"FACE" CONFLICT AND CONFLICT RESOLUTION IN

THAI – JAPANESE MNCs IN THAILAND
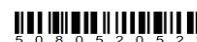
Ms. Pornrung Katejulasriroj

A Dissertation Submitted in Partial Fulfillment of the Requirements

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"หน้า" กับความขัดแย้งและวิธีการแก้ไขความขัดแย้งในองค์กร

หลากเชื้อชาติไทย –ญี่ปุ่น ในประเทศไทย

นางสาวพรรุ่ง เกษจุฬาศรีโรจน์

Thesis Title	"FACE" CONFLICT AND CONFLICT RESOLUTION IN THAI – JAPANESE MNCs IN THAILAND
By	Miss Pornrung Katejulasriroj
Field of Study	Thai Studies
Thesis Advisor	Assistant Professor Chomnard Setisarn, Ph.D.

Accepted by the Faculty of Arts, Chulalongkorn University in Partial Fulfillment of the Requirements for the Doctoral Degree

…………………………………………..Dean of the Faculty of Arts

(Assistant Professor Prapod Assavavirulhakarn, Ph.D.)

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(Assistant Professor Chomnard Setisarn, Ph.D.)

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(Professor Siraporn Nathalang, Ph.D.)

………………………………………….. Examiner

(Associate Professor Sunait Chutintaranond, Ph.D.)

………………………………………….. External Examiner

(Assistant Professor Kanlayanee Sitasuwan, Ph.D.)

พรรุ่ง เกษจุฬาศรีโรจน์ : "หน้า" กับความขัดแย้งและวิธีการแก้ไขความขัดแย้งในองค์กรหลากเชื้อชาติไทย –ญี่ปุ่น ใน ประเทศไทย ("Face" Conflict and Conflict Resolution in Thai-Japanese MNCs in Thailand) อ.ที่ปรึกษาวิทยานิพนธ์ หลัก: ผศ.ดร.ชมนาด ศีติสาร ,184 หน้า

วิทยานิพนธ์ฉบับนี้ มีจุดมุ่งหมายเพื่อพิสูจน์ว่า "หน้า "เป็นปัจจัยพื้นฐาน ทำให้เกิดความขัดแย้งระหว่างบุคคลในองค์กร หลากเชื้อชาติไทย-ญี่ปุ่น   และหาความเหมือนและความต่างของวิธีแก้ไขความขัดแย้งที่คนไทยและคนญี่ปุ่นในองค์กรเลือกใช้ นอกจากนี้ยังหาความสัมพันธ์ระหว่างวิธีแก้ไขความขัดแย้งที่เลือกใช้กับ   "หน้า   "โดยนำแบบสอบถามของทฤษฎีการใช้หน้าเพื่อ ต่อรอง เวอร์ชั่น 2 (Face-Negotiation theory (FN) version 2) มาใช้เพื่อพิสูจน์ว่า "หน้า "เป็นปัจจัยทำให้เกิดความขัดแย้งระหว่าง บุคคลในองค์กร และแบบสอบถามเรื่องความขัดแย้งของ Rahim Organizational Conflict Inventory-II (ROCI-II) เพื่อหาความ เหมือนและความต่างของวิธีแก้ไขความขัดแย้งที่เลือกใช้

แบบสอบถาม 155 ชุดที่ได้รับคืนมา ถูกนำมาใช้เพื่อประมวลผล และผู้ถูกสัมภาษณ์ 6 คนถูกคัดเลือกตามเกณฑ์ที่กำหนด เพื่อขอสัมภาษณ์เชิงลึกโดยวิธี Personal Attitude Construct (PAC)

ผลการศึกษาสรุปได้ว่า "หน้า "เป็นปัจจัยพื้นฐานของความขัดแย้งระหว่างบุคคลในองค์กรหลากเชื้อชาติไทย-ญี่ปุ่นใน ประเทศไทย คนไทยมีแนวโน้มคำนึงถึงหน้าในทุกๆปัจจัย อาทิเช่น หน้าตัวเอง หน้าผู้อื่น และหน้าเราทั้งสองคน มากกว่าคนญี่ปุ่น ความเหมือนและความต่างของวิธีแก้ไขความขัดแย้งนั้น พบว่าคนไทยมีแนวโน้มใช้วิธี ยอมเพื่อให้เกิดผลดีทั้งสองฝ่าย (integrating) แบบหลีกเลี่ยง (avoiding) ,ยอมเพื่อเอาใจอีกฝ่าย (obliging) และวิธีประนีประนอม (compromising) มากกว่าคนญี่ปุ่น ในขณะที่ ความสัมพันธ์ระหว่าง วิธีแก้ไขความขัดแย้งที่เลือกใช้ กับ "หน้า "พบว่า คนไทยที่คำนึงถึงหน้าตัวเองและหน้าผู้อื่นมาก มีแนวโน้ม ใช้วิธี ยอมเพื่อเอาใจอีกฝ่า (obliging) และคนไทยที่คำนึงถึง หน้าเราทั้งสองคนมาก พบว่าใช้วิธียอมเพื่อให้เกิดผลดีทั้งสองฝ่าย (integrating) ในขณะที่คนญี่ปุ่นที่คำนึงถึงหน้าตัวเอง จะเลือกใช้วิธีเอาตามความคิดตัวเองเป็นใหญ่ (dominating) และคนญี่ปุ่นที่ คำนึงถึงหน้าผู้อื่นและหน้าเราทั้งสองคน มีแนวโน้มใช้วิธียอมเพื่อให้เกิดผลดีทั้งสองฝ่าย (integrating) ในการจัดการความขัดแย้งที่ เกิดขึ้น

ผลการสัมภาษณ์เชิงลึกโดยใช้วิธีวิเคราะห์แบบ PAC ส่วนใหญ่สอดคล้องกับผลที่ได้จากแบบสอบถาม ยกเว้นวิธีแก้ไข ความขัดแย้งที่คนไทยเลือกใช้พบความแตกต่างเพียงบางส่วน

สาขาวิชา : ไทยศึกษา   ลายมือชื่อนิสิต

ปีการศึกษา : 2554   ลายมือชื่อ อ.ที่ปรึกษาวิทยานิพนธ์หลัก

#5080520522 : MAJOR THAI STUDIES

KEYWORDS : FACE / FACE NEGOTIATION THEORY / INTERPERSONAL CONFLICT / MULTINATIONAL COMPANIES (MNCs) /CONFLICT MANAGEMENT STYLES

PORNRUNG KATEJULASRIROJ : "FACE" CONFLICT AND CONFLICT RESOLUTION IN THAI – JAPANESE MNCs IN THAILAND. ADVISOR : ASST. PROF. CHOMNARD SETISARN, Ph.D., 184 pp.

The purpose of this study was to test the argument that "face" is a fundamental cause of interpersonal conflict and explore the similarities and differences of conflict resolution between Thai and Japanese MNCs participants. Additionally, the correlation between face concerns and conflict management styles of the two cultures was examined. The research explored the Face-Negotiation theory (FN) version 2 to test that "face" is an underlying assumption and/or an explanatory mechanism for conflicts in the organization. The adapted version of Rahim Organization Conflict Inventory-II (ROCI-II) was employed to test the differences and similarities of conflict management styles.

There were a total of 155 returned questionnaires. Moreover, 6 out of 155 participants were purposively selected for in-depth interviews by using Personal Attitude Construct (PAC) analysis.

The findings of this research illustrated that "face" is a fundamental cause of interpersonal conflict for Thai and Japanese participants. Thais rated themselves higher for all types of face concerns: self-face, other-face, and mutual-face, than Japanese. Regarding the similarities and differences of conflict resolution, Thai participants preferred using integrating, avoiding, obliging and compromising more than Japanese participants. The relationship between face concerns and conflict management style showed that the more self-face and other-face concerned the Thai participants were, the more they reported using obliging. Additionally, the more mutual-faced concerned they were, the more they reported using integrating. Whereas for Japanese participants, the more self-face concerned they were, the more they reported using dominating. Additionally, the more other-face concerned and the more mutual-face concerned they were, the more they reported using integrating.

Most of the findings from the PAC analysis (interview) supported the results of the quantitative parts (questionnaire); however, the preferences in styles of conflict resolution for Thais found some differences.

Field of Study : Thai Studies   Student's Signature

Academic Year : 2011   Advisor's Signature

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I started writing this acknowledgement before I completed my dissertation. The road to this point has been long, tough, and hard, but one full of academic knowledge, personal accomplishment, friendships, and enjoyment.

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I am also indebted to Professor John Oetzel, who allowed me to use the 34 items of face-negotiation questionnaire to be part of my instrumentations. Another person to acknowledge is Mr. Yamashita Kazunori, Managing Director of Thai Kobelco Construction Machinery; without his support, I would not have been able to complete my data collection.

Again, I would like to thank all the professors and staff at the Thai Studies Program, Chulalongkorn University who provide their knowledge and support until completion of this thesis. My special thanks are to my colleagues at Chulalongkorn University for whom I cannot mention all their names, who always give me time, support, understanding, and encouragement over the past several years.

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Introduction

1.1 Rationale

Greater globalization has led to increased attention being paid to cultural diversity and its influences on personal, social and cultural spheres, especially in organizational practices and culture. As the world becomes smaller, the number of multinational corporations (MNCs) in which people from different cultures and languages gather together is increasing. Thus, the potential for conflict across cultural boundaries in our daily interactions is unavoidably increasing. Conflict is an inevitable issue in our life, not only in work settings, but also in personal life. Normally, people seem to have a negative perception of the word "conflict", but in the business world today the word "conflict" seems to have a more positive meaning than negative. For example, conflict sometimes stimulates challenges and innovative ideas (Bornstein & Erev, 1997; Putnam, 1994); conflict sometimes improves group performance and creates good relationships between members, and sometimes conflict creates leadership. According to Ohbushi & Suzuki (2003), to view conflict in a positive way depends on what resolution style one prefers to use, since those selected styles correlate to the result of the conflict. They found that collaborative (integrating) strategies are the most effective in producing positive outcomes from conflict.

Conversely, conflict within organizations might in essence be regarded as threats that could impact interpersonal relationships and decision making, having a significant impact on the manner in which the organization functions. Conflict could end with winners and losers or in an impasse, and this sets the stage for future conflicts and undermines cohesiveness, ultimately reducing organizational effectiveness. Therefore, as a member of the organization, we have to learn more about conflict management in organizations to avoid ineffectiveness or failure within the organization.

The research of Tjosvold (1997) purports that integrating conflict management styles stimulated positive outcomes. At the same time, the topic "how to get along

well with conflict" seems to be a challenging topic currently. Hence, methods of managing conflicts also can apply to both the work place and real family life.

One of the considerable causes of conflict is "face", which is defined as an underlying assumption for conflicts. Thus, my proposed research is aimed to focus especially on conflict within Japanese MNCs in Thailand that have a large number of invested projects and a large number of expatriates exposed to intercultural situations. Using these subject groups, I will test whether "face" is an underlying assumption and/or an explanatory mechanism for conflict in the organization. Moreover, I will investigate the differences and similarities of face and conflict management styles used by Thai and Japanese people.

Greater foreign investment in Thailand has led to, as previously stated, increased attention being paid to cultural diversity and its influence on personal, social and organizational practices. Potential for conflict across cultural boundaries in daily interactions is unsurprisingly increasing. Hence, this research aims to study conflicts arising between Thai and Japanese workers. Thailand and Japan have been intentionally selected because of the data available from the Foreign Direct Investment (FDI) in 2010, which showed that Japan is the biggest investor in Thailand, both in project numbers and investment value. [1]

Besides being the biggest investor in Thailand, Japan and Thailand were chosen mainly because they are similar across several dimensions. Both cultures are collectivistic (Hofstede, 1980), [2] and the majority of people in both countries belong to

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[1] Japan is the biggest investor both in terms of investment value and investment projects. In 2010, there were 363 approved projects (36.4% higher than the year 2009, 266 projects) with the investment value at 104.42 billion baht (34.9% higher than the year 2009, 77.38 billion baht)

[2] Hofstede (1984) identifies national culture as the "collective mental programming" which distinguishes one nation from another. Hofstede argues that national cultures are important determiners of work-related values and attitudes. *Individualism/Collectivism* reflects the relationship between the individual and the groups to which he or she belongs. More individualist cultures stress individual rights, achievements and responsibilities, and expect the individual to focus on satisfying his/her needs with relatively little regard to others. In the more collectivist cultures, the group's goal is more important than the individual's goal. In-group harmony is valued above the group's efficiency. According to the Hofstede (1998) study, there are no entirely individualist or collectivist cultures.

the Mongoloid ethnic group. In terms of communication styles, both prefer indirect communication. Also, the social language styles in both cultures depends on the age, gender, familiarity, and social status between the speaker and the listener. Therefore, Thai and Japanese employees who work together in multinational corporations in Thailand were chosen to be participants for this research.

There are a number of investigations about cross-cultural conflict which try to investigate the causes of conflict by analysing the relationship between conflict and those considerable causes. For example, the study of Hughes in 2003 investigated the differences in communication style between Western people and Japanese to find those correlations to conflicts. Moreover, Park & Antonioni (2006) summarized that the causes of interpersonal conflict related to personality, interactions, and sometime both personality and interaction. However, much cross-cultural conflict research employs face-negotiation theory (Ting-Toomey & Kurogi, 1998), which has been considered landmark work in the area of cultural conflict management.

Face Negotiation Theory posits that cultural values and norms play major roles in framing how members of each culture perceive face. People from individualistic and collectivistic cultures have different types of face needs, which lead to preferences for different styles of conflict management. Face, in Face Negotiation Theory, refers to "the claimed sense of favorable social self-worth and/or projected other-worth in a public situation" (Oetzel et al., 2000, p. 400). Other research has defined face as a social phenomenon, rather than a psychological construct, because face can only emerge with the presence of others (Holtgraves, 2001; Tracy, 1990).

Face is a "vulnerable identity-based resource" (Ting-Toomey & Kurogi, 1998, p. 187) because it can be threatened, enhanced, given, lost, or saved in critical situations. Conflict is one such situation in which face is highly at stake.

German Sociologist, George Simmel (cited in ความคิดและภูมิปัญญาไทย, คำ: ร่องรอย ความคิด ความเชื่อไทย หน้า 274-275) said that face is the most complex organ of the human body since it can be changed according to one's needs and emotions. Hence, face

sometime has been employed as "self" and the concept of maintaining face is crucial and can be found in many cultures, for example, Japan, China and Thailand.

The concept of face originated from the Chinese culture (Hu, 1944) and consisted of two types: 瞼 (*lien*) and 面子 (*mien-tzu*). *Lien* is identified by an individual's moral worth, whereas *mien-tzu* refers to reputation or status obtained from success in life. The concept of face is prevalent in all cultures, but the meaning and uses differ from one culture to another.

