fishbone was used. {Note: In the process of using the fishbone, no person's ideas are criticized; this is a ground rule.} They analyzed the problem. During the meeting, the person accused was quiet [but this was probably so because he had been accused earlier]; yet, no fingers were pointed at anyone. According to the (SVP), the advantage of using the fishbone is that there are many more opportunities to analyze causes; and invariably, the process uncovers that often what is believed originally to be the cause, is either more complex or not the cause at all.]

SVP:
Maybe only one element is the real cause of a problem, yet the process allows everyone to see much more than just one potential cause of a problem; and this becomes insight into other 'by-products' for the future. It is time-consuming; it may seem easier to say someone is wrong.

[Said alternatively, the process is time-consuming. A "quick fix" might be to blame someone for a problem or to enforce punitive measures.]

Recalling the Quality Circles Tools (Division C) workshop, the Fishbone Diagram was used as a visual cue to "root out" causes of several manufacturing and production problems. As mentioned earlier, the second day the class was divided into groups; each group was given a problem to
analyze. Obviously, this was an opportunity to apply what we had learned (i.e., an example of tenarai). (SL) maintained that the fishbone, as example, could be used in problem solving for just about anything—even situations that are not job-related. To prove her point our group tackled "why someone might be over-eating?" \(^\text{180}\)

We selected a team leader to do the drawing. Referring to Figure 3, the effect (the problem) was written as "over-eating." "Man" was written as, "Man/Woman"; the other categories of root causes were those shown in Figure 3. Summarizing the group work, we analyzed possible reasons for "the problem" under each category. Under "man/woman," fishbones were labeled. Through group brainstorming various possible causes were identified: e.g., reasons related to stress and/or a nervous condition, body chemistry and metabolism rates, idle time in that person's schedule, and/or a schedule that was not conducive to eating regularly. Under "method" we posited: rate of eating was too fast, schedule of eating and/or shopping were prohibitive to eating properly, and method of cooking. We combined "material and machines" as a category and identified the accessibility of vending machines and convenience ("fast-food") as other possible causes. Our diagram pointed to the fact that "the problem" was not "over

\(^{180}\)Another group worked on "why dogs may have fleas?"; another, "why children are misbehaving?"
eating" after all. Rather, "over-eating" appeared as a possible symptom of another problem or problems. The real problem might be related to life style and schedule, or a health disorder. After potential root causes were identified, we briefly discussed the countermeasures that could be pursued to identify and remedy the real problem.

Additional comments by the (SVP) and (NN) point to several other "discoveries" of this research endeavor—i.e., they were not research objectives but findings nonetheless; they, in turn, also have implications for further research.

[I asked (NN) if he saw any situations where the fishbone might not work and/or if there were other variables that were key to its effectiveness.]

EP: ...What do you think really drives the use of that technique? What's going to decide if it's going to be successful?

NN: I think you need somebody to direct it. I think you need someone who is a leader of a group or a secretary of a group to stand up and say, 'alright, what other ideas do you have?' They have to be led through the process.

EP: O.K.

NN: versus everybody just sitting and trying to throw out ideas without somebody leading the process.

EP: So that the trainer, if you will, is a very important person

NN: is very important.

EP: In terms of that kind of a situation, can you think of reasons aside from the trainer, where it might not work out?

NN: it might not work out?

I would think it might not work well if you had individuals who were very introverted and were not
willing to speak up. It might not work well if you've got...It's very difficult when your problem is too big. If your problem is a department-wide problem or a handling problem--just a huge problem in general--it's going to be an endless problem to try to diagram because there are so many causes to the problem that you've got listed.

EP:
So might you say this might work better on an ongoing basis when a problem or an opportunity is first identified versus letting something go on for a long time?

NN:
I think...yes...yes, I can agree with that. ...

[I failed to ask (NN) how the trainer might work with individuals who were more "introverted"—or how and if training addresses this issue at within their programs. Nevertheless, his comments suggesting problem size as a barrier to success reminded me of kaizen (i.e., the importance of attention to continuous improvement). Together with the (SVP)'s comments to follow, data pointed to an extremely significant discovery, in my view, addressed in the section to follow.]

We return to a discussion of culture and experience as it relates to this particular organization.

.The Role of Organizational Culture

Recalling Chapter III discussion, my primary rationale for a qualitative research endeavor was that organizations could not be rendered simply--i.e., in terms of one or two variables. It was argued that organizations are dynamic. Study of this organization showed that its everyday practice is an outgrowth of its organizational history. Indeed, data show that this organization is as much a factor of culture
and experience as are the Ojibwa of Manitoba or the Quiché people of Guatemala mentioned in Chapter II. If I were to attempt a graphic illustration of this organization—i.e., a learning landscape to enable me to "discover" it—I would definitely place NVC strategies among the puzzle pieces I would need to learn. Yet the SVP wisely cautioned against overemphasis on "techniques." His comments were reasons to review the data for other important considerations. In doing so, I recognized that techniques alone might not be effective, depending upon the organization's culture. The following transcript segment illustrates why. [I asked the (SVP) to elaborate on the techniques that were effective in training at company]:

EP: You had to train a very large workforce in a very short amount of time. It's incredible how much you had to do in a short amount of time. What techniques do you feel worked the best, not only in your own personal dealings, but in a larger frame within [company].