Ide (2006) stated in her book "Wakimae no Goyoron" regarding the relationships between Face and Politeness (Brown and Levinson, 1973): 1) every person has concerns for both wants; negative wants (do not want to be disturbed, which can be identified as highly individualistic) and positive wants (one's needs to be accepted by others or socially in terms of human relations and one's abilities); thus, face is employed as a communication tool, or it could be said that the human is a performer of face; hence, these two terms, negative face and positive face, have been coined; and 2) Before conveying the message, one must have concern for conversing in such a way to address the hearer's desires to be approved and unimpeded by the speaker's action (Brown & Levinson, 1987), which could be called politeness.

King (in Vagg, 1998) suggests that this aspect of face is qualitative, that individuals are either moral or not, and that this judgment is based on their individual integrity. The latter represents a reputation achieved through success and ostentation (Bond & Hwang, 1986, 1996). It is often said, "A man needs *mien-tzu* as a tree needs bark" (Hwang, 2000; Tao, 1997). *Mien-tzu* is considered to be both important to one's self-esteem and a way of expressing one's social value.

Whereas face, in Face Negotiation Theory, refers to "the claimed sense of favorable social self-worth and/or projected other-worth in a public situation," the styles of conflict management are defined as the general tendency which an individual uses to handle conflicts within the universality of the word "Face" (Hu, 1944), especially in countries in Asia. Thus, this research aims to test the argument that "Face" is a fundamental cause of interpersonal conflict, and to identify the similarities and differences of conflict management between Thai and Japanese. This research also aims to analyze the relationship between "Face" and conflict management styles.

Theoretical Frameworks

Ting-Toomey (1988) drew on the work of Goffman (1955) and Brown and Levinson (1987) to develop the first version of face-negotiation theory (FN). The face-negotiation theory provides a sound explanatory framework for explaining differences and similarities in face and facework during conflict. In summary, the face negotiation theory argues: (a) people in all cultures try to maintain and negotiate face in all communication situations; (b) the concept of face becomes especially problematic in uncertain situations (such as embarrassing and conflict situations) when the situated identities of the communicators are called into question; (c) cultural variability, individual-level variables, and situational variables influence cultural members' selection of one set of face concerns over others (such as self-oriented face-saving vs. other oriented face-saving); and (d) subsequently, face concerns influence the use of various facework and conflict strategies in intergroup and interpersonal encounters.

After testing the propositions in the form of a questionnaire, the second version of FN was introduced (Ting-Toomey & Kurogi, 1998). The second version of FN has 32 propositions and focuses on comparisons of conflict behaviour between cultural variables, such as individualism-collectivism (1-20), or posits the relationship between individual-level variables (e.g., self-construal) and conflict styles (21-32). Moreover, this version emphasises three concerns of face. Self-face is the concern for one's own image, other-face is the concern for another's image, and mutual-face is concern for both parties' images and/or the "image" of the relationship (Ting-Toomey & Kurogi, 1998).

In 2005, a third version of FN was studied by investigating the relationships among self-, other-, and mutual-face concern, and 11 facework strategies within Chinese, Japanese, German and American participants. The findings showed that individualistic cultures, such as Germany and the USA, prefer using direct methods including dominating and competing and paying more attention to concerns with "self face" in conflict management. Conversely, collectivist cultures, such as China and Japan, prefer using indirect methods including avoiding and seeking third-party help and paying more attention to "other face" in conflict management (Oetzel, Garcia, and

Ting-Toomey 2008; Oetzel, Ting-Toomy, and Matsumoto 2001). However, the majority of the assumptions and propositions of the third version of FN focus on self- and other face.

Hence, this research resolved to employ the second FN theory because the participants of this research, both Thai and Japanese, were classified into collectivist and interdependent cultures according to Hofstede (1984) that emphasized the importance of relational connectedness (Markus and Kitayama, 1991).

Regarding conflict management styles, there are many different approaches to the study of conflict which have been used in the current research to evaluate the methods people use to manage conflict in cross-cultural organizational settings or otherwise. However, the Rahim Organizational Conflict Inventory-II (ROCI-II) (Rahim, 1983) is one of the most common methods. This is composed of five styles: integrating, obliging, dominating, avoiding, and compromising.

The above five conflict styles are derived based on two dimensions: concern for self and concern for others.

Integrating reflects high concern for both self and others. This style is both direct and cooperative (Blake & Mouton, 1964), and promotes synergy and attempts to achieve both individual and group goals. The win-win approach for business negotiation is one appropriate example of this style.

Obliging reflects low concern for self and high concern for others. People who use this style believe that giving in to others serves the needs of the group, i.e., if some other group members have more beneficial ideas that may affect better benefit for the group's goal.

Dominating reflects high concern for self and low concern for others. Dominating members use his/her power and/or position to achieve his/her own goals by competing and ignoring the other member's goals. The win-lose is an appropriate parallel that reflects this style.

Avoiding reflects low concern for both self and others. Avoiding members prefer conflict-free environments, escape confrontation where possible and ignore the accomplishment of their own goals or their group's goals.

Compromising reflects a moderate level between self and others. This style is a halfway, which means each member is willing to suffer some losses in exchange for receiving some gains in return. Even though the result may be satisfied only partially, all group members feel that this is a fair method of conflict management.

The relationship of the above five conflict styles, both concern for self and concern for others, is shown in Figure 1.1.

Figure 1.1   Rahim's Conflict Management Strategies and Face-Negotiation Theory.
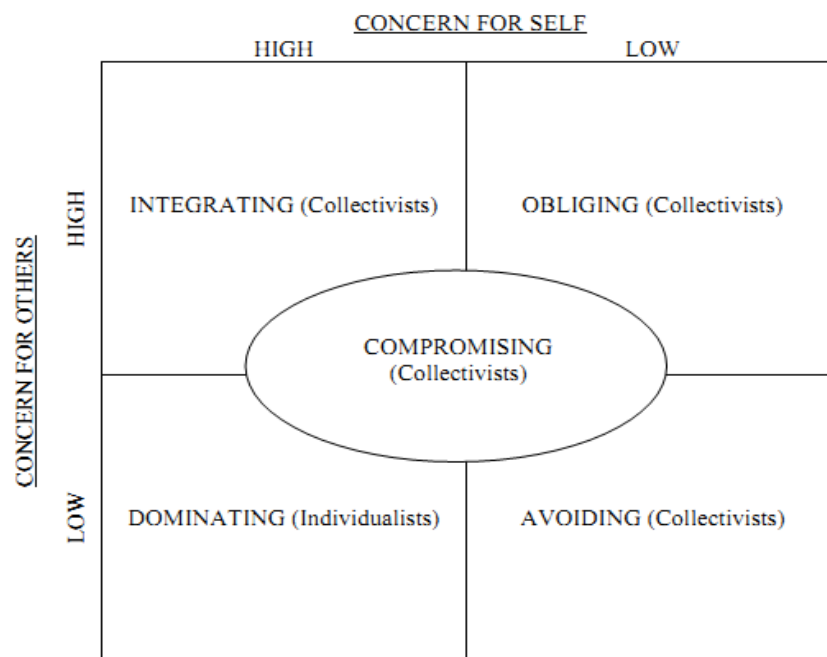
Source: A Meta-Analysis of the Cultural Propositions about Conflict Management Styles in Face-Negotiation Theory, p. 37.

1.2 Purpose of the study

The specific purposes of this study are:

(1) To test the argument that "Face" is a fundamental cause of interpersonal conflict in Thai-Japanese MNCs in Thailand.

(2) To identify the similarities and differences of conflict resolution between Thai and Japanese MNCs participants.

(3) To analyze the relationship between "Face" and conflict management styles in Thai-Japanese MNCs in Thailand.

1.3 Hypotheses

In this research, it is hypothesized that:

(1) Face, in the context of face-negotiation theory (Ting-Toomey, 1988a), is defined as a fundamental cause of interpersonal conflict in Thai-Japanese MNCs in Thailand.

(2) There are differences in preferences of conflict management styles between Japanese and Thai managers in Japanese MNCs in Thailand.

(3) There are relationships between "Face" and conflict management styles in Thai-Japanese MNCs in Thailand.

1.4 Definitions of Terms

Face represents an individual's claimed sense of positive image in the context of social interaction, which sometime means honor.

Face Negotiation Theory provides a sound explanatory framework for explaining differences and similarities in face and facework during conflict.

Interpersonal conflict means the interaction of interdependent people who perceive opposition of goals, aims, and values, and who see the other party as potentially interfering with the realization of these goals.

Multinational companies (MNCs) illustrate the combination of people from different race, culture, norms, etc. The specific meaning for this study is an organization wherein both Thai and Japanese people work together on a daily working basis.

Conflict management styles are defined as the general tendency with which an individual handles conflicts. Much research has captured the styles of conflict management in organizations in different cultures.

1.5 Literature Review

1.5.1 Definitions of Face

Persons (2008) cited in his research that the definition of face started from the unassuming article entitled, "On Facework: Analysis of Ritual Elements in Social Interaction" which was written by Goffman in 1955. Goffman's thinking and writing on this subject seems to have been stimulated by Chinese conceptions of face; *lien* and *mien-tzu* as described by Hsien Chin Hu (1944). Goffman introduced what he calls face; "the positive social value a person effectively claims for himself…in terms of approved social attributes" (Goffman 1955:213 cited in Persons, 2008). Subsequently, there have been other definitions of face from a number of scholars summarized in Table 1.1.

Table 1.1   Summary of definitions of "face" from previous research

Lin and Yamaguchi (2007)	One's public image that a person fulfils; his or her social role as expected by others.
Raksamanee (2005)	"There are some Thai words, which can be interpreted as public recognition, dignity and greatness, for examples; *kiat* (เกียรติ) and *saksii* (ศักดิ์ศรี). Thai people always use the concrete word of "face" to interpret the meaning of *saksii* which is called 'beyond abstract'" (p. 18).
Flanders (2004)	"…a complex and dynamic social phenomenon created by the intersection of identity goals projected into social space by the self and the response of society to the projection of these goals" (p. 51).
Oetzel & Ting-Toomey (2003)	A "claimed sense of positive image in the context of social interaction" (p. 600).
Mao (1994) cited in Kato (2000)	"Explain the definitions of face by using 2 words; *lian* is considered as the confidence of society in the integrity of a person's moral character, for example; to be accepted, to be trusted and to be involved in group. Whereas, *mien-tzu* is considered as a reputation achieved through success and ostentation which is important to one's self-esteem. In comparison within these two words, maintaining *lian* is more important than maintaining *mien-tzu*" (p. 52).
Ting-Toomey (1994)	"…the presentation of a civilized front to another individual within the webs of interconnected relationships in a particular culture" (p. 1).
Tracy (1990)	"…socially situated identities people claim or attribute to others" (p. 210).
Ide (1989)	"Face in Japan does not strongly concern self/individual like in Western countries. Japanese people claim for the group that one belongs to, then to convey message, action according to one's desire seems unacceptable, one must know his/her social role, status, group's rules and then act as expected by others or social convention (*wakimae*).
King (in Vagg, 1988)	"…possession of prestige deriving from visible social success and ostentation, tangible achievement in the sense of high honor, high scholarly

	accomplishment, etc." (p. 252).
Brown and Levinson (1978)	"…the public self-image that every member (of society) wants to claim for himself", (p. 66).
Ho (1976)	"…the respectability and/or deference which a person can claim for himself from others, by virtue of the relative position he occupies in his social network and the degree to which he is judged to have functioned adequately in that position as well as acceptably in his general conduct" (p. 883).
Goffman (1972)	"…the positive social value a person effectively claims for himself…in terms of approved social attributes" (p. 5).
Becker (1962)	"…the positive feeling of self-warmth turned to the world for others' scrutiny and potential sabotage" (p. 95).

Source: Adapted from Persons (2008). Face Dynamics, Social Power and Virtue among Thai Leaders: A Cultural Analysis, p. 15.

One considerable aspect from Table 1.1 is the difference in the concepts of "Face" between Western and Eastern countries. Definitions of face in Western cultures often use the words "self/individual/one's/himself" which can be interpreted to indicate that Western people are concerned more with self-esteem, and a need to be accepted by others or society in his/her own identity, which correlates to what Brow and Levinson (1978) call "positive face". Whereas the definitions of face in Eastern culture often use the words "public/image/claim from others" (a claimed sense of positive image in the context of social interaction) which can be interpreted as showing that Eastern people are concerned more with other people/society's expectation. Hence, to gain "face" in Eastern culture, one must know the expectations of others/society and try to satisfy what those people/society expect in order to gain their acceptance.

The differences of definitions of face between Western and Eastern people are in accordance with Individualism-Collectivism (I-C), the key cultural variables integrated into the face-negotiation theory. According to Triandis in 1995:

"Individualism is a social pattern that consists of loosely linked individuals who view themselves as independent of collectives and

who give priority to their personal goals over the goals of others. Whereas Collectivism is a social pattern consisting of closely linked individuals who see themselves as part of one or more collectives (family, coworkers, tribe, nation) and are willing to give priority to the goals of these collectives over their own personal goals"(cited in Oetzel & Ting-Toomey, Face Concerns in Interpersonal Conflict, p. 602).

Subsequently, two pairs of correlations have been cited in most research: first, the definition of face in Western cultures paired with individualism, and second, the definition of face in Eastern cultures paired with collectivism.

This research explores the second version of face-negotiation theory (FN) and the operational definition of "face" which was defined by Oetzel & Ting-Toomey (2003) as "a claimed sense of positive image in the context of social interaction" (p. 600) to test the hypotheses. The methodology and results will be explained in detail in chapters III and IV, respectively.

1.5.1.1 Face in Thai Culture

According to "Thai History B.E. 2352-2453" written by Chai Ruengsilp (1976), in terms of the social dimension, Thai people valued *saksii* − which Persons (2008) interpreted as 'endogenous honor' − remarkably found in the system of *Sakdina* (dignity expressed in one's area of land entitlement which was labeled by the government) in the Ayutthaya period. During that period, *Sakdina* was used to evaluate people's position, rank and status in society. Up to the present day, the significance of *saksii* − to hold in esteem the honor of oneself − is transmitted from generation to generation.

Raksamani, Chunlawong, and Noinimit (2005:2) studied the meaning and the impact of *saksii* (honor) and shame as a convention portrayed in Thai literature. They found that Thai people have the concepts of honor, pride of lineage, position of rank and hold in esteem the honor of oneself. Therefore, if someone shows a lack of respect for their honor, they will get angry or have shame. "*Saksii*" is an abstract word and "Face" is employed as the concretization of *saksii* (2005:18). Horie (1995)

summarized that Thai people tend to save face proactively by saying "*mai pen lai,*" which literally means "Do not worry."