SVP: I think one of the problems which we face constantly is that we talk about the training—the people tend to think more about the technique of the trainer—how to teach people. But before you think about how to, you have to think about the supportive atmosphere. And I think we are finding that as far as people feel secure, people feel comfortable, people are motivated, people have a chance to think that this is their company, or feel the ownership of a job, then almost 80 percent successful. On the contrary, you don't create an atmosphere and you emphasize on the training itself—know-how, technique—then that’s 20 percent chance of success. I don’t have any statistics, but...so in our case, I don’t think

"Ownership" appears again as a theme in the data.
that's as far as technique is concerned—we're not necessarily super, but I think that we try to create the atmosphere itself.

[emphasis is added to the following]:

Like a chemistry; you know you put the chemistry in cold water, it doesn't react. But you have a certain temperature of the atmosphere, then we can expect much better reaction.

EP:
So if I can rearticulate what you are saying...You feel that the first concern was establishing a comfortable atmosphere for your people and a possibility for growth and development.

SVP:
I don’t know whether 'comfortable' is the most appropriate word--maybe I should say, 'positive?'

The (SVP)'s comments suggested that given all the rationales (e.g., cultural differences, adult learning principles, etc.) for particular techniques (e.g., the research objectives of this study), nothing was necessarily failsafe if people were not motivated. Given the positive atmosphere, however, the chance of success was optimized in his view. To continue:

EP:
OK. ...Given that positive atmosphere, you still had a tremendous challenge to take people who were not familiar with your line of business--AM is an example of that--taking people from other walks of life

SVP:
Uh huh

EP:
Given that positive atmosphere, how do you account for the fact that you did train people in a very short amount of time? Is there anything that comes to mind that worked better than other things? not so much technique possibly--perhaps that is the wrong word.

[It is then that the SVP identifies three areas of training they emphasize--i.e., understanding the
corporate philosophy, problem-solving techniques, and team building.]

Therefore, data showed that other training system variables to be considered were: the trainer himself/herself, the corporate philosophy, and the knowledge and abilities of associates, as examples.

Specific to this firm's philosophy, a key element involves respect for the worth of each individual. This is demonstrated by sharing information and knowledge and allowing associates to implement their own ideas. Associates feel "ownership" as is defined in Chapter III. The company provides financial and other incentives to reinforce voluntary improvement efforts within the firm. Further, there has never been an employee "laid off" in the history of this site. The corporate philosophy is confirmed through use NVC strategies (e.g., use of space, visual cues and team problem solving, etc.) The data display numerous examples of company commitment—i.e., the convincing deeds: a) (C) [in the context of commenting upon adjustments he had to make when beginning his employ at the firm], indicated that the idea of caring about associates seemed very naive. He says that as a college student his reaction would probably have been, "yeah, sure!" But he mentions that when he saw the firm really did practice what was being said, he became a "believer." There were rules (e.g., attendance policy, etc.) and there were beliefs, and they [management at the firm] were "egalitarian."
b) (NN) discusses a tour he took at a competitor’s plant. [Paraphrasing to protect firm identity], a robot was not working properly on an assembly line, so that parts were coming off the line incorrectly. The lady giving the tour commented, "well, I guess it’s not working right."

NN:
And we started to go on. But the funny thing was the [parts] were still coming through. [We both laugh.] And I’m standing there going, ‘this is incredible.’ I mean it was just amazing the whole plant was just...because we saw [product] going down the line, with probably about an inch and a half-two inch scratch on [it]. And it was clear down to the metal, the scratch was. And another individual asked the person giving the tour, ‘what happens to that, where do you repair it?’ She goes, ‘we don’t; we send it to the dealer and the dealer will just repair it.’

EP:
Were you ever like that when you looked at things? I mean, products—in terms of quality? What changed you? Did you change or were you always like that?

NN:
I think people are not like that until they get to the point where you see that customer satisfaction is a priority. Where I worked at before, customer satisfaction was not a big deal. We were not given reports on customer satisfaction. Everything was kept either in the manager’s office or kept quiet. So the biggest thing was you just came in and did your job and left. That was it! When you come here you are given I think a lot of respect because you’re trained—all of a sudden you’re given information. ...also why it’s important. When people see that, they understand what they’re doing, why they are doing what they are doing.

[NN added that they receive sales reports—yearly sales, all this kind of information so that people know what is going on. Where he worked before, people did not receive that.]

The (SVP)’s comments are similar:

SVP:
...you think that the John Smith’s working the
assembly line every day who is putting some part. You may say that John Smith doesn't need to know the corporate philosophy...he doesn't know that...he doesn't need it!. But we believe that it's important.

[In a portion an interview with the SVP cited earlier, he mentioned that the difference between other companies and his company is that {at his company} they do what they say. The following excerpt points to the importance of a corporate culture that acknowledges the value of each individual.]

EP: This company that needed to change its culture--or felt the need to change its culture
SVP: I wonder whether they can change the culture without considering many things as I mentioned.
EP: Could you share why they needed to change? They had called you in to speak. That might be interesting to hear.

[His comments recall the discussion of the "Changing Face of Management" from Chapter II.]

SVP: I think many people concerned that the management style in the past twenty-seven years could become obsolete because the people...the majority of people know that the change of the managing style before no problem to deal with the people...like working on the assembly line saying--not saying, but in the sense that the managers have the brain, and the people working on the assembly line have only muscle. But I don't think that the people working on the assembly line want to be treated in that manner. The more you talk about the corporate philosophy saying that we respect the people, the more the people become sensitive about what the company is doing. So maybe before many people [say], 'ok, I am assembly line worker, so I don't care whether the people want to use my brain; but I understand that I show up every morning; I use muscle, and spend eight hours and I make some kind of products; I don't care whether it's of quality or not, but I receive the money in time--that's my job.' And now more and more people think that, 'I am a human being; I would
like to be treated as a human being; and also companies saying that it's important, crucial for a company to use everybody's brain and everybody's muscle.

c) (DH) emphasized in his presentation that when suppliers are having problems, they send their own employees to be of assistance. (NN) mentioned that out of all the training he received, the most eye-opening—i.e., the training that had the most profound effect on him—was the course involving the corporate philosophy and why the company does the things it does. No technique was as important to him as that course. He also acknowledges, however, that the company's beliefs also matched his own.

Organizational Culture and Cultural Diversity

The (SVP) was the only individual with whom I explored the meaning of the term, "cultural diversity" and how he understood it. His comments were analogous to his discussion of "globalization." The company exacts a standard for all associates—e.g., a positive atmosphere, opportunity for growth. I asked if he had ever encountered a situation where the company philosophy did not fit in one plant situation for one reason or another. His reply: "I

\[\text{\footnotesize \cite{182}}\] When my fieldwork effort began, (AM) expressed, "we are looking at diversity—cultural being one piece of diversity training; she, therefore, expressed a mutual interest in our meeting."
don’t think so." I further questioned if part of the reason had to do with the hiring procedures they go through prior to someone’s employ with the company. He acknowledged that might be so. Nevertheless, the SVP did not see any deviation from the company philosophy. Therefore, while findings show that NVC strategies are important universals to facilitate communication in culturally diverse situations, so too are other factors such as the creation of a positive atmosphere to support them.

Conclusions

In the context of this study, investigation of the use of NVC strategies at the aforementioned site was limited to nonverbal cues, minarai, and the creation of "learning landscapes." Figure 6 illustrates that all three strategies are utilized at the field site I visited. As examples, nonverbal cues such as face-to-face (going to the spot where the activity is taking place) and back-channeling are evidenced in hiring, training, and in public relations activities. These strategies expedite feedback across managerial levels and functions. Additionally, they demonstrate the company’s commitment to its corporate philosophy—i.e., they are "practicing what they preach." Going to the individual doing the work, giving him/her information, and permitting ownership of the activity show
respect for the individual and commitment to the corporate philosophy.

Tracking of processes is facilitated through the use of visual aides such as the fishbone, pareto diagram and others. They are also used for problem-solving activities to root out causal factors as heuristic tools of analysis. Attention to the way learning is organized in space (i.e., creating learning landscapes) is important to program planning and as a developmental agenda.

Role-play activities facilitate visualization of how (a) group(s) must confirm, clarify and follow-up—i.e., they illustrate a system in sync (as opposed to "out of sync"). One role-play example is the "ball of yarn" technique; when the yarn falls, obviously, the system is not working together. Role-plays are as key to team building as are minarai and the use of space. Space is important to organize learning in digestible intervals (as stepping stones); it is also architecturally significant as its use aims to eliminate status symbols;proxemics are a consideration of team-building and creative activities.

It is argued that learning landscapes can facilitate understanding of individual and organizational training and development agenda items within and across cultures. Additionally, they can serve to illustrate how and where individuals and teams fit into the firm's developmental objectives worldwide. As regards the company's
globalization strategy, the corporate philosophy appears to be the symbolic equivalent of an "eye of the tiger" weaving. The "eye" is the firm's philosophy and at the heart of all its contexts. In the case of this firm, permeating the core is the principle of kaizen or continuous improvement.

Data do not show that this firm necessarily made a conscious effort to employ the NVC techniques targeted in this study's research objectives. Nevertheless, it is quite clear that they are a factor of the organization's history--i.e., imbedded in the culture and experience of this organization.

Lastly, while study at this organization showed there are certain identifiable characteristics of NVC having potential universal value to T&D efforts in diverse cultural environments, it also suggests consideration of other key training systems variables (e.g., the trainer, organizational philosophy) to optimize their chances of success.
CHAPTER V

SUMMARY OF FINDINGS AND RECOMMENDATIONS FOR FURTHER RESEARCH

The workplace of today has become a collaborative forum. Therefore it is imperative to consider strategies that go beyond verbal and written discourse to facilitate learning and create an environment in which it can take place (Potoker, paraphrased from Chapter II).

Summary

A review of the anthropological and linguistic literature points to the limitations of language in human interactions. Yet in many settings where people of different cultures meet—e.g., for purposes of training and development, counseling, conflict resolution and business exchanges—intercultural communication tends to be highly reliant upon verbal and written discourse. The purpose of this study was to investigate how use of nonverbal communication strategies may be valuable to management and training and development efforts across cultures. Research Objective A: to target NVC strategies having potential universal value to training efforts in diverse cultural environments of business organizations. Objective B: to discover how nonverbal cues can be utilized as heuristic
tools of analysis of cultural differences. These objectives were generated primarily from the review of the literature reported in Chapter II. Alternatively stated but in visual terms: The literature is viewed as the bricks of this study supporting consideration of NVC strategies in training design. The case study is the mortar that lent additional support to the literature. This visual also represents the role of the case study in the overall structure of the dissertation. In total, both the bricks and the mortar were necessary to the overall finished product; neither, however, would have been sufficient or illustrative by themselves to support trustworthiness of the conclusions. Together, however, they are. The product (i.e., the findings), the structural deficiencies (i.e., limitations to the study), and the implications for further research are addressed in this chapter.

Findings

Specific to the research objectives, the findings are as follows:

1. Given the limitations of language, NVC strategies are valuable to a) facilitate the interchange of thoughts and ideas involved in management and training and development across cultures; b) conceptualize complex individual, group and/or organizational agendas.
2. Nonverbal cues are useful as heuristic tools of analysis in problem-solving efforts.