A dissertation written by Persons (2008) employed the dynamics of face to analyze social power and virtue among Thai Leaders. He argued that when Thai people were asked about "face", they might be familiar with these five constructs of words: *naataa* (หน้าตา), *kiat* (เกียรติ), *cheusiang* (ชื่อเสียง), *saksii* (ศักดิ์ศรี), and *baramii* (บารมี). The deeper meaning of these five abstract words is explored in Figure 1.2.

Figure 1.2   The anatomy of Thai face
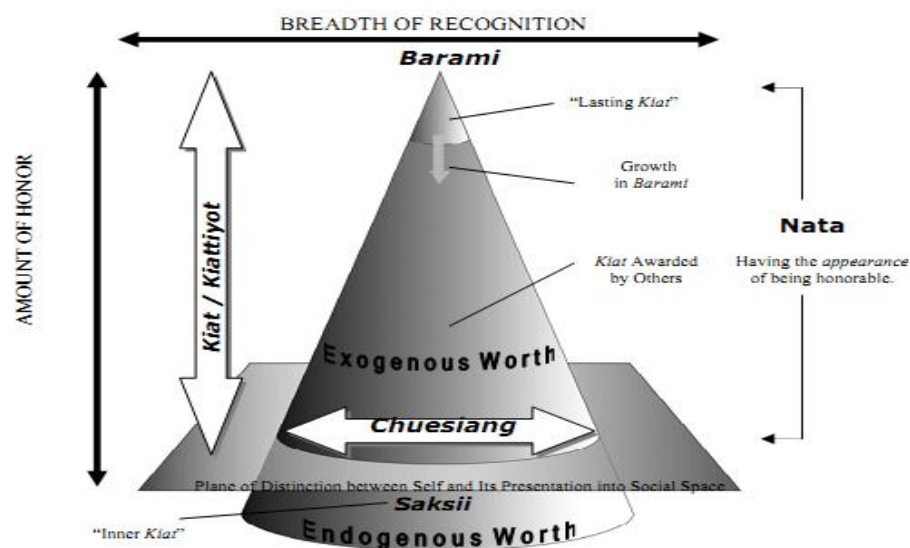
Source: Persons, L.S. (2008). Face Dynamics, Social Power and Virtue among Thai Leaders: A Cultural Analysis, p. 98.

According to Persons (2008), *saksii*, 'endogenous honor', (which is positioned at the bottom of the diagram in Figure 1.2) is the amount of worth an individual grants to himself, not that which he is given by society. In contrast, *kiat*, 'honor', is granted by society according to one's moral worth, i.e., dependent on the judgment of whether or not someone is a good human being. The more honors received, the more *cheusiang* 'society's acceptance and respect' one has. However, if one's honor is unheralded *kiat*, the person may not be known or has no *cheusiang*. Accumulated honor can grow in *barami* 'accumulated goodness', which is positioned at the highest

part of Figure 1.2. Finally, the word which covers most of the other abstract parts is *naataa* 'face-eyes', which is granted by society to a person on the basis of things, such as money, skill, beauty, intellect, performance, success, and influence.

The concept of face for Thai people has been regarded as a key concept that controls daily communication, not only "how appropriately you communicate" or "how effectively you communicate", but "what level of the moral value of face (*lien*) and the social value of face (*mien-tzu*) you must be concerned with" are also crucial. In support of the above findings, Sueda & Horie (1999) found that Thai people also have a strong sense of face. The term "*naa*" is equivalent to face, and is frequently used in everyday life.

1.5.1.2 Face in Japanese Culture

A book titled "*Amae no Kozo* (The Anatomy of Dependence)" written by Doi (1987), a well-known psychologist in Japan, suggested that interdependence, which he called in his book "*amae*", is a basic value of Japanese people. Doi (1988) stressed the following definition: *amae* is, "in the first place, the craving of a newborn child for close contact with its mother, and, in the broader sense, the desire to deny the fact of separation that is an inevitable part of human existence and to obliterate the pain that this separation involves" (Doi, 1973a, p. 176). The concept of *amae* also can be used to explain collectivism and group harmony, as it is at the core of group consciousness in Japan. According to the definitions of face in Eastern cultures, including Japan and Thailand, the words "public/image/claim from others" (a claimed sense of positive image in the context of social interaction) are often used. This can be interpreted as suggesting that people in Eastern countries are concerned with other people/society's expectation. Hence, the similar correlations of *amae*, face, and collectivist cultures seem to be hereby explicable.

Next, Haugh, (2005); Morisaki & Gudykunst, (1994); Sueda, (1995) and Yabushita, (2004) stated in their studies that the original sense of *mien-tzu*, which is considered a reputation achieved through success and ostentation important to one's self-esteem, was transmitted to Japan and has been kept as the notion of *taimen*, *kao*, *menboku*, or *mentsu*.

A piece of research on Japanese face from Lin &Yamaguchi (2007) revealed that Japanese face refers to one's public image that a person fulfils his or her social role as expected by others. After comparing the Japanese face concept with English and Chinese face concepts, the findings showed that the Japanese face concept is composed of both components, universal (etic) and culturally unique (emic), and also found that Japanese face will be affected by situational factors (e.g., formality of situations, hierarchical relationships, etc.).

Sueda (2008) gave one example of demonstrating face in social issues by referring to an article from the Asahi Shimbun (newspaper dated August 30, 2008 written by Professor Tsuji at Osaka University) about the "Toilet Lunch", which refers to Japanese people having lunch in the toilet in order not to be seen eating alone. It can thus be illustrated that Japanese people are strongly concerned about how others/society evaluates or looks at them. 16% of 1000 Japanese people up to the age of 49 years old, as well as people between the ages of 20 and 24 answered, "I cannot stand being in a room or having a meal alone" or "cannot stand to let other people think that I'm alone", and another 43% answered, "I cannot stand being considered a lonely person who does not have any friends around" (p. 7).

Another example showing the significance of face is that of food scandals in the media happening at the beginning of 2008 over Chinese and Japanese dumplings. The scandal was an example of losing a sense of *lien* and *mien-tzu* in business. The way to restore the company's honour or face in Japan, which can often be seen, is that the head of the company resigns and bows low saying "all the responsibility lies with me." What he/she has done is to protect the decent image, the "face", of the company.

Kato (2000) investigated the differences in the concept of "face" in three different cultures (English, Chinese and Japanese) in order to prevent intercultural miscommunication. She collected each feature of "face" in English, Chinese and Japanese, in accordance with Brown and Levinson (1978, 1987) concerning English face, Chinese face, and Japanese face. The results can be interpreted as showing that English face refers to two basic individual wants composed of "positive face" (one's desire to be appreciated by others) and "negative face" (one's desire to be unimpeded by others). Whereas Chinese face is closely concerned with social or communal

norms; Chinese face is satisfied by acting and speaking in accordance with one's social norms and conventions. Finally, Japanese face is also characterized by a community oriented society, and satisfied by discerning the situation, one's status in their community and the relationship between interlocutors. Therefore, to compare, English face is characterized by individual wants, while Chinese and Japanese face is characterized by the compliance with the community one belongs to. This difference between English face and Chinese and Japanese face reflects the disparity between Western individual-oriented society and non-Western community-oriented society.

Next, the research of Chinvigai (2003) aimed to study metaphorical meaning of the Thai word "*naa*" compared with the version translated into Japanese, and at the same time analyze the concept of "*naa*" in comparison with the Japanese word "*kao*". The findings of this research support the proposition that the two different languages have the same concept of the word "face", although some differences of meanings and referents may be found according to the cultural variations and ways of thinking. For example, in Thai, for the phrase "cut face", the word "cut" means using the sharp-edge of a tool to cut or chop something, whereas the word "cut face" has a metaphorical meaning of "to lose one's own honour requesting someone's support." Thai "cut face" is translated as "put one's head down" in Japanese. As these findings show, even when the concepts and meanings of two words are the same, the use of the words are different.

Ohno et al. (2004) did a comparative study on Thai (N=175) and Japanese (N=217) students and found that when they lose face, roughly 95% of Thai students answered, "I try to restore face," while only 67% of their Japanese counterparts answered in the same way.

Ting-Toomey (1999) presented in a seminar of 'Intercultural Conflict Competence: Eastern and Western Lenses' that Western people pay more attention to self-oriented issues which illustrate high confidence in one's ability and respectability, and this seems to relate with the win-lose strategy often seen in business practices. In contrast to Western people, people in Eastern countries pay more attention to interdependence and the maintaining of face; not only self-face, but

other-face is also highly regarded, which is related to the success of the group's performance and the win-win strategy in business practices.

1.5.1.3 The meaning of face used in this research

The word 'face' has been used in various ways, and so this study has compared and summarized the meanings of "face" used in previous literature reviews and books, and the meanings of face used for this research, as shown in Table 1.2.

Table 1.2   Summary of the words meaning "face" used in this research

Thai	Japanese	Chinese	English
หน้าตา (*naataa*), ชื่อเสียง (*cheusiang*), เกียรติ (*kiat*), บารมี (*barami*)	*Menboku, taimen, mentsu*	*Lien, mien-tzu*	Public face/image
ศักดิ์ศรี (*saksii*)	*Kao*	*Mien-tzu* (at the beginning phrase)	Self face/image

Table 1.2 shows that the meaning of "*mien-tzu*", as reputation achieved through success and ostentation which is important to one's self-esteem and accepted by others and society, has been divided into two stages. The first stage means the reputation achieved by one's own success and ostentation which correlates to the meaning of "self face", whereas the second stage illustrates one's reputation which has been accepted by others or society. This has a similar meaning to public face, face which has been received from public/society, or a similar meaning to *cheusiang* (Persons, 2008) 'society's acceptance and respect'.

1.5.2 Definitions of "Conflict"

There are two main views regarding conflict, especially in their effect: positive and negative. Conflict can be positive when it encourages creativity; new ways of looking at old conditions; the clarification of points of view; and the development of human capabilities to handle interpersonal differences. Conflict can be negative when it creates resistance to change; establishes turmoil in organizations or interpersonal

relationships; fosters distrust; builds a feeling of defeat; or widens the gap of misunderstanding.

In the past, when people thought of the word conflict, they usually thought of more than simple disagreement (Richardson, 1991). They tended to think of individuals or groups in sharp disagreement over issues, ideas, or interests. Conflict could result in an emotional disturbance between the involved parties, with stress developing and undesirable behaviour being exhibited. The stress that developed from conflict was important to recognize because of the intensity of the demand for action, readjustment, and adaptation.

In the contemporary view, conflict is an inevitable aspect of life (Kemp-Longmore, 2000). If the process of conflict resolution is viewed as an opportunity for growth and change in the work environment, the potential for a positive outcome is great. On an individual level, the ability to solve problems or manage change plays an important role in one's success. In the same way, the overall ability of a company to solve problems through collaborative efforts has a strong impact on the organization's bottom line and overall success.

Other modes of definition state that conflict is a natural part of the group environment. However, to be effective, groups must be able to manage that conflict – and how they do so brings out the best or the worst of a group member's involvement. Successful groups use conflict to their advantage to arouse discussion and stimulate creative thinking. Conflict styles established early in a group's life influences its later activities. When groups work through conflict, however, they are not simply resolving an immediate situation; they are also establishing patterns of behavior that may apply in the future. Groups that are able to work through conflict successfully will strengthen their ability to work together in the future.

Definitions of conflict from a number of scholars are summarized in Table 1.3.

Table 1.3   Summary of definitions of "conflict" from previous research

Robbins (2005) cited in จงวิศาล (2007)	"The recognition of conflict should be realized by conflict's concerned parties. If there is no recognition of conflict, conflict will not be resolved. The recognition process starts when one party perceives incompatibilities or dissatisfaction in the views among the parties involved" (p. 244).
Barki and Hartwick (2004)	"A dynamic process that occurs between interdependent parties as they experience negative emotional reactions to perceived disagreements and interference with the attainment of their goals" (p. 234).
Jehn and Bendersky (2003)	"Perceived incompatibilities or discrepant views among the parties involved" (p. 189).
Ting-Toomey (1999)	"The perceived or actual incompatibility of values, norms, process, or goals between a minimum of two (interdependent) cultural parties over content, identity, relational, and procedural issues" (p. 194).
Rubin et. Al (1994),	"A process of interactions between two or more interdependent parties who perceive incompatible goals, scarce resources, and interference in achieving the goals" (p. 15).
Putman and Poole (1992)	"The interaction of interdependent people who perceive the opposition of goals, aims, and values, and who see the other party as potentially interfering with the realization of these goals (aims, or values)" (p. 552).
Donohue and Kolt (1992)	"A process of interactions between two or more interdependent parties who perceive incompatible goals, scarce resources, and interference in achieving the goals" (p. 15).
Richardson (1991)	"When people think of the word conflict, they usually think of more than simple disagreement. Moreover, they think of individuals or groups in sharp disagreement over issues, ideas, or interests. Conflict can result in an emotional disturbance between the involved parties, with stress developing and undesirable behaviors being exhibited. The stress that develops from conflict is important to recognize because of intensity of the demand for action, readjustment, and adaptation."

1.5.2.1 The meaning of 'conflict' used in this research

The following meaning of conflict is used as an operational definition for this research. Conflict is defined by Putnam and Poole (1992) as "the interaction of interdependent people who perceive opposition of goals, aims, and values, and who see the other party as potentially interfering with the realization of these goals" (p. 552), and will be referred to and employed in the questionnaire of Rahim Organizational Conflict Inventory-II (ROC-II) (Rahim, 1983) in order to collect data.

Comparative Conflict management styles found in previous research and for this research

The styles of conflict management are defined as the general tendency that an individual has to handle any occurring conflicts. There are many pieces of research that capture the styles of conflict management in the organizations of different cultures. Rublle & Scheneer (1994) stated "conflict handling styles are viewed as relatively stable personal dispositions or individual differences" (p. 157).

This study hypothesizes that individuals from different cultures (Japanese and Thai) use different styles of conflict management when dealing with conflicts in their workplace. This is proposed to be true even though the styles of conflict management used may vary according to differences in circumstances, locations, position/culture of the opposite side, emotions, and personality.

There are many conflict management styles or processes that have been used in previous research to evaluate the methods people use to manage conflicts in organizational settings. Some of these are summarized as follows:

Sermsak (1997) argued that there are three widely used styles of conflict management: 1) win-lose – when only one side perceives the outcome as positive; 2) lose-lose – all parties end up being worse off; 3) win-win – each side of a dispute feels they have won. Since both sides benefit from the win-win scenario, any resolutions to the conflict are likely to be accepted voluntarily.

Thomas (1979) presented five major styles of conflict management based on two dimensions: 'Assertiveness' – the extent to which an individual attempts to satisfy his or her own concerns; and 'cooperativeness' – the extent to which an

individual attempts to satisfy another person's concerns. The five major styles of conflict management consist of 1) 'competitive-style', meaning competing individuals tend to pursue their own interests at others' expense leading to win-lose solutions (according to Sermsak, 1997); 2) 'accommodative-style', meaning accommodating individuals neglect their own concerns but try to satisfy the concerns of others; 3) 'sharing-style', meaning a sharing individual is in the middle ground between a competing and an accommodating individual; 4) 'collaborative-style', meaning an individual attempts to identify the underlying concerns of both sides, and tries to find a solution to meet both sides' concerns; and 5) avoidant-style which means avoiding individuals to try to avoid conflict.

Here it may be apposite to mention a meta-analysis carried out by Cardon & Okoro (2010) collecting data of all research during the past two decades which employed ROCI-II (Rahim, 1983) as a tool to summarize the preference of conflict management styles with superiors and peers according to FN theory. The data, collected from 15 countries; both individualist and collectivist cultures, is shown in Figures 1.3 and 1.4.

Figure 1.3   Conflict Management Preferences with Superiors in Individualist and Collectivist National Samples
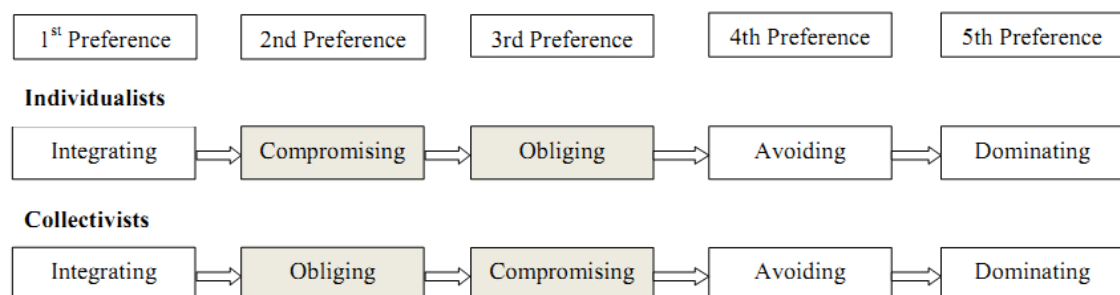
Source: Meta-Analysis of the cultural propositions about Conflict Management Styles in Face-Negotiation Theory, p. 42.

Figure 1.4   Conflict Management Preferences with Peers in Individualist and Collectivist National Samples
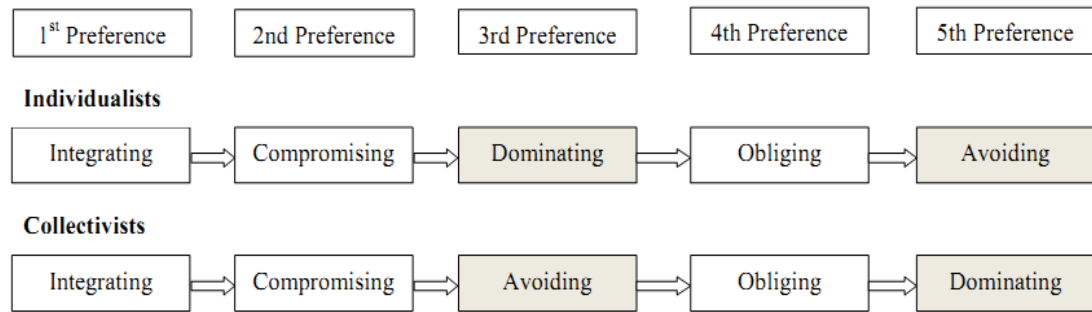
Source: A Meta-Analysis of the cultural propositions about Conflict Management Styles in Face-Negotiation Theory, p. 43.

According to Figures 1.3 and 1.4, it appears that integrating and compromising are preferred among individualistic countries for conflict with supervisors and peers, which counters face negotiation theory. There is no difference found between compromising for conflict with peers and obliging for conflict with supervisors. Surprisingly, collectivists are more likely to prefer avoidance in conflict with supervisors and peers and obliging for conflicts with peers. The findings of this research suggest that the cultural propositions of FN theory, in particular, do not support the individualist/collectivist distinction.

Although there are many conflict management styles found in previous research, the Rahim Organizational Conflict Inventory-II (ROCI-II) (Rahim, 1983) is one of the preferred methods and is composed of five styles: integrating, obliging, dominating, avoiding, and compromising. The researcher employed ROCI-II as a tool for this research. To prevent misunderstanding of the terms of the phrase 'conflict management styles', a comparative set of terms used for the conflict management styles in previous research and ROCI-II has been summarized in Table 1.4.

Table 1.4   A Comparative terms of word used between the conflict management styles used in previous research and ROCI-II (Rahim, 1983)

Rahim (1983)	Integrating	Obliging	Dominating	Avoiding	Compromising
Thomas, 1979, DuBrin 2004	Collaborative	Accommodative	Competitive	Avoidant	Sharing
Sermsak (1997)	Win-win		Win-lose	Lose-lose	
Howard, Blumstein & Schewartz, 1986; Sternberg & Dobson, 1987	Collaboration		Confrontation	Avoidance/ yielding	
Putnam & Wilson (1982)	Solution-oriented, Issue-oriented		Control, forcing, assertive	Non-confrontational, smoothing	

From Table 1.4, we can see that conflict management styles used in previous research can be separated into three-styles and five-style types. However, to increase the dependent variables in order to gain more reliability in the research results, the ROCI-II, which consists of five conflict management styles (integrating, avoiding, dominating, obliging, and compromising (Rahim, 1983)), has been selected for this study.

The differences of conflict management styles between collectivist and individualist cultures have been investigated and reported in some previous research. However, this study focused on the differences between Thai and Japanese people, which were both classified into collectivist cultures according to Hofstede, 1984. Thus, previous literature reviews of conflict resolution between Thai and Japanese people are summarized in Table 1.5.

Table 1.5   Previous Literature Reviews of Conflict Resolution between Thai and Japan

Thai	
Brew & Cairns (2004) study tries to make explicit the communication strategies in managing conflict between individualist nations, such as Australia, and collectivist nations, such as Singapore and Thailand.	The findings showed that people in individualist nations, such as Australia, prefer direct strategies; whereas collectivist nations, such as Singapore and Thailand, prefer indirect, more contextual communication strategies.
Sriussadaporn-Charoenngam and Jablin (1999) collected data from 14 organizations, including governmental, state-owned (at least 50% owned by government), and private organizations.	They found that Thais perceived to be communicatively competent are those who know how to avoid conflict, know how to address people appropriately, know how to control their emotions, know how to show respect, are modest/polite, and are tactful.
Olson and Singsuwan (1997) investigated perceptions of Thai and American executives concerning the importance of partnership attributes, communication techniques, and conflict resolution behavior.	The results revealed differences in perceptions of conflict styles. American participants were more amenable to argumentative styles, whereas Thais preferred persuasion in resolving conflict. Neither Thai nor American executives valued intimidation; however, Thai executives tended to admit using intimidation more. American participants were more likely to report using intimidation and persuasion, but they were less conscious of their use than Thai participants were. In addition, American executives were more accepting of third-party intervention. Thai executives tended to prefer trusting and communicative relationships between the partners. In general, Americans expected immediate solutions to problems, whereas Thai executives were more tolerant of conditions that were less than perfect in the organization and viewed the strategic alliance relationship as a long-term commitment. This value is consistent with the Thai preferences for smooth interpersonal relationships, flexibility, and adjustment orientations.

The findings of Komin's (1995) study of Thai employees and government officials revealed inconsistent results with respect to what was expected.	She found that Thai participants preferred integrating, compromising, avoiding, and dominating strategies. None of the participants preferred using obliging. As well, the educational level of the participants showed a correlation with the preference for integrating.
A comparative study of Thai (high in collectivism) and Australian (high in individualism) business practices and conflict management styles by Chau (as cited in Komin, 1995) .	The result revealed that Thai participants were the highest for obliging and lowest for compromising strategies. This was similar to Australian participants. However, Thai participants showed a much greater tendency toward avoiding and compromising than did Australians. Chua's findings are congruent with the Thai value orientations and partially with Ting-Toomey's (1988) collectivistic assumptions (preference for avoiding). Individualistic assumptions about Australian participants received only limited support.
Komin (1995) conducted a nation-wide survey and summarized nine prevalent values of Thai people.	Nine values of Thai people consist of: 1) ego orientation (concept of face-saving), 2) grateful relationship orientation, 3) smooth interpersonal relationship orientation, 4) flexibility and adjustment orientation, 5) religio-physical orientation (spiritual beliefs), 6) education and competence orientation, 7) interdependence orientation, 8) fun-pleasure orientation, and 9) task achievement orientation.
Laurent (1983) defined hypotheses in response to the statement, "most organizations would be better off if conflict could be eliminated forever," by investigating the participants from 10 countries.	The results revealed that Thai leaders showed the highest percentage of agreement (85% managers and 96.4% government officials), with the United States as the ninth, with only a percentage of agreement at 6. The notion of preference for conflict avoidance is also reflected in the finding that Thai employees often withhold criticism or refrain from making negative comments about others in the workplace. The results of the study above, are consistent with the Thai value orientations (Komin, 1995) (e.g., smooth interpersonal relationship orientation, self and others' face concerns in order to smooth relationship), and also are consistent with Ting-Toomey's (1988) proposition concerning collectivistic cultures' preference for the avoiding conflict style.
Japanese	

Ohbushi and Atsumi (2010) assume that avoidance in organizational conflict is an identity strategy, by which collectivists seek to form an interdependent identity and secure future rewards. They asked 341 Japanese business employees to rate their conflicts with supervisors in terms of coping strategies and goal achievements.	The results indicated that avoidance contributed to group harmony and interdependent identity while it hampered personal interests and fairness. These results are consistent with the study's assumptions.
Onishi and Bliss (2006) explored conflict management practices and cultural attitudes of managers from Japan, Hong Kong, Thailand and Vietnam.	The findings showed that most Asian nationalities preferred not to use the competing style of conflict management, whereas the "integrating" was the most preferred style among managers from these four countries.
Ohbushi and Suzuki (2003) obtained data from 173 Japanese business employees to examine the relationship between the three-dimensional model of conflict issues (Gain/Loss, Right/Wrong and Correct/Incorrect) and their effect on resolution strategies in organizational settings. The above Gain/Loss and Right/Wrong of conflict issues were more dominant in relational conflict whereas the Correct/Incorrect conflict issue was more dominant in task conflicts.	The research revealed that the Correct/Incorrect issue motivated concern for group performance, which in turn encouraged collaborative (integrating) strategies; the Right/Wrong issue motivated concern for group order, which interpreted confrontational (dominating) strategies; and the Gain/Loss issue motivated concern for personal interest, which prompted avoiding strategies.
Research conducted by Ohbushi et al. (1999) to explore the differences between the United States and Japanese in conflict resolution style.	The findings showed that Japanese participants preferred using avoidance in conflict resolution style, whereas US preferred using assertive (dominating), controlling, and active style to their conflict resolution.
Miyahara and Kim (1998) investigated differences in conflict management styles by focusing on four conversational constraints between Koreans	The findings of this study found that Koreans are more collectivistic in conflict communication styles than Japanese, whereas Japanese focus on clarity constraint (conveying the message clearly and efficiently) more than

and Japanese, where both have been considered collectivistic cultures. The four constraints compose of: (1) concern for clarity; (2) concern for minimizing imposition; (3) concern for avoiding hurting the listener's feelings; and (4) concern for avoiding negative evaluation by the listener. A total of 534 undergraduate students studying in Japan (Japanese 235; Korean 299) were asked to reply in the questionnaire.	Koreans. Subsequently, Koreans are more concerned about social-relation constraints (avoiding negative evaluation for the listener or loss of face for the listener) than Japanese.
Ohbushi et al. (1994) conducted a study on Japanese and American students to find out their conflict management strategies. For this, 94 Japanese and 98 American students were chosen as the sample.	The results showed a particularly strong tendency to avoid conflict among Japanese subjects. Japanese used avoiding strategy 48% of the time, whereas Americans use this strategy 22% of the time.
Leung et al. (1992) explored the preferred conflict resolution strategies in Japan and Spain. The subjects included 116 Japanese and 59 Spanish college students.	The results showed that Japanese participants were more likely to deal with conflict through mediation and arbitration than their Spanish counterparts. Therefore, the Japanese subjects needed to involve third-party help when in conflict. In addition, comparing the two samples, they found that both groups preferred harmony enhancing strategies, such as negotiating and complying, and were less likely to employ threatening, accusing, and ignoring, which were seen as confrontational.
Toomey et al. (1991) conducted a quantitative study to examine the conflict management of people from five different cultures: Japan, China, South Korea, Taiwan, and the United States. Participants consisted of 197 Japanese, 117 Chinese, 207 South Korean, 224 Taiwanese and 220 Euro-American.	The results showed that the US participants preferred using a dominating approach to the Japanese and Korean participants. However, the Chinese and Taiwanese participants preferred using obliging and avoiding approaches more than the US participants.
Nomura & Barnlund (1983) analysed the difference in ways	They found a difference between Japanese and Americans. Japanese participants more

of criticism between Japanese and American participants.	frequently employed passive and accommodating styles than Americans. Japanese try to use indirect words in order not to embarrass others and use non-verbal indicators when they feel dissatisfied. In contrast, Americans employed active and dominating styles of communication when they were required to offer someone a criticism.

From Table 1.5, the similarities and differences in communication and conflict management styles between Thai and Japanese people are summarized in Table 1.6.

Table 1.6   Summary Table Showing the Similarities and Differences in Communication and Conflict Management Styles between Thai and Japanese

	Communication Style	Conflict Management Style
Thai	Indirect, know how to avoid conflict, refrain from making negative comments about others in the workplace, know how to address people appropriately, know how to control their emotions, know how to show respect, prefer trusting and communicative relationships between partners. Thai executives were more tolerant of conditions that were less than perfect in the organization and viewed the strategic alliance relationship as a long-term commitment, whereas Thai employees often withhold criticism or refrain from making negative comments about others in the workplace	Various conflict management styles used, such as integrating, compromising, avoiding, and some research findings summarized that Thais are highest for obliging and lowest for compromising. However, smooth interpersonal relationship orientation or preference for conflict avoidance is dominant.
Japanese	Use indirect words in order not to embarrass others, use non-verbal, smiling when dissatisfying, focus on clarity constraint (conveying the message clearly and efficiently).	Japanese who paid more concern to Correct/Incorrect issues would be motivated to show concern for group performance, which, in turn, encouraged collaborative (integrating) strategies; whereas Japanese who paid more attention to Gain/Loss issues, would be

		motivated to be concerned about personal interest, which prompted avoiding strategies or preferred using avoidance in conflict resolution style.