The study also supported:
3. that organizations are indeed dynamic entities, each needing to be understood in its own terms.
4. that although nonverbal communications strategies may be valuable components of training design, so too is consideration of training system variables such as the philosophy of the organization.

Implications for Further Study

The implications for further study center around three themes: a) the internal and external environments of organizations; b) potential applications of NVC strategies to other contexts and training issues; and, c) the need for interdisciplinary dialogue.

The Organization's Internal and External Environments

Training System Variables

While findings show that NVC strategies are important universals for facilitating communication, they also show that techniques might fall "flat" without the creation of a
positive atmosphere to support them. Nevertheless, I never asked respondents at the case study site what percentage of the company's workforce leaves on their own accord and why that may be. Perhaps an egalitarian atmosphere and kaizen do not translate into a positive atmosphere for all individuals.

A well-known attempt to separate (i.e., identify) culturally specific principles from those that might be universally applicable is W. Ouchi's discussion of the Theory Z approach to management (1981). Ouchi studied Japanese managerial practice and suggested that involved workers were key to increased productivity. Ouchi is not mentioned in the literature review, as his thesis is not related to the research objectives of this study; rather his argument was recalled incidentally while "telling the story" (i.e., reporting Chapter IV findings). He notes that in American culture, collectivism does not seem to provide the individual enough incentive to excel—individuality being a characteristic trait of the success of American enterprise. Yet, Ouchi did not address how contexts might be constructed through hiring and training so that collectivism could be instilled. The case study suggests that group work and corporate identity can be culturally constructed. If this is so, what implications does this have for hiring?—i.e., how do organizations identify in hiring which individuals are likely to be the best match to their corporate
philosophy? This appears to be an area deserving of future research, and points to further implications discussed in the section to follow.\textsuperscript{183}

"Supra-Corporate Culture"--Context-Building

Culture...is not 'out there' to be found... . It is not an object (Zaharlick & Green, 1991, p. 20).

Human culture is not something to be caged for display, put on a slide for inspection, read from an instrument, or hung on a wall for viewing (Van Maanen, 1988, pp. 3-4).

These quotes began Chapter II. In fact, they introduced the section to show that culture was best understood from the "inside"--i.e., with a historical perspective. The case study shows that the midwest firm's corporate culture has undoubtedly been influenced by its Japanese founders and history. It is also being influenced by its American context. Yet, this firm was able to train thousands of Americans in a very short span of time--many associates had never been out of the U.S. or on a plane. While admittedly only a small sample of individuals was interviewed, each--to a person--recounted his/her corporate identification (I.D.)--i.e., an understanding of membership.

\textsuperscript{183}This type of information could be derived from follow-up studies of associates who have voluntarily left an organization where collective efforts are valued over individual initiatives.
They spoke—almost verbatim—of the company "cultural artifacts"—i.e., the myths and sagas, the language systems and metaphors describing the company philosophy, the behavioral norms, etc. Due to their fifteen county hiring radius and the sheer size of their workforce, another characteristic factor of this firm's context is the presence of kinship systems—i.e., familial relationships within the organization.

In reading the transcripts I began to wonder about the generalizability of the above introductory quotations. Indeed I recognized that they too need to be understood in their own terms. At this midwest firm, culture was able to be found. In fact, contrary to Van Maanen's statement, it could be argued that it is hung on a wall for viewing (for those who have been cued where to look). At this location, building a positive atmosphere (work climate) is key to meeting its strategic objectives. Training responds to these objectives through basic courses in corporate philosophy—i.e., the "behavioral science" foundations described by (AM). There are "stepping stones," "layering," and "building blocks" to make this happen.

Therefore, one area deserving of research appears to be to examine the instructional design that has facilitated this "acculturation" process to take place. The above section asks how, through hiring, can organizations identify which individuals are likely to be the best match to their
corporate philosophy? This section asks to what extent can culture be instilled in individuals if their values and belief systems do not match those of the organization? What factors beyond trainee characteristics optimize culture change? How else can organizations create their own culture? And in doing so, are we then, "beyond culture?" Might we refer to it as a "supra-culture"? Indeed can corporate culture be powerful enough to create a culturally homogeneous social system that neutralizes the effect of workforce cultural differences?

Additionally, while there is an extensive literature as regards the subject of management styles, this study suggests that attention be given to studying contexts that foster a positive atmosphere and facilitate T&D in particular organizations. To do so, however, requires a qualitative research effort such as the one described in Chapter III and IV and attention to training system variables as a component of instructional design.

If research can uncover what factors optimize context-building to motivate acceptance of a philosophy different from one's own culturally constituted beliefs, then it disproves the following argument by Sapir (1927, p.35):

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184 This is likely not to be a "new" idea. Certainly, it has been addressed in the military. How has the issue been addressed, however, in organizations—and through other than experimental design?
In other words, the patterns of social behavior are not necessarily discovered by simple observation, though they may be adhered to with tyrannical consistency in the actual conduct of life. If we can show that normal human beings, both in confessedly social behavior and often in supposedly individual behavior, are reacting in accordance with deep-seated cultural patterns, and if, further, we can show that these patterns are not so much known as felt, not so much capable of conscious description as of naive practice, then we have the right to speak of the 'unconscious patterning of behavior in society.'

Creativity and NVC Strategies

There was no attempt in this study to examine how use of NVC strategies—e.g., proxemisms and use of space might foster creativity. Yet, it appears to be an area deserving of further research. At this site individuals representing different cultural, socioeconomic, and managerial levels voluntarily meet and do creative problem-solving. How does this occur? Why do circles meetings at this firm create enthusiasm, while in other firms they may be remarkable failures?