According to Table 1.6, it can be illustrated that communication styles between Thai and Japanese have few differences, although they seem to demonstrate differences in conflict management styles. This summary seems to support hypothesis two of this study, which states that "there are differences in preferences of conflict management styles between Japanese and Thai managers in Japanese MNCs in Thailand." This hypothesis will be tested and analysed in Chapters III and IV.

1.6 Relationships between Organizational Conflict and Face

Johnson and Packer (1987) define organizational conflict as the struggle that arises when the goal-directed behavior of one person or group blocks the goal directed behavior of another person or group. Whether conflict benefits or harms an organization depends on how it is managed.

The effect of conflict on organizational performance has received considerable attention. In the past, conflict was viewed as double-edged, which can be interpreted as suggesting that conflict has both positive and negative effect. It can be positive when it encourages creativity, a fresh perspective for old conditions, the clarification of points of view, and the development of human capabilities to handle interpersonal differences. Conflict can be negative when it creates resistance to change, establishes turmoil in organization or interpersonal relationships, fosters distrust, builds a feeling of defeat, or widens the gap of misunderstanding.

In the contemporary view, conflict can be a positive power in organizations if it is appropriately managed. In a positive form, conflict can help maintain an optimum level of stimulation and activation among organizational members, contribute to an organization's adaptive and innovative capabilities, and serve as a basic source of feedback regarding critical relationships, the distribution of power, and the problems that require management attention. Moreover, the existence of conflict can have an

organization-wide impact by calling attention to problem areas, which can lead to a search for solutions and improvement that can cause fundamental changes in important aspects in the organization. In contrast, the negative consequences of conflict can reduce cohesion in groups as well as motivation and contribution toward the group's goal achievement.

In fact, conflict management topics have been linked to other aspects in current research. For example, conflict strategy and the role of personality; conflict management and decision-making; interpersonal conflict and personality; culture and conflict; and conflict management styles in different cultures. This research employs Face Negotiation Theory (Ting-Toomey, 2005) to verify face manipulation; for example, creating face, maintaining face and restoring face during cross-cultural conflicts. Previous literature reviews regarding face and conflict are summarized in Table 1.7 below.

Table 1.7   Relationships between "face" and conflict in previous literature reviews

Brew and Cairns in 2004 obtained data from 296 university students (163 Australians and 133 Chinese, who were working full or part-time) to investigate the relationship between styles of managing conflicts and face-negotiation needs.	The findings show that Australians rated themselves higher in assertive (close to dominating) conflict styles and rated themselves lower in non-confrontational styles (close to avoiding) than their Chinese counterparts. In terms of face negotiation needs, the results showed that both self-face and other-face were related to assertive and diplomatic conflict styles (close to dominating) for Australians, whereas both self-face and other-face of Chinese participants were related to solution-oriented styles (close to integrating).
Boonsathorn (2003) investigated the similarities and differences in conflict management styles and perceived competence of conflict management styles used by Thais and Americans in Thai-American MNCs in Thailand. In total, 319 questionnaires were completed by Thai and American participants. 27 of the participants were also selected for individual interview.	The findings from the interviews (only a part of face concerned) illustrate that Thais prefer to work in harmony and pay more attention to mutual-face than American counterparts, whereas Americans prefer dominating in conflict resolution and pay more attention to self-face.
Oetzel & Ting-Toomey (2003) tested the	The findings are: (a) cultural

underlying assumption of face-negotiation theory that face is an explanatory mechanism for a culture's influence on conflict management styles by employing 1) cultural individualism-collectivism and 2) self-construal as a tool of research. According to Markus & Kitayama (1991), self-construal is one's self-image and is composed of an independent self; a view that an individual is a unique entity with an individuated repertoire of feelings, cognitions, and motivations, and an interdependent self; a view that emphasises the importance of relational connectedness. A questionnaire was sent to 768 participants in 4 national cultures (China, Germany, Japan, and the United States) asking them to describe national interpersonal conflict.	individualism-collectivism had direct and indirect effects on conflict styles; and (b) independent self-construal related positively with self face and interdependent self-construal related positively with other-face, whereas self-face related positively with dominating conflict styles and other-face related positively with avoiding and integrating styles.
Oetzel et al. (2003) examined the face concerns of 449 participants in a recalled conflict with a parent or sibling in Germany, Japan, Mexico, and the United States. The authors found that independent self-construal correlated positively with self-face and interdependent self-construal positively correlated with other-face.	The research supports the hypothesised assumption, which found a similar relationship for self-construal and face concerns to that of cultural I-C and face concerns. Specifically, independence is associated positively with self-face, whereas interdependence is associated positively with other-face. The findings also found that self-face concerned participants prefer to dominate, whereas other-face concerned participants prefer to avoid, oblige and compromise in conflict resolution.
A piece of research conducted by Sueda in 1998 tried to find the differences in the perception of face (one's competence and social status) between Japanese and Chinese students (191 Japanese and 189 Chinese undergraduate students.)	A part of the "face" findings showed that, concerning the evaluation of one's competence, the Chinese students were more strongly concerned with their "face" than their Japanese counterparts; whereas, concerning their social status or how properly they are treated according to their social status, the Japanese students were more strongly concerned with their "face" than the Chinese students.
Ting-Toomey (1991) investigated the face concerns of 965 students in a	The United States represents individualism and the other four cultures

hypothetical conflict episode involving a student group project across five national cultures: China, Japan, South Korea, Taiwan, and United States.	represent collectivism. The research finds that members of collectivistic cultures (i.e., Chinese, South Korean, and Taiwanese) report a higher degree of other face than members of the individualistic culture (U.S. Americans), whereas U.S. Americans have a higher degree of self-face than South Koreans. The results for the Japanese sample are contrary to expectations, but research since explores the issue that Japanese tend to have low self-face and high other-face relative to other national cultures. For relationships between face and conflicts, the findings showed that self-face concerned participants prefer to dominate whereas other-face concerned participants prefer to oblige, integrate and compromise.

From Table 1.7, the relationships between types of face (self-face, other-face, mutual-face), cultural dimensions (I-C, and Independent vs. Interdependent) and conflict resolution styles can be summarized as shown in Table 1.8.

Table 1.8   Summary of the relationships between face and cultural dimensions, and face and conflict from previous research

	Self Face	Other Face	Mutual Face
Individualism	√		
Collectivism		√	√
Independent	√		
Interdependent		√	√
Integrating (Solution-oriented)		√	√
Obliging		√	
Dominating (Assertive)	√		
Avoiding (Non-confrontational)		√	
Compromising		√	

Since both Thailand and Japan are categorized as collectivistic cultures (Hofstede, 1984), both countries can be assumed, according to Table 1.8 above, to give more concern to other-face and mutual-face than self-face. In conflict management styles, people from both countries prefer to use varying conflict styles, excepting only dominating styles. However, there are a limited number of pieces of research that investigate the relationship between face and conflict for Thais. Most of the information regarding Thais can be taken from books on Thai society, Thai beliefs, Thai culture, and journals, which mainly cover a summary of definitions and meta-analysis of the previous studies. For information regarding the Japanese, most of the previous research compares the Japanese as a collectivist culture and the West as an individualist culture. Some previous research also compares the Japanese with Koreans and Chinese. However, previous studies, which aim to find similarities and differences in conflict resolution, and the relationship between conflicts and face between Thais and Japanese, are rare.

Therefore, this particular piece of research proposes three hypothetical assumptions in order to test this issue. First, face, in the context of face-negotiation theory (Ting-Toomey, 1988a), is defined as a fundamental cause of interpersonal conflict in Thai-Japanese MNCs in Thailand. Second, there are differences in preferences of conflict management styles between Japanese and Thai managers in Japanese MNCs in Thailand. Third, there are relationships between "face" and conflict management styles in Thai-Japanese MNCs in Thailand. The methodology and the results of this research will be elaborated in Chapters III and IV. Chapter II will cover the definitions and the management methods of Thai-Japanese MNCs in Thailand, and will elaborate more on the roles and responsibilities of Thai and Japanese in the MNCs and how Thai and Japanese workers interact with each other, and what are the hidden issues within this interaction. This information will be supported and be used as a reference to explain the results of the research and the concluding discussion (Chapter IV, V).

Chapter II
Overview of Japanese MNCs in Thailand

2.1 Japan-Thailand Relations in Economy

In 2007, Japan and Thailand celebrated their 120th anniversary of diplomatic relations. In the same year, the Japan-Thailand Economic Partnership Agreement (JTEPA) was signed and came into effect. The JTEPA was expected to enhance trade, investment and cooperation between Thailand and Japan. As a result of the appreciation of the yen in the latter part of the 1980s, Japanese companies actively moved to Thailand, especially the automotive parts and electronics sectors (see Figure 1). However, FDI [3] to Thailand declined sharply in the early part of the 1990s mainly because of the bubble economy collapsing in Japan. In the mid 1990s, Japanese FDI started to rise again until 1997, when the Thai baht crisis (Tom Yam Koong) hit the Thai economy. After the crisis, FDI from Japan started to rise again in 2003.

Figure 2.1   Japanese Foreign Direct Investment (FDI) to Thailand
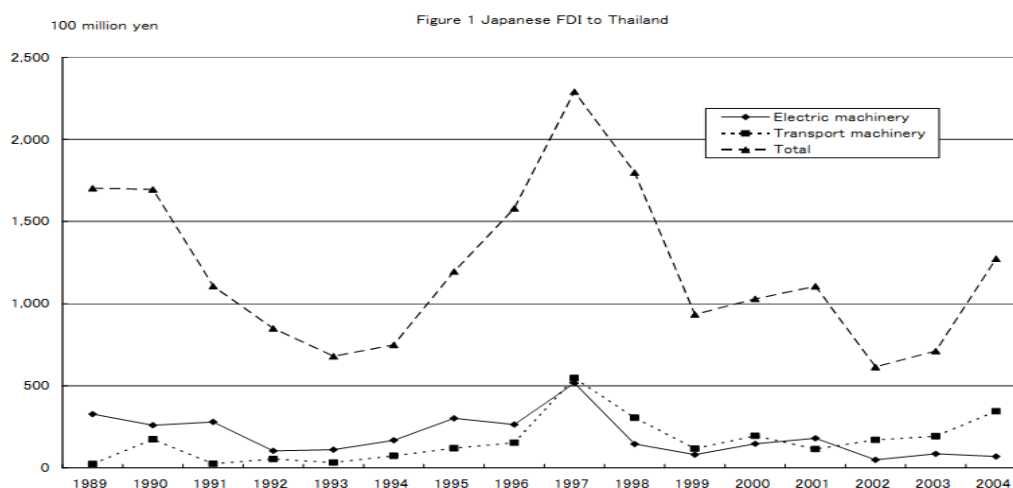
Source: Japan Center for Economic Research (JCER) Discussion Paper No. 105, September 2006.

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[3] FDI is the abbreviation for Foreign Direct Investment, which refers to the net inflows of investment to acquire a lasting management interest (10 percent or more of voting stock) in an enterprise operating in an economy other than that of the investor (host countries).

2.2 Definition and Role of MNCs

A multinational corporation (MNC)[4] is a corporation or an enterprise that manages production or delivers services in more than one country and which has its management headquarters in one country, known as the home country, and operates in several other countries, known as host countries. The aim of the MNC is to derive a quarter of its revenue from operations outside of its home country.

MNCs play an important role in terms of politics, economics and society in host countries. The expansion of MNCs can be illustrated using one investment figure, Foreign Direct Investment (FDI). The more FDI the home country invests, the more important the role they have for the host country, especially in the field of politics. Furthermore, the chance to develop international trade and cross-cultural learning between the home country and the host country brings further benefits to both nations.

Data from the Thailand Board of Investment (BOI) for 2005-2010 (see Table 2.1) shows that Japan was the largest investor in Thailand, not only in the number of projects, but also in investment value. In 2010, the approved investment projects from Japan were 342 out of 558 projects, which means 61% of the total approved investment projects. Japan's investment value in 2010 was Bt100 billion out of Bt183 billion, which is equal to 55% of the total investment value from foreign investment.

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[4] There are four categories of multinational corporations: (1) a multinational, decentralized corporation with strong home country presence, (2) a global, centralized corporation that acquires cost advantage through centralized production wherever cheaper resources are available, (3) an international company that builds on the parent corporation's technology or R&D, and (4) a transnational enterprise that combines the previous three approaches. According to UN data, some 5,000 companies have direct investment in foreign countries, and the largest 100 of them control about 40 percent of world trade. (Retrieved from http://www.businessdictionary.com/definition/multinational-corporation-MNC.html as of 22 Nov 11.)

Table 2.1   Japanese Investment Projects Submitted to BOI during 2005-2010

Unit: Million Baht

	2005	2006	2007	2008	2009	2010
Net Application						
No. of projects	387	335	330	324	266	364
Total Investment	175,314.2	110,477.1	149,071.9	102,994.3	77,380.2	104,443.0
Total Registered Capital	14,109.6	13,594.5	25,438.8	18,336.8	7,394.1	14,038.2
- Japanese	11,998.0	11,658.8	19,606.7	16,118.4	5,728.0	12,575.6
- Thai	1,462.8	1,606.2	3,414.0	1,979.5	769.8	979.2
Application Approved						
No. of projects	354	353	330	324	243	342
Total Investment	171,796.4	115,199.7	164,323.2	106,155.1	58,905.4	100,305.4
Total Registered Capital	14,141.5	21,032.8	32,060.1	24,147.5	5,167.5	7,676.8
- Japanese	12,693.5	15,180.7	23,360.0	22,191.8	3,556.9	6,166.8
- Thai	1,176.1	5,740.4	6,344.1	1,477.4	879.3	1,017.0

Note: 1) Japanese investment projects refer to projects with Japanese capital of at least 10%.

International Affairs Bureau., BOI

2.3 Human Resources Development (HRD) of MNCs

In order to understand the Human Resources Development of Japanese MNCs, first we have to know to what international business model those firms are oriented and how they are managed.

Perlmutter and Heenan (1979) created an international business model called the 'EPRG model', which is composed of 4 orientations: Ethonocentric, Polycentric, Regiocentric and Geocentric. The importance of EPRG is that is helps us to understand the firm's specific focus, especially in terms of human resources development. It is necessary to analyze carefully what and how the firms are oriented in order to make appropriate decisions moving forward. The definitions of the EPRG categories are elaborated below:

Ethnocentrism reflects a management style in which most of the judgments are made by the parent company. The ethnocentric orientation will judge other groups relative to their particular ethnic group or culture, especially with concern to language, behavior, customs, and religion.

Polycentric reflects a management style in which most of the judgments are made by the company located in the host country. Polycentrism can be defined as a

host country orientation, which reflects the host country's goals and objectives with respect to different management strategies and planning procedures with regard to international operations. The polycentric orientation will judge other groups according to their understanding of the other culture.

Regiocentric reflects operations which are managed regionally. The regiocentric orientation will have high communication and coordination within a region, but less between regions.

Geocentric reflects a focus on a more world-orientated approach to multinational management. The main difference of geocentrism as compared to ethno and polycentrism is that it does not show a bias to either home or host country preferences, but rather spotlights the significance of doing whatever it takes to better serve the organization.

The hiring strategies for top management and the merits and demerits of EPRG categories are shown in Table 2.2.

Table 2.2   Top management hiring and merits and demerits of EPRG in MNCs

	(Ethnocentric)	(Polycentric)	(Regiocentric)	(Geocentric)
Top Management	PCN (Parent Country Nationals)	HCN (Host Country Nationals)	HCN from each regions, so more in numbers	No limitation of nationality, whoever has high performance
Merits	1. Strong communication between Home and Host countries. 2. Direct training of corporate culture.	1. More chance for Host country nationals to access top management. 2. Create synergy in the group of HCN. 3. Less adaptation problems of PCN	1. Regional HCN has more chance to be rotated and promoted to be top management. 2. More chance for foreign manager (in the region) to be rotated to other regions.	1. Understand the circumstance well, use own expertise in terms of production and international services to manage the company. 2. Any nationality demonstrating high performance can access top

		to HCN. 4. PCN's Language and culture can be learnt by HCN.	3. Emphasis on diversification of decision making.	management. 3. Develop corporate culture and help to avoid narrow-minded views. 4. Create good attitude and loyalty toward company (keep good views to company's profit).
Demerits	1. High conflicts between PCN and HCN. 2. High turnover rate of HCN. 3. Low motivation of HCN. 4. Higher labor cost to hire PCN.	1. Less communication and relations between PCN and HCN. 2. More difficult in transferring knowledge and corporate culture from PCN to HCN. 3. Hard to create common goal and values. 4. Less cultural exchange between PCN and HCN. 5. Harder to be geocentric corporate or globalization company.	1. Less communication and relations between regional HCN and HCN/HCN and PCN. 2. More complex of organization chart. 3. More difficult in transferring and corporate culture from PCN to HCN knowledge. 4. Hard to create common goal and values. 5. Less cultural exchange between PCN.	1. Difficult to set common policy in hiring foreign top management because of each country's law and regulation. 2. Hindrance/Problems of management because of different policy (of each country). 3. High training and labor cost.

Source: Adapted from Keely Tim and Sunanta Siangthai [ทิม คีลี่ และสุนันทา เสียงไทย]. วัฒนธรรมและการบริหารทรัพยากรมนุษย์แบบญี่ปุ่น: การทำงานกับบริษัทญี่ปุ่นในประเทศไทย พิมพ์ครั้งที่ 1 สำนักพิมพ์แห่งจุฬาลงกรณ์มหาวิทยาลัย. p. 181-189 (2009).

A survey by the Ministry of International Trade and Industry in Japan in the year 2000 of MNCs in Asia found that Japanese firms relied heavily on PCNs, to an extent greater than in US and German firms. The US and German firms relied predominantly on local executives. In more than 70% of Japanese MNCs in the survey, the executives were Japanese expatriates.

A piece of research by Kopp (1994a) tried to find the similarities and differences between the HRD and corporate culture of three national MNCs

composed of Japanese, the American and European firms. The research found that Japanese MNCs employ more of an ethnocentric orientation than the US and Europe MNCs which then affects Japanese firms by making them face more HRD problems.

Research carried out by Keely in 1996 stated that most of the top management positions of Japanese MNCs in Asia were Japanese expatriates from PCNs, with a greater proportion of PCNs at top management positions than the US and European MNCs in Asia. The complexity of the Japanese decision making process requires a very close relationship between HCN and PCN. Previous research by Thome and McAuley, 1992 also supported these findings; they found that severe control from the PCN with regard to decision-making at the HCN was commonly executed on a daily communication basis.

Onishi (2006) summarized the decision making process in Japan which can be clarified as a unique process because of its complexity in terms of processes and amount of involving members. He categorized the Japanese decision making process into two steps: 1) *nemawashi* is an informal process, it literally translates as "going around the roots", which illustrates talking to the people concerned, gathering support and feedback, and so forth. 2) *ringi* is undertaken after *nemawashi* - the proposal will reach the top level of management, where it is granted or denied final approval.

2.4 Human Resource Management (HRM) of Japanese MNCs in Thailand

A survey of JETRO, mentioned in Nikkei Business Magazine, reported that the profits of Japanese MNCs in Asia declined from 80% in 2000 to 56% in 2008, whereas the numbers of Japanese MNCs in Asia increased from 6,345 MNCs in 2000 to 10,712 MNCs in 2008. Moreover, Japanese expatriate numbers in those MNCs also increased from 58% in 2000 to 84% in 2009. Japanese analysts forecast possible critical problems which Japan might face in the near future resulting from the tangibly opposing trends in the declining profits from MNCs in Asia and the increasing numbers of Japanese expatriates in host countries. Possible effects are higher costs, less motivation for host country employees and less expectation to be promoted to higher positions, as well as other unexpected potential problems. In a drastically

competitive world, the analysts foresee that host country employees will play a key role in managing the organization in the future. Hiring more foreign people or host country people at top positions of Japanese MNCs, or taking a policy of Personnel Internationalization into consideration, might be an urgent issue for Japanese MNCs in Asia. However, the management systems of the Japanese, although they place high importance on 'managed by people' not 'managed by a system', might not be suited to this management philosophy if run by foreigners at the top level. A survey of new employees in Japan found that 49% replied that they do not want to work overseas since the standard of living is poor. The host countries for Japanese employees nowadays are not America or Europe countries, as in previous years, but are developing countries in Asia. Even though the 'managed by people' ethos is still valued in Japanese organizations, it is quite difficult to source and select Japanese staff who are suitable for a post. Hence, promoting local workers in Japanese MNCs seems to be inevitable. [5]

In 2006, the Japan Center for Economic Research (JCER) surveyed the similarities and differences regarding staffing in the positions of CEO, managers and engineers in Japanese, as well as other Asian and Western MNCs in Thailand. The survey found that around 80 to 90% of the firms from the three regions have foreign CEOs, especially those from parent companies. Compared to Western firms, Japanese firms show a greater tendency to place foreign personnel in senior management positions. However, all three regions tend to hire a greater proportion of local engineers in the total number of engineers. In total, Japanese and Western MNCs tend to have a higher proportion of local middle managers than other Asian MNCs (see Table 2.3).

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[5] Nikkei Business Magazine, translated and printed in TPA News: Feb. 17: 2011 (in Thai).

Table 2.3   Staffing by Japanese, Asian and Western MNCs in Thailand

	Automotive			Electronics		
	Japanese	Asian	Western	Japanese	Asian	Western
Number of respondents	129	13	15	55	26	8
Total number of employees	582.22	491.64	397.13	992.60	428.85	2818.2
Local CEO (% of total number of firms)	18.60	14.29	20.00	5.45	23.08 *	18.18
Foreign CEO (% of total number of firms)	84.50	78.57	80.00	98.18	76.92	90.91
Foreign CEO from parent company (% of total number of firms)	59.69	42.86	66.67	78.18	50.00 **	54.55
Total number of senior managers	5.95	4.07	5.33	10.38	4.31 **	9.09
Share of local senior managers (%)	33.27	39.12	65.52 *	32.19	37.34	33.04
Share of foreign senior managers (%)	66.73	60.88	34.48 *	67.81	62.66	66.96
Of which from parent company (%)	32.95	41.67	16.67	81.93	83.71	63.33
Total number of middle managers	16.26	8.36	16.40	14.98	6.19 *	29.70 *
Share of local middle managers (%)	80.16	58.02 *	80.00	77.85	83.33	83.14
Share of foreign middle managers (%)	19.84	41.98 *	20.00	22.15	16.67	16.86
Of which from parent company (%)	31.25	33.33	0.00	50.72	55.00	50.00
Total number of engineers	14.09	29.82	19.00	28.40	6.80 *	24.63
Share of local engeers (%)	95.83	98.18	74.11 *	92.34	69.10 **	83.13
Share of foreign engineers (%)	4.17	1.82	25.89 *	7.66	25.90	16.88
Of which from parent company (%)	42.86	50.00	0.00	75.00	57.50	33.33
Staff with responsibility in different tasks						
Overall management						
Local staff	35.66	28.57	26.67	61.82	53.85	45.45
Foreign staff	82.17	85.71	86.67	92.73	80.77	81.82

Source: Japan Center for Economic Research (JCER) Discussion Paper No. 105, September 2006.

Moreover, 342 Japanese investment approved projects from BOI in 2010 reported that more than 80% (of the total 342 approved projects) registered that Japanese from parent firms will be placed in the managerial positions (see Table 2.4).

Table 2.4   Registration Form (including employee) of Japanese Approved Projects from BOI in 2010

Unit: Million of Baht

Projects Code	Company Name	Location	Expansion	Export %	Zone	Total Investment	Share Holder		Act. Code	Products	Employment Thai	Employment For.	Approved Date
521210	PCS-NISSIN CO., LTD.	Nakhon Ratchasima	Y	5	3	70.4	Thai	Japan	4.3	Stamping Parts	30	.	4/1/2010
521038	MAGNECOMP PRECISION TECHNOLOGY PUBLIC CO	Phra Nakhon Sri Ayudaya	Y	100	2	3,604.8	Thai	Japan, Others	5.5	Suspension for Hard Disk Drive	6,271	23	5/1/2010
521187	THAI PARKERIZING CO., LTD.	Rayong	Y	0	2	412.0	Thai	Japan	4.5	Heat Treatment	52	1	5/1/2010
521278	I.N. PRECISION CO., LTD.	Phra Nakhon Sri Ayudaya	Y	0	2	18.2	Thai	Japan	4.2.4	Mould; Mould Repairing	9	.	7/1/2010
521105	OSAKA MARUNI (THAILAND) CO., LTD.	Chaing Rai	Y	100	3	4.8	Thai	Japan	3.3	Shoes	45	1	11/1/2010
521202	FUJIKURA (THAILAND) LTD.	Pathum Thani	Y	100	1	115.5		Japan	5.5	Heat Spreader; Cold Plate	151	.	11/1/2010
521258	KOHBYO (THAILAND) CO., LTD.	Chon Buri	Y	0	2	47.0		Japan	4.3	Stamping Parts	50	2	11/1/2010
521311	MITSUBOSHI THAI CO., LTD.	Phra Nakhon Sri Ayudaya	N	100	2	30.0		Japan	6.12	Plastic Products for Construction Industry	40	3	11/1/2010
521342	SEIKO ADVANCE (THAILAND) LTD.	Bangkok	N	55	1	100.0	Thai	Japan	6.8	Printing Ink; Dilute Solvent	109	3	11/1/2010
521144	SHIN-EI PRECISION (THAILAND) CO., LTD.	Phra Nakhon Sri Ayudaya	Y	0	2	622.9		Japan	5.5	Base Plate for HDD	1,198	1	12/1/2010
521321	NHK SPRING (THAILAND) CO., LTD.	Samut Prakan	Y	0	1	42.7		Japan	7.15	Trade and Investment Support Office (1)	24	1	13/1/2010
521474	SHIGERU (THAILAND) CO., LTD.	Rayong	N	0	2	16.0		Japan	4.10.1	Auto Seat	10	1	20/1/2010
520366	SIAM MOTORS AND NISSAN CO., LTD.	Samut Prakan	Y	0	1	1,430.0	Thai	Japan	4.10.4	Metal Parts for Eco Car; Component Parts for Eco Car	410	.	25/1/2010
520680	ROJANA POWER CO., LTD.	Phra Nakhon Sri Ayudaya	Y	0	2	5,200.0	Thai	Japan	7.1.1	Electricity Power from Natural Gas; Steam; Clarified Wa	26	.	25/1/2010
520865	IHI TURBO (THAILAND) CO., LTD.	Chon Buri	Y	10	2	1,000.0		Japan	4.10.1	Automotive Turbo Charger; Turbine Shaft	99	1	25/1/2010
521269	THAI OKAWA CO., LTD.	Rayong	Y	50	2	19.3		Japan	4.3	Forging Parts	4	.	25/1/2010
521582	THAI INTERNATIONAL DIE MAKING CO., LTD.	Samut Prakan	Y	0	1	10.2	Thai	Japan, Singapore	7.15	Trade and Investment Support Office (4,7)	8	2	26/1/2010
530014	SP EVOLUTION (THAILAND) CO., LTD.	Rayong	Y	30	2	145.8		Japan	6.12	Plastic Parts for Industrial Goods	84	.	26/1/2010
530003	TECHNO MANAGEMENT CONSULTING (THAILAND)	Bangkok	N	0	1	3.5		Japan	7.15	Trade and Investment Support Office (1)	4	5	28/1/2010
521200	K-TECH INDUSTRIAL (THAILAND) CO., LTD.	Rayong	N	0	2	91.5		BVI, Japan	4.2.4	Cold Forging Part	133	6	1/2/2010
521495	SHIN-EI HIGH TECH CO., LTD.	Nakhon Ratchasima	Y	0	3	60.0		Japan	4.2	Cutting Tools	14	1	1/2/2010
521285	HOWA (THAILAND) CO., LTD.	Chon Buri	N	0	2	360.0		Japan	4.10.1	Headliner; Dash Insulator	34	4	2/2/2010
521368	FUJI ACE CO., LTD.	Samut Sakhon	Y	15	1	302.0	Thai	Japan	6.16	Printed Plastic Film	51	.	2/2/2010
521480	SOLPAC (THAILAND) CO., LTD.	Bangkok	N	0	1	3.0		Japan	5.8	Software	10	2	2/2/2010
521486	NITTO SEIKO (THAILAND) CO., LTD.	Samut Prakan	Y	0	1	6.1	Thai	Japan	7.12	International Procurement Office (IPO)	6	.	2/2/2010
521407	THAI YAMAHA MOTOR CO., LTD.	Chachoengsao	Y	0	2	185.0	Thai	Japan, HK., France, UK.	7.21	Scientific Laboratories (Motorcycle System)	6	.	8/2/2010
521487	MITSUBOSHI FORGING CO., LTD.	Pathum Thani	Y	0	1	60.0	Thai	Japan	4.3	Forging Parts	3	.	8/2/2010
521497	SHIN-EI HIGH TECH CO., LTD.	Nakhon Ratchasima	Y	5	3	70.0		Japan	4.2.4	Mould; Mould Parts; Mould Repairing	34	1	8/2/2010
521613	JANOME (THAILAND) CO., LTD.	Chon Buri	Y	99	2	105.3	Thai	Japan, Taiwan	4.2.5	Sewing Machine; Motor; Foot Controller; Plastic Injectio	146	3	8/2/2010
521698	SUMIRUBBER THAI EASTERN CORPORATION CO.,	Udon Thani	N	75	3	400.0	Thai	Japan	1.16	Block Rubber & Compound Rubber	142	3	9/2/2010
530040	FURUKAWA - SKY ALUMINUM (THAILAND) CO.,	Phra Nakhon Sri Ayudaya	N	17	2	216.6		Japan	2.18	Coil Center	16	2	9/2/2010
521505	KAGA ELECTRONICS (THAILAND) CO., LTD.	Phra Nakhon Sri Ayudaya	Y	10	2	9.6		Japan	4.2.5	Jigs	6	.	11/2/2010
521231	TENTAC (THAILAND) CO., LTD.	Chon Buri	Y	70	2	98.8		Japan	6.16	Printing Item	130	4	15/2/2010
521500	MMC TOOLS (THAILAND) CO., LTD.	Phra Nakhon Sri Ayudaya	Y	100	2	51.3		Japan	4.2	Cutting Tools	124	.	15/2/2010
530064	THAI MITCHI CORPORATION LTD.	Pathum Thani	Y	15	1	90.0		Japan	4.3	Cold Forged Parts	18	1	15/2/2010
530073	SUMMIT OTSUKA MANUFACTURING CO., LTD.	Chon Buri	N	0	2	54.8	Thai	Japan	4.10.1	Parking Brake	18	.	15/2/2010

Source : Foreign Department, BOI.