These questions recall another future T&D issue mentioned by Noe & Ford (1991, p. 377)—i.e., the importance of expanding the view of what, in fact, constitutes learning in organizations. In the educational community we generally track (i.e., group) students by academic ability. Yet the successful QC experience does not approach group work in this way. Why is it successful? The answer would appear to have important implications to structuring of learning in
schools. Therefore, it is suggested that successful QC programs be studied to determine what application there may be to contexts of "schooling."

The Workplace(s) of the Present and Future

Job rotation, an anticipated older adult working population, an increase in self-managing and semi-autonomous teams (work groups), cultural diversity, complex cognitive processing, and the emergence of the home as a work center and interactive video are all elements characterizing present and future business settings and interactions. Therefore, future research is recommended that pursues communication strategies beyond language-based orientations such as those described in the following section.

NVC Strategies: Applications

Learning Landscapes and the Transspection Process

It became clear to me that discovering culture meant discovering what I refer to as its 'landscape' (e.g., Figure 1). 'An important part of understanding a different culture is learning (emphasis added) how things are organized and how one goes about learning them in that culture' (Hall, 1976, 114). Hall recommended this be done by transcending one's own culture, and that could happen only by making explicit the rules by which it operates' (p. 48). [Potoker, Chap. II, p. 45]
Recalling Hanvey (1975) and Maruyama (1978), and Hall (above) it would appear that the transspection process and the attainment of a global perspective might be limited by simply "talking or writing about" cultural differences. This study suggests that further research be done to determine how NVC strategies can be used to chart developmental agendas for cross-cultural learning. ¹⁸⁵ True, while in the course of one's lifetime it may not be possible to discover all of the puzzle pieces characterizing a particular culture, at the very least perhaps NVC can cue where one might look.

Let us consider the hypothetical example of a Mexican IA assigned to the midwest manufacturing facility described in Chapter IV. Let us further assume this IA is sent to the U. S. for the purpose of research and/or training. What puzzle pieces might be addressed prior to his/her arrival? What modules could comprise the core of training design for this individual? What role-play? How and what use of space? Would training design necessarily need to take a linear approach to learning? Or is it possible that several developmental areas be could be addressed simultaneously? How could we visually and spatially represent the cross-functionality of teams on which this individual might be working? How might this individual direct his/her own learning if it were to be accessed through interactive

¹⁸⁵Refer also to Appendix A.
graphic video from the home or other sites? To what extent is the individual's home culture a relevant variable to be transspected in training? The possibilities are endless.

Cross-Cultural Training vs. Diversity Training

Prolonged engagement was not possible at the case study site in order to investigate the use of visual cues as a heuristic tool of analysis of cultural differences. One implication of such a research endeavor would be its potential to bridge the gap between current practice in cross-cultural training versus diversity training. It was argued earlier that central to both domains is the need to develop "perspectives consciousness"—i.e., to analyze and transspect the "culture and experience" of others.186 It is here that the common ground for diversity training and cross-cultural training appears to reside. Therefore, we should endeavor to research the use of visual cues to analyze differences that may underlie problems in human interactions. This use (e.g., use of the fishbone for analyzing root causes of a cross-cultural communication problem) is illustrated in Appendix A. Nevertheless, as indicated in Chapter IV (the statements by the SVP), the fishbone process is time consuming. As a technique it is questionable if it would aid in the analysis of cultural

186 as noted in Chapter II discussion of Figures 2 and 4.
misunderstandings if there were not also credibility of a positive atmosphere for growth for all individuals. It might be much easier to "say someone is wrong" or to establish punitives for misconduct. Yet, given the positive atmosphere and a belief in kaizen, it appears that a reconceptualization of these training traditions may be attainable and deserving of further research.

Reflecting on this dissertation effort and my interest to be different from other researchers that created "negative externalities" at the case study firm, I have considered requesting reentry to site to investigate use of the fishbone for analysis of cultural misunderstandings. I feel my interest specific to this objective might have been too premature. Now that the firm is addressing cultural diversity as a training module, perhaps the timing may be more favorable.

Looking Beyond Organizational Settings

While the case study involved a business organization, it also appears advisable to assess to what extent NVC strategies are utilized in settings beyond the workplace. As an example, to what extent are visual cues utilized in international political arenas as heuristic tools of analysis? or in team building? and/or to facilitate communication across cultures? These questions seem
especially important in an era when trade barriers continue to disappear in favor of regional economic and political integration. Certainly the implications to advertising and promotions are also far-reaching. As an example, what characterizes current practice in cross-cultural advertising as American firms do business overseas or vice-versa? Is there more attention to content (i.e., text) versus visual cues? If further research supports that certain forms of NVC are cross-culturally more effective—i.e., less limiting than language, the implications for peace research, conflict resolution and related matters could be considerable.

Interdisciplinary Dialogue

. Jargon—To Understand Each "In Its Own Terms"

There are many reports addressing the complexity of "year 2,000 organizations" and the diversity of the workforces that will comprise them. Additionally, the discourse from business and related fields spews many terms to include, "globalization," "global villages," "global factories," "multinationals," and "transnationals," etc. Chapter II indicated that these terms are not all understood in the same way. Chapter III (in discussion of qualitative research) emphasized that the trouble with generalities is that they do not focus on the particulars. This is
especially true specific to the use of "jargon." The literature review illustrates that what might be a "globalization" strategy for one firm (i.e., exacting a standard of quality throughout the world), might represent a diversification or "glocalization" strategy for another. One area, therefore, for further research is to ascertain how these "global" terms are understood across and within different organizations. Additionally, how has training and development responded to meeting organizational objectives, given these respective understandings? These terms are obviously not used in the same way. An attempt to translate their meaning(s) according to context might aid tremendously in interdisciplinary dialogue. Facilitating this dialogue would serve multiple needs addressed in the following section.