A Selection Process and the Qualifications of Japanese Expatriates in Thailand

According to the Japan Foreign Ministry data in the year 2008 (see Table 2.5), there were 44,114 Japanese who were registered as expatriates or long-term residents in Thailand.   The decision of whether or not to appoint an expatriate as the top management in a host country has been a topic of management research for almost 30 years. In 2005, Belderbos & Heijltjes examined the determinants of the decision of whether or not to appoint an expatriate as the managing director of overseas affiliates, based on two broad perspectives on expatriation identified: a control and coordination perspective, and a knowledge creation and learning framework. A sample of 844 Japanese MNCs operating in nine Asian countries in 1995 found: 1) a control and coordination perspective, the expatriate appointments are more often chosen if the host country is less localized and of greater strategic importance to the home country; and 2) a knowledge creation perspective, greater experience both at the host country level and by the parent at the country level was found to facilitate more host country

national appointments to the post of managing director. In addition, a specific characteristic of Japanese firms, the importance of inter-firm relationships within vertical business groups (*keiretsu*), was also analyzed. The findings of investigations into *keiretsu* relationships (intra-group supplier-client relationships and practices of information exchange) showed that more intra-group managerial postings (HCN) are transferred abroad once the group has built up a critical presence in the host country. Subsequently, a greater group presence in the host country facilitates HCN appointments to the post of managing director. Thus, it can be indicated that vertical *keiretsu* networks on the whole facilitate the appointment of local managers to the position of managing director. Regarding the qualification of Japanese expatriates, a study by Onishi (2000), which tried to find whether cultural differences are a fundamental cause of conflict between Japanese and Thais who work together in Thailand, can be useful as a reference point. In this study, 35.8% of Japanese expatriates (from 254 Japanese at the position of manager and up) were 41-51 years of age and 27.6% of those were 50 years or over. Whereas it was found that only 4.9% of Thai participants (from 285 Thais with the managerial position) were 50 years or older. Most of the Thai participants (52.6%) were 31-40 years of age. 30.4% of Japanese expatriates had worked with the company for 11-20 years, whereas 30.7% of Thai participants had worked with the company for 6-10 years. In addition, 71% of Japanese expatriates graduated with a bachelor degree and 88.6% of those were married.

Resanond's study in 2002 tried to find the relationship between the work-related cultural values of Dorfman & Howell (1988) and organization commitment (Allen & Meyer's 1990) of Japanese and Thais managers in MNCs in Thailand. This study also found that of 363 participants (223 Japanese and 140 Thais), 45.5% were aged 45 years or more and 37.7% were aged between 35-44 years; 81.3% of those participants were married and 82.1% held bachelor degrees. In this research (the data collection was done in 2011), the qualifications of Japanese expatriates found no difference with the previous research. 82 of the Thai managers participating in the study had a mean age of 38 years, whereas 73 Japanese expatriates had a mean age of 43 years. For the length of working years, the research found that Japanese

expatriates had worked for a mean of 18.74 years, whereas the average mean age of Thai participants was 10.47 years.

The above research illustrated that Japanese expatriates in Thailand during 2000-2010 had a mean age of 40 years up and the length of working years in the organization was between 10-20 years. Most of them held bachelor degrees and were married.

Table 2.5   Numbers of Japanese in Thailand and Top Ten Countries where Japanese people live.

No.	As of 1 October 2008			As of 1 October 2007			As of 1 October 2006	
	Country	Japanese	Ratio	Country	Japanese	Ratio	Country	Japanese
1	USA	386,328	+3.09%	USA	374,732	+1.17%	USA	370,386
2	China	125,928	-1.55%	China	127,905	+1.98%	China	125,417
3	Australia	66,371	+4.59%	England	63,526	+4.57%	Brazil	64,802
4	England	63,017	-0.80%	Australia	63,459	+7.04%	England	60,751
5	Brazil	60,578	-1.54%	Brazil	61,527	-5.05%	Australia	59,285
6	Canada	50,201	+5.96%	Canada	47,376	+7.29%	Canada	44,158
7	Thailand	44,114	+3.22%	Thailand	42,736	+6.18%	Thailand	40,249
8	Germany	35,661	+8.87%	Germany	32,755	-2.54%	Germany	33,608
9	France	31,003	+5.89%	France	29,279	+5.13%	France	30,863
10	South Korea	27,102	+16.48%	Singapore	25,969	-1.52%	Singapore	26,370

Source: Adapted from a statistics report of Japanese people in foreign country as of 1 October 2008, Consular, Japan Foreign Ministry.

2.5 Differences in the Japanese and Thai National Cultures According to Hofstede's Study (1980, 1984)

According to Hofstede's studies of cultural differences in work-related values (1980, 1984), Japanese were ranked the highest on the cultural dimension of masculinity, which is in lieu of the data which is shown in Table 2.6. Hofstede (1984) identifies national culture as the "collective mental programming" which

distinguishes one nation from another. He argues that national cultures are important determinations of work-related values and attitudes. He explains differences in national work-related value patterns in terms of five basic dimensions: Power distance (PD) and uncertainty avoidance (UAI); individualism versus collectivism (IDV); masculinity versus femininity (MAS); and short-term orientation versus long-term orientation (LTO). These five dimensions represent universal categories for characterizing national cultures.

Power distance indicates the extent to which an individual accepts the unequal distribution of power in institutions and organizations. According to Hofstede (1980), individuals in high power distance countries are dependent on their superiors. Hierarchical differences are more respected. In the workplace, subordinates expect to be told what to do and the ideal boss is expected to be a benevolent autocrat. In contrast, in cultures where power distances are relatively low, decentralization is popular and subordinates expect to be consulted.

Uncertainty Avoidance describes the extent to which people feel threatened by uncertain and ambiguous situations and seek to avoid them. According to Hofstede (1980), individuals who are high in uncertainty avoidance seek greater career stability, formal rules, and avoid risks. They have longer job tenure and fewer intentions of leaving their organization.

Individualism/Collectivism reflects the relationship between the individual and the groups to which he or she belongs. More individualist cultures stress individual rights, achievements and responsibilities, and expect the individual to focus on satisfying his/her needs with relatively little regard of others. In the more collectivist cultures, a group's goal is more important than the individual's goal. In-group harmony is valued above group's efficiency. According to Hofstede's study, there are no entirely individualist or collectivist cultures.

Masculinity/femininity reflects the different values toward achievements in the society or organization. According to Hofstede (1980), some of the dominant values in a masculine society are assertiveness, the acquisition of money and material things,

and not caring for others or the quality of life. The feminine values are concern for people and the quality of life, empathy, and interdependence.

Short-term orientation/long-term orientation indicates a commitment to working hard and sacrificing for the future. Hofstede and Bond (1988) identify the Japanese as more long-term oriented than Thais. The results of differences between Japanese and Thais according to the above five dimensions of Hofstede are shown in Table 2.6.

Table 2.6   Differences in the Japanese and Thai National Cultures According to Hofstede's Study

Cultural dimensions	Japanese	Thai
Power distance	54	64
Uncertainty Avoidance (UA)	92	64
Individualism	46	20
Masculinity	95	34
Long-term orientation	80	56

Source: Adapted from International Journal of Comparative Sociology (p. 26), by G.H. Hofstede, 1998.

Table 2.6 shows the differences in the Japanese and Thai national cultures according to Hofstede's five basic dimensions. Both cultures are high in power distance, but the Thai culture is somewhat higher. The Japanese culture is significantly higher in masculinity, and moderately higher in uncertainty avoidance. Both are rated low in individualism, which indicates a collective orientation, but Thai culture is more collective than Japanese culture. The Japanese are more long-term oriented.

With the exception of collectivism, these are all possible sources of conflict between Japanese managers and their Thai subordinates. Especially masculinity,

which stresses achievement and emphasis on results, is the most likely cause of conflict. Hofstede's dimensions are a convenient approach to highlight possible conflicts between Japanese managers and their Thai subordinates.

In this chapter, the definition and roles of MNCs, the numbers of Japanese MNCs in Thailand, the numbers of Japanese expatriates, HRD in Japanese MNCs including merits and demerits of each HRD, the selection process and the qualifications of Japanese expatriates in Thailand, and differences in the Japanese and Thai national cultures have been clarified. These aspects are considered the foundation of corporate culture in Japanese MNCs in Thailand. The more we understand Japanese MNCs in Thailand, the more chance we have to reduce conflicts between Japanese managers and Thai subordinates. Hence, this study aims to test the argument that "Face" is a fundamental cause of interpersonal conflict in Thai-Japanese MNCs in Thailand and identify the similarities and differences of conflict resolution between Thai and Japanese MNC participants. Additionally, the relationship between "Face" and conflict management styles in Thai-Japanese MNCs in Thailand will also be examined. The methodology and the results will be presented in Chapters III and IV, respectively.

Chapter III

Research Methodology

This research will test the argument that "Face" is a fundamental cause of interpersonal conflict and will explore the similarities and differences of conflict resolution between Thai and Japanese MNCs participants. Additionally, the correlation between concerns for face and conflict management styles of the two cultures will be examined.

Both quantitative and qualitative analyses will be used for this research. For the quantitative part, a questionnaire has been designed and employed as a tool. There are three parts to the questionnaire. The first part includes demographic information containing five questions regarding the participants' age, gender, position in their workplace, the length of time they have spent in the organization, and the exposure they have had spending time in other countries. The second part consists of 34 items of face concerns (Oetzel et al., 2001), taken with reference to Face Negotiation Theory (FN) version 2 (Ting-Toomey & Kurogi, 1998) which is used to test that "Face" (i.e. self-face, other-face, and mutual-face) is a fundamental cause of interpersonal conflict between Thai and Japanese people who work together in Japanese MNCs in Thailand. The last part of the questionnaire consists of 28 items involving conflict management styles according to Rahim Organizational Conflict Inventory-II (ROC-II) (Rahim, 1983) which is used to identify the similarities and differences in the use of conflict resolution techniques between Thai and Japanese MNCs participants. Additionally, the relationship between "Face" and conflict management styles in Thai-Japanese MNCs in Thailand is also analyzed. Hence, the questionnaire has been employed to test the following hypotheses:

(1) Face, in the context of face-negotiation theory (Ting-Toomey, 1988a), is defined as a fundamental cause of interpersonal conflict in Thai-Japanese MNCs in Thailand.

(2) There are differences in the preferences of conflict management styles between Japanese and Thai managers in Japanese MNCs in Thailand.

(3) There are relationships between "Face" and conflict management styles in Thai-Japanese MNCs in Thailand.

In order to analyze the selected participant's individual behavior, and therefore to test the above hypotheses, the Personal Attitude Construct (PAC), which is a methodology used in the field of Social Psychology, has been employed as a means of qualitative analysis. The result of the PAC analysis will be mentioned in detail in Chapter IV.

This chapter presents the methodology of this research starting from participants, instruments, design of the variables, data collection, and methods of quantitative analyses and qualitative analyses.

3.1 Participants and Instrumentation of the Quantitative Analysis

3.1.1 Participants

The selection of the MNCs was based on convenience sampling[6] of Japanese-owned companies based in the Eastern Seaboard Industrial Estate (ESIE) in Rayong province in addition to some from Chonburi and Bangkok areas.

All of the participants were asked to complete the questionnaire and return it directly to the researcher by hand or by e-mail.

There were a total of 155 returned questionnaires. The response rate was around 81.6%. Of those who returned the questionnaire, 73 were Japanese and 82 were Thai. Since this study aims to focus specifically on the managerial level, and thus on the position of assistant manager or higher, data from the 35, both Thai and Japanese, who did not report their position or reported their position as senior staff, officers, or a position lower than assistant manager were discarded. Although the position of participants is one of the selection requirements, this requirement was not clearly mentioned in the instructions given on the questionnaire and so some of the participants completed their reply and sent it back by email unnecessarily. Moreover,

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[6] 'Convenience sampling' is a way to select participants according to the researcher's convenience. In this particular piece of research, the participants are required to hold the position of assistant manager or higher and also work in Japanese MNCs in Thailand. The reason for this is that employees at this position or higher would be assumed to exchange information and make conversation with Japanese staff. Hence, the participants who match the above requirements have been selected as the participants of this research.

in supplier meetings, where most of the executives (both Japanese and Thai) of the company's partners come to join, sometimes, and unsurprisingly, Japanese executives brought their sales staff or sales coordinators and it was difficult to affect this behaviour at that moment. As the honor of those less senior people (sales staff, sales coordinators, and others) also had to be taken into consideration, it was thus unavoidable to request all members present for their cooperation in filling in the questionnaire regardless of their position. Those unneeded questionnaires were discarded later in order to fulfil the selection's requirement of participants. The positions of the participants are shown in Table 3.1.

Table 3.1   Descriptive Statistics for Positions of the Participants

Position	Frequency	Percentage
Assistant Manager	30	19.4
Section Manager	46	29.7
Department Manager	21	13.5
Deputy GM	2	1.3
General Manager	2	1.3
Managing Directors	6	3.9
Plant Manager	3	1.9
Executive Director	2	1.3
Advisor	4	2.6
Others	37	23.9
Not identified	2	1.3
Total	155	100.0

In the end, there were 155 participants that remained for further analysis. Of those 155 participants, 82 were Thai participants and 73 were Japanese participants. 66 (42.6%) of Japanese participants were males and 7 (4.5%) were females, whereas

there were 49 (31.6%) males and 33 (21.3%) females within the Thai participants' group.