.Why interdisciplinary dialogue?

So many research endeavors conclude with a (tiresome) recommendation advocating more dialogue across disciplines. And so too will mine. Regrettably, despite the words, evidence of the convincing deeds are scarce. As an example, Noe & Ford (1992) recommend the need to "begin the process of identifying key managerial behaviors, work climates, and aspects of verbal and nonverbal communications that are important for success in dealing with a highly diverse
The authors also highlight the importance of mentoring, experience-centered learning and "training rigor" in future research endeavors. All these factors--e.g., training rigor in Japanese-American exchanges, minarai, NVC, a positive work climate--were elements of training reported in the Chapter IV case study findings. Nevertheless, could they have been understood if reduced to two or three treatments in a laboratory setting? Alternatively stated, there is truly a need for prolonged qualitative investigations in the context of organizations. Yet, to do so will require orientations beyond psychological/experimental design by both researchers and the researched upon. Researcher endeavors would benefit from interdisciplinary collaboration--e.g., anthropologists applying their craft to non-traditional contexts.

Similarly, the Chapter II discussion of global education also points to the need for interdisciplinary dialogue. As example, the five interdisciplinary dimensions of global education described by Hanvey (1975) appear as vital a taxonomy for the manager of a culturally diverse workforce as Ronen’s (1989) might be for the global educator of K-12 schoolchildren. Nevertheless, many research institutions continue to be walled (as opposed to wall-less) disciplinary enclaves. Indeed, the criteria for a learning organization need not only be applied to businesses; they

187 This point is discussed in Chapter II.
certainly seem a reasonable mission statement for research institutions and universities.

Lastly, Chapter II literature review points to the need to optimize further and faster advancement on training for management in diverse cultures. One possible resource is the work of Hanvey in the education literature for insight into development of an anticipatory taxonomy to guide identification of training needs. Other possible resources include the ethnographic and psychological anthropology literature:—e.g., J. Lave suggests that perhaps it is time to "sketch a more general theoretical description of understanding-in-practice" (1990, p.323). Designing training to optimize "transfer" is a recurring issue to T&D, and undoubtedly one that could benefit from cross-fertilization efforts with these other disciplines. Review of the T&D literature also illustrates that utilization of qualitative methodology is "yet to be discovered." Dialogue between practitioners of qualitative and quantitative methods might uncover ways that each can advance a comparatively small yield of research to date. As example, there are no empirical studies in the T&D literature that focus upon utilization of mentors from culturally diverse backgrounds. Hypothetically (through fieldwork and interviews), a qualitative study could identify and define attributes deemed critical by the host environment, while quantitative methodology might test which setting
(i.e., traditional home environment vs. host setting) proved more effective in producing performance outcomes. Those who advocate turning to social learning theory for direction in cross-cultural training (e.g., Black & Mendenhall, 1990) need to recognize that the social world cannot be isolated in a laboratory setting.
APPENDIX A

THE ISHIKAWA DIAGRAM AS A HEURISTIC TOOL OF ANALYSIS OF CULTURAL DIFFERENCES
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Introduction

Chapter II discusses the origin and most commonly understood use of the Fishbone Diagram, as reflected in the business and related literature. Chapter I, II and IV illustrate that reliance upon language alone does not optimize transspection of culturally constituted behavioral environments. Visual cues, learning by observation, and the organization of individuals and learning in space are also important training design considerations to facilitate this process. In this section, potential other applications of the Fishbone Diagram are explored. Its use is illustrated in the following ways: a) as an assessment tool to visually map potential "puzzle pieces" (e.g., Figure 1) characterizing particular cultural contexts; and, 2) as a methodology to developmentally track competencies that may be important to HRD in culturally diverse environments. In both cases the individual (e.g., the IA, the "associate", etc.) or group attempts to identify and articulate what
s/he/they experienced; and then analyze the culturally constituted factors—i.e., the interlocking puzzle pieces that might account for the reasons. When the puzzle is deciphered (as best as possible), many diagrams together (culturally) constitute what I refer to as a "learning landscape" to be addressed in training and development. The idea is to facilitate the transspection process of the "intentional worlds" of others (Shweder, 1990), identifying important "whats" (Chapter II) to be learned. The following vignette shows application of the Fishbone Diagram with the above objectives in mind.

Case No. 1: "An American (IA) in Paris"

The Effect: The Observations

Let us pretend we are viewing a "clip" of a film. The film begins to "roll": A "genderless" IA travels to France.\textsuperscript{185} This person has been there before, and frankly admits that it is not a favorite place. The individual remarks about the "coldness" of the French. "They simply are not as 'warm' as people from the U.S.; if I start a

\textsuperscript{185}As mentioned in Chapter II, there is a tremendous need for gender study across cultures in organizational settings. Gender considerations are added as the case unfolds, and withheld initially to illustrate that it is impossible to know intentional worlds of others through only one piece of the puzzle—i.e., from a unidimensional view of the systems inherent in and across cultures.
conversation, often they do not respond. They just do not seem friendly as we are here [in the States]; sometimes they do not even look up when you are talking to them."

Now let us add, "gender" to the film clip. The individual is a "she" and travelling alone on business. She is also a Rotarian. Several of the businessmen she visits also happen to be Rotarians; she is invited to a Rotary dinner. Prior there will be an afternoon "pastry and cocktails" to which she is invited. She arrives at the designated hotel and is surprised to find that none of the men she saw earlier are there. This afternoon get-together is an event for the wives. Conversation is difficult, as the IA does not speak much French; she does speak English and Spanish and manages to communicate through one of the wives (who speaks Spanish); no one [offers] to speak English. The IA finds the women "cold." When questions are addressed to her, she perceives there are subtleties involved. It appears the women are curious to know if she is married; they question, "are you travelling with your husband?" The IA finds these questions particularly irritating, although she does not show her "discomfort."

Next scene: A waiter approaches them to take an order for cocktails; she orders an extra dry martini. The women seem surprised--yet, they all exclaim, how "good" martinis are. Nevertheless, no one orders an alcoholic beverage. They all choose jus de pamplemousse (grapefruit juice). Next scene:
finally, the men arrive. The men, the wives and the IA leave to go to dinner. The IA is seated at the head table. In her view, there seems to be much more pomp and ceremony to the occasion than she is accustomed to. On the way over to dinner, several remark, some jokingly, that in this particular community there are no women Rotarians—"some day, they say--perhaps there will be." (A Scottish gentleman takes her aside and mentions, in English, that day will probably not happen for a while.) One man recalls that a woman Rotarian from England visited their Club about 1-1/2 years ago. During dinner the IA and the Scottish gentleman chat a while. They are joined by his friend, a gentleman from Galicia (Spain), who speaks Spanish. The IA feels at "home." Conversation is exchanged in both English and Spanish. She wishes to query these men about the absence of women in Rotary, and feels "comfortable" to do so. The Scotsman replies that he personally feels women would be a good idea in Rotary; yet, he believes the men are afraid to let women "in" because their wives might not like the idea of "their men" being with women on Rotary days. She translates for the Galician gentleman who laughs and agrees. (There is a club of "wives of Rotarians." However, these women primarily assist the men with charitable events.) Several men join in the conversation--a few women (who did not offer to speak English before) try to do so; all seem curious as to how women have fared in Rotary in the States.
The film projector is stopped now. The movie-watcher needs to appreciate the complexity of this scene. The dynamics going on here are immense in scope. It is simplistic to believe one could ever diagram them in entirety. Nevertheless, there is a great amount of instruction that can be derived from some analysis. How do we find it? And then, once it is found, how do we train others to be effective in it?

The Causes

R. Carroll in, Cultural Misunderstandings: The French-American Experience, emphasizes the importance of listening to one's own discourse (1987, p. 6). As soon as we introduce value words, e.g., "good", "bad", "cold" (as in disposition), "the French are...", the "Japanese do...", etc., it is time to recognize that these are our perceptions and not necessarily accurate in terms of the cultural text. Carroll suggests it is wise to a) listen to one's own discourse; and, b) discover the different cultural premises that inform relationships (1987, p. 12). This is likely to require some study; it may also require the discovery of a knowledgeable informant (—e.g., the Scottish gentleman and the wife who spoke Spanish in the Case Study). In a larger frame, we are reminded of the writings of Hallowell and Shweder referenced earlier—i.e., the need to look for
explanations within the culturally constituted behavioral environments (intentional worlds) of others.

Working backwards from the total puzzle (i.e., of an American in Paris), we try to understand the pieces. Once the pieces are discovered, there is an understanding of the "effect." The whole puzzle—or as much as is possible to know, becomes a dynamic "learning landscape" for the future. As example, Carroll explains that (from his [French] perspective), American conversation is an "informal verbal exchange of thoughts" (p. 39); others have said that Americans do not like gaps in conversation. Although Carroll may not have exercised as much care as he thinks to not stereotype "the French" vs. "the Americans," his insight is helpful. The French converser (centuries ago) meant, 'to live with someone,' 'to frequent,' a meaning which is still alive today" (p. 39). To engage in conversation involves commitment--i.e., engagement in the sense of involvement—not the informality to which an "American" may be accustomed.

Carroll emphasizes, it is not the value judgements that matter, but rather it is the cultural analysis. He argues, "What interests me here is not to compare 'American culture' to 'French culture' which is an immense, if not impossible task, but to identify areas of contact, meeting points between the two cultures where there is, so to speak, a hitch [italics mine]; that is to identify the context in
which cultural misunderstandings can arise" (pp. xi-xii).

Turning (again) to the "fishbone" (through group brainstorming) the trainer/facilitator asks the group to describe the noticeable effect. Individuals are asked to list the words that characterize value judgements (as examples: "warm", "cold", "unfriendly", "insensitive", etc.). Working backwards, the trainer explores the world views that might be causal factors for the witnessed "effect." Fishbones are labelled. They do, in fact, represent some of the "hitches"—admittedly, not all—but at least some significant ones. Carroll's explanation of conversation is only one microcosm of the film clip viewed earlier. Other puzzle pieces involve gender perceptions, and so on. There are many other "hitches" that are potentials for fishbone analysis—as examples: Why does the IA expect that the French should be speaking English? What implications does this in terms of preparation for going overseas? Why is the IA irritated by questions about her marital status? How should she respond in this cultural context? How might her experience be comparable to foreign IAs visiting here in the States? Asking what other potential "hitches" could be anticipated? etc. Key is to try to describe the scene objectively, and then enter into its translation through the world view of others. What then does one do? Assuming one recognizes the differences in the first place, it would not be a good idea to engage in a
debate over why there are no women in Rotary—as only one instructional example. Herein lies the importance of transspecting the environment of the individuals from the host country in an effort to develop "perspectives consciousness." (See Chapter II, "Literature Review.")

Returning to the "fishbone" as a training and developmental tool, the bones of the fish also may be viewed as competencies to be identified and developed in order to optimize one’s effectiveness in a context such as the one described earlier. The diagram is a visual for charting those competencies as they evolve, or already existing as attributes of the individual. The use of a knowledgeable informant and/or trainer and/or facilitator in developing the ability to "transspect" may be key. Additionally, language skills, utilization of authentic case studies as part of cultural training are particularly important to the T&D effort. Recognizing that culture is not "just out there" to be found and taught—that we do our best, and that there may be limitations to knowing is also important.

The diversity characterizing organizational environments points to the increasing importance of the need to facilitate the transspection process through development of perspectives consciousness. This is a complex task indeed, as organizational environments are dynamic—i.e., constantly changing. In turning diversity into strength, managers allow workers opportunity to provide input through
group brainstorming and problem-solving. One world view is not necessarily the solution to a problem or the proper approach to an opportunity.\textsuperscript{189} The utilization of the "fishbone," is suggested as a diagnostic tool for analysis of effects, causes, and possible solutions;\textsuperscript{190} workers are participants in the process.

\textsuperscript{189}For those who question if it is possible to do this, Chapter IV and my own personal experience support that it can; yet, admittedly, the degree of success depends a great deal on knowledge of the technique by the participants, the effectiveness of the trainer, and the willingness of management to empower participants.

\textsuperscript{190}I am not suggesting that transspection be achieved through the "fishbone" process alone, as that would be a simplistic notion at best. It is suggested as an assist to the process—nothing more.
APPENDIX B

GENERAL OPEN-ENDED INTERVIEW GUIDE APPROACH
APPENDIX B

GENERAL OPEN-ENDED INTERVIEW GUIDE APPROACH

Interview Guidelines: Division A and B questions

1. Overview of responsibility regarding training and/or communications and/or development specific to:

   A. Management levels?
   B. Shop (floor) level?

2. Elements of non-verbal communication

   (applied to #1a. & b.)

   . visual cues
   / visual aides
   / proximity
   / visual mapping

   . hands-on experiences
   . ordering of learning experiences
   . other?

3. Cross-cultural concerns
APPENDIX C

DATA SOURCES
### APPENDIX C

#### DATA SOURCES

♦ Formal Interviews

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<td>6.0 n</td>
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*denotes both individuals present for .5 hrs.

#### Telephone

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#### Observations

**Plant Tours**

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<td>(In conjunction with course in Public Policy &amp; Management)</td>
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<td>1</td>
<td>SP., 92</td>
<td>1.0 n</td>
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**Other**

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<td>9/20/93</td>
<td>8.0 n</td>
<td>workshop w/Div. C.</td>
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Note-taking during informal interviews did not occur in the presence of the respondent, but rather in a reflexive journal.
Letters and phone calls to set up appointments or reconfirm are numerous, but are not counted in above total. As two examples:

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<td>.25 n</td>
<td>m/sr mgmt/Div. B.</td>
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FIGURE 2: "THE TRANSPECTION PROCESS"

C.H. Gambill
Artist/"Translator"
THE ISHIKAWA DIAGRAM
(The Fishbone Diagram, The Cause and Effect Diagram)


FIGURE 3: THE ISHIKAWA DIAGRAM
CROSS-CULTURAL TRAINING

- Adjustment
- Expatriation
- Repatriation
- Cultural "sensitivity"
- Foreign Language Skills
- Ronen's Taxonomy (e.g.)

DIVERSITY TRAINING

- Discrimination Issues
  - Aging
  - Disability
  - Gender
  - Ethnicity
- Conflict Resolution
- Sensitivity Training/
  T-Group Training

CULTURALLY CONSTITUTED
BEHAVIORAL ENVIRONMENTS

Transspection &
"Perspectives
Consciousness"

FIGURE 4: CROSS-CULTURAL TRAINING VS. DIVERSITY TRAINING
FIGURE 5: SPATIAL ORIENTATIONS TO WRITING:
THE U.S. VS. THE JAPANESE

<table>
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<tr>
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<th>N O P Q R S T U V W X Y Z</th>
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Figure 5, continued

*frontispiece


FIGURE 5: SPATIAL ORIENTATIONS TO WRITING:
THE U.S. VS. THE JAPANESE
### NONVERBAL COMMUNICATION STRATEGIES

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<tr>
<th>VISUAL CUES</th>
<th>LEARNING THROUGH OBSERVATION (MINAREI)</th>
<th>LEARNING LANDSCAPES</th>
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<td>• Visual Aides</td>
<td>• Mentoring</td>
<td>• Context-Building</td>
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<tr>
<td>fishbone</td>
<td>systems syncing</td>
<td>corporate (globalization) strategy</td>
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<tr>
<td>histograms</td>
<td>acculturation</td>
<td>developmental agendas</td>
</tr>
<tr>
<td>pareto diagrams</td>
<td>learning organization</td>
<td>processes</td>
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<td>cartoons</td>
<td>• Face-To-Face</td>
<td>• Organization Of Learning</td>
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<td>going to spot</td>
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<tr>
<td>going to spot</td>
<td>proxemics</td>
<td>intervals</td>
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<td>acknowledging associates’ value</td>
<td>• Tenarai: learning by doing</td>
<td>visual mapping</td>
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<td>expedite feedback</td>
<td>and follow up activities</td>
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<td>• Use Of Space</td>
<td>role-play</td>
<td>simulations</td>
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<tr>
<td>creative problem solving</td>
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<tr>
<td>team building</td>
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### APPLICATION

- Tracking:
  - > production
  - > attendance
  - > quality
- Hiring Practices
- Communications:
  - > community outreach
  - > to associates

**FIGURE 6: NONVERBAL COMMUNICATION STRATEGIES**
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Press.