The average age of the Japanese participants was 43 (SD=11.51) whereas the average age of Thai participants was 38 (SD=6.89).

The average length of time the Japanese participants spent at their Japanese MNCs in Thailand was 18.74 years (SD=10.95), and the mean of length of time spent working in the company for Thai participants was 10.47 years (SD=6.55).

Concerning the exposure the participants had had to other countries, 4 from 73 of the Japanese participants reported no experience in any another country, seemingly because their understanding of the word 'expat' meant 'foreigners who must spend long periods of time in another country, i.e. not in their home country, for work', which differs with this research's definition of the term 'expat'.[7] Actually, they were in Thailand for short periods (1-3 months/time) many times over a long period, meaning that cumulatively they fit within the expat definition. The remaining 69 of the Japanese participants reported their experience in other countries fully. For the Thai participants, 55 from 82 reported no experience in other countries.

3.1.2 Instrumentations

The original language for all instruments was English. However, the researcher translated those into Japanese and Thai to enhance a clear understanding and make participants feel more comfortable to answer. The pilot study was conducted using 3 Japanese managers and 3 Thai managers to complete an English questionnaire to find the problems and receive feedback as to whether or not the language, instructions, and format were clear and friendly enough for the participants to complete. The results revealed that all of those participants for the pilot study reported difficulties of the language, such as unfamiliar/difficult words and phrases, unclear meaning for some questions, and an unfamiliar style of questionnaire. Hence, the researcher accepted

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[7] Expat is the abbreviation of 'expatriate', taken in this research to mean a foreigner who works in a host country (over a long period) . More generally, it means professional staff that is sent to work in host countries.

that all of those problems and difficulties would be reduced if the questionnaire were translated into the participants' mother tongue. After the translation, the same participants used in the pilot study were asked to complete the new questionnaire in their mother tongue, as well as to comment on the translated language.

The researcher created two types of questionnaire, one was paper and pencil based and the other was in e-mail (attached file) format. For the paper and pencil format, the participants were asked to make a circle mark or X mark according to their response. The e-mail attached file format, requested participants open the attached file and they were then allowed to click only one answer for each item. After finishing, the participants were requested to save the file and send it back as an email attachment to the researcher.

There were three parts to the questionnaire. The first part consisted of demographic information containing five questions regarding the participants' age, gender, position, the length of time they had spent in the organization, and the time they had spent in other countries. The second part consisted of 34 items of face concerns (Oetzel et al., 2001) and the last part of the questionnaire consisted of 28 items involving conflict management styles (Rahim, 1983).

3.1.2.1 Demographic Information

The demographic information, such as age, gender, position, the length of time participants had stayed in Thailand/length of time work in the company and amount of time they had been exposed to other countries, were reported to provide better understanding about the nature and the culture of the participants.

3.1.2.2 Face Concerns

The instrument chosen to measure the 34 items of face concerns was the 5-point Likert scale, labelled 1=Strongly disagree, 2=Disagree, 3=Neither disagree nor agree, 4=Agree, and 5=Strongly agree (Oetzel et al., 2001). The results of a principal components factor analysis on the current data found 11 items measuring other-face: 8, 9, 11, 13, 16, 25, 26, 28, 30, 31, and 33; 7 items measuring self-face: 4, 12, 18, 22, 29, 32, and 34; 4 items measuring mutual-face: 3, 7, 20, and 23. These factors had

high internal consistency and had strong face and content validity as they were created based on a series of open-ended questions about facework during conflict.

Face Negotiation (FN) Theory version 2 (Ting-Toomey & Kurogi, 1998) [8] emphasizes three face concerns. Self-face is the concern for one's own image, other-face is the concern for another's image, and mutual-face is concern for both parties' images and/or the "image" of the relationship.

3.1.2.3 Conflict Management Styles

An adapted version of Rahim Organization Conflict Inventory (ROCI-II) (Rahim, 1983) was used as the instrument to measure conflict management style (see Appendix A). This adapted version consists of 28 items, again having 5-point Likert scales (Boonsathorn, 2004) [9] labelled 1=Strongly disagree, 2=Disagree, 3=Neither disagree nor agree, 4=Agree, and 5=Strongly agree. The five conflict management styles reflect the level of concern for self and others. The items used to indicate each conflict management style were as follows: integrating: 1, 4, 5, 12, 22, 23, and 28; avoiding: 3, 6, 11, 16, 26, and 27; dominating: 8, 9, 18, 21, and 25; obliging: 2, 10, 13, 17, 19, and 24; and compromising: 7, 14, 15, and 20. The ROCI-II was used to measure which styles of conflict management the participant her/himself generally used to manage conflict situations.

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[8] Face Negotiation Theory (FN Theory) version 1 Ting-Toomey (1988) had been developed from the work of Goffman (1955) and Brown and Levinson (1987), which can be used to explained the similarity and difference of face or facework during conflict; whereas version 2 (Ting-Toomey & Kurogi, 1998) see Ting-Toomey & Oetzel, 2001 and Oetzel et al., 2001)) emphasized face in three concerns which are composed of self-face, other-face, and mutual-face.

[9] Rahim Organization Conflict Inventory (ROCI-II) Rahim (1983) is a 28-item adapted version of a questionnaire to measure conflict management style. The first version had seven items to indicate each conflict management style, so there were 35 items. However, some items (7) with low factor loadings (low reliability) were discarded. Hence, the adapted version is composed of 28 items (Boonsathorn, 2004).

The ROCI-II is widely used and has an acceptable level of reliability and validity.[10] According to Gross and Guerrero (2000), they reported reliability using the following Cronbach's Alphas[11] for each style as follows: integrating .86; avoiding .84; dominating .77; obliging .83; and compromising .78.

3.1.3 Reliability for the questionnaire of this research

3.1.3.1 Reliability for Face Concerns

The Conbach's Alpha reliability of the face concerns for this study was reported as follows: self-face .775; other-face .789; mutual-face .745. According to the above results, the overall Conbach's Alpha reliability for all questions was reported at .902.

3.1.3.2 Reliability for Conflict Styles

The Conbach's Alpha reliability of this part of the research was reported as follows: integrating .716; avoiding .799; dominating .717; obliging .803; and compromising .752. The overall reliability for all questions was. 889.

The overall Cronbach's Alpha reliability of the above two instruments was at an acceptable level for social science (Nunnally & Bernstein, 1994).   (Note that a

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[10] Reliability/validity is the variation in measurements of the same target even when measured by different methods or instruments; for example, if one asks one question many times to the same person, the answers should be the same or nearly the same each time answered. One more example often used to illustrate the difference between reliability and validity in the experimental sciences involves a common bathroom scale. If someone who is 200 pounds steps on a scale 10 times and gets readings of 15, 250, 95, 140, etc., the scale is not reliable. If the scale consistently reads "150", then it is reliable, but not valid. If it reads "200" each time, then the measurement is both reliable and valid. This is what is meant by the statement, "Reliability is *necessary but not sufficient* for validity. "

[11] Cronbach's Alpha is a formula to find internal consistency, which is a kind of reliability, of a research tool such as a test and a set of questionnaires. Generally, Cronbach's Alpha is found to be between 0.7-0.8, even closer to 1 means a set of questionnaires demonstrates high reliability (Gross and Guerrero, 2000).

reliability coefficient of .70 or higher is considered "acceptable" in most social science research situations.)

3.1.4 Types of variables

There are two types of variables used in this research: two dependent variables and one independent variable.[12]

Face concerns (self-face, other-face, and mutual-face) were the first set of dependent variables in this study. A participant selected only one phrase from five phrases which most accurately described her/his behavior.

The second set of dependent variables was the respondents' preference for the five conflict management styles (ROCI-II): integrating, avoiding, dominating, obliging, and compromising. A participant indicated her/his own way to solve the conflict s/he was involved in by selecting one choice from the total five choices in the Likert format.

The independent variable was a nominal measure of the participant nationality which consisted of two categories: Japanese and Thai.

3.1.5 Data Collection Procedure

All of the MNCs were selected based on a convenient sampling process from the Japanese MNCs in the Eastern Seaboard Industrial Estate (ESIE) in Rayong province and nearby provinces. According to the culture of Japanese people, I was not allowed to contact the Japanese managers of MNCs in Thailand directly since most of the Japanese participants were in senior positions in their organizations.

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[12] Dependent variable is a key variable in a research study. In terms of experiment, a dependent variable means result variable, whereas in term of sociology, in measuring the effect of education on income or wealth, a dependent variable could be something equal to a psychological variable; for example, level of income or wealth, whereas an independent variable could be the education level of the individual (i.e., academic degrees) or something equal to category variable, for examples, gender, nationality, education method, and school's size, etc.

Therefore, the Japanese management team at my workplace sent a letter via email to introduce myself and my study, and at the same time asked for cooperation from all of that manager's contacts. I was also allowed to collect data at supplier meetings, which are held twice a year, where I gathered around 30 Japanese and 30 Thai suppliers as further contacts. However, the return rate of questionnaire was still low (50%). I then contacted Japanese MNCs in Thailand where I had made connections to collect more data. For Thai participants, I also used convenience sampling by requesting Thai managers who work in both Japanese MNCs in Thailand and Japan with which I had connections and requested them to forward the questionnaire to all managers in their organizations.

The participants were requested to complete the questionnaire taking about 20-30 minutes at most. There were two pages for the Thai version and five pages for the Japanese version, both for paper and pencil based and e-mail attached-file format questionnaires.

After the participants completed the first part, they were asked to read the phrases given in part two and select one answer out of five to match those phrases with their own current behavior, not as they wish it to be in the future. In the third part, the participants were requested to recall situations when they had been involved in conflicts with counterparts who were at similar positions in a work-related setting and then select one answer out of five answers to show their agreement or disagreement toward those situations.

All participants were allowed to complete the questionnaire at a place convenient to them, either at their workplace or at home. Some participants who were not used to computer assessing were allowed to print out the attached questionnaire and complete it by hand in the same way as the paper and pencil based questionnaire.

There were three ways of returning the questionnaire. The first way was returned by hand with the original questionnaire. The second was to return by fax, and the third way was to return by an e-mail with the completed questionnaire as a file attachment.

3.1.6 Analyses

3.1.6.1 Base for Descriptive Statistics and Inferential Statistics

This research employed both descriptive and inferential statistical analyses.[13] First, the descriptive statistics aimed at describing a situation by summarizing information in a way that highlights the important numerical features of the data and was employed in order to analyze the demographic information. This method of statistical analysis was used because all of the quantitative variables, being characteristics or features, were best expressed by numerical values, such as the age, gender, position, the years of service in the company, and the time of exposure in other countries of the participants. Independent-samples t-tests (inferential statistics) were used to verify the three hypotheses in this study. The results of the statistical analyses will be explained in Chapter IV.

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[13] Descriptive statistics are used to describe the basic features of the data in a study. They provide simple summaries about the sample and the measures. Together with simple graphics analysis, they form the basis of virtually every quantitative analysis of data. Descriptive statistics which have been used in this research are: 1) Distribution (frequency), a summary of the frequency of individual values or ranges of values for a variable; 2) Mean or average, probably the most commonly used method of describing central tendency; 3) Median, the score found at the exact middle of the set of values; and 4) Mode, the most frequently occurring value in the set of scores.

Inferential statistics are used to reach conclusions that extend beyond the immediate data alone. For instance, we use inferential statistics to try to infer from the sample data what the population might think; or, we use inferential statistics to make judgments of the probability that an observed difference between groups is a dependable one or one that might have happened by chance in this study. Thus, we use inferential statistics to make inferences from our data to more general conditions; whereas we use descriptive statistics simply to describe what is going on in our data. Most of the major inferential statistics come from a general family of statistical models known as the General Linear Model. This includes the t-test, Analysis of Variance (ANOVA), Analysis of Covariance (ANCOVA), regression analysis, and many of the multivariate methods, such as factor analysis, multidimensional scaling, cluster analysis, discriminate function analysis, and so on.

3.1.6.2 Statistical Analyses

First, the researcher used Cronbach's Alpha reliability test to calculate each subscale of the two dependent measures used in this study. Moreover, the researcher employed descriptive statistics, such as frequency, percentage, range, mean, and standard deviation, to summarize the demographic information.

Next, the researcher used independent-sample t-tests to test the argument of hypothesis 1, which posited that "Face, in the context of the face-negotiation theory (Ting-Toomey, 1988a), is defined as fundamental cause of interpersonal conflict in Thai-Japanese MNCs in Thailand."

Moreover, the researcher also used independent-sample t-tests to identify the similarities and differences of conflict resolution styles between Thai and Japanese MNCs participants of hypothesis 2, which posited that "There are differences in the preferences of conflict management styles between Japanese and Thai managers in Japanese MNCs in Thailand." Finally, the researcher employed Pearson correlations in order to test hypothesis 3, which stated that "There are relationships between "Face" and conflict management styles in Thai-Japanese MNCs in Thailand."

The results of all of the above three hypotheses will be elaborated on in Chapter IV.

3.2 Participants and Instrumentation of the Qualitative Analysis

PAC (Personal Attitude Construct) designed by Naito in 1993, is a social psychology method used to analyze individual's behavior construct. This research employs PAC to find the recognition system of people. The PAC method will be elaborated on in detail in the instrumentation of qualitative analysis.

3.2.1 Participants

     155 participants (82 Thais and 73 Japanese) who filled in the questionnaires have been selected by purposive sampling[14] as per the following criterion.

1. Participants who believe that "self-face" is a fundamental cause of interpersonal conflict in Thai-Japanese MNCs in Thailand (1 Thai, 1 Japanese).

2. Participants who believe that "other-face" is a fundamental cause of interpersonal conflict in Thai-Japanese MNCs in Thailand (1 Thai, 1 Japanese).

3. Participants who believe that "mutual-face" is a fundamental cause of interpersonal conflict in Thai-Japanese MNCs in Thailand (1 Thai, 1 Japanese).

4. Participants who accepted to be an interviewee.

     The result of participants' selection was shown in Table 3.2

Table 3.2   Descriptive Statistics of participant's selection

Participants	Self		Other		Mutual	
	35	%	55	%	20	%
Japanese 1	23	**65.71**	33	60.00	12	60.00
Japanese 2	17	48.57	42	**76.36**	16	80.00
Japanese 3	20	57.14	40	72.73	18	**90.00**
Thai 1	24	**68.57**	35	63.64	13	65.00
Thai 2	32	91.43	55	**100.00**	20	100.00
Thai 3	27	77.14	38	69.09	17	**85.00**

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[14] Purposive Sampling is a sampling method in which the researcher chooses the sample based on who they think would be appropriate for the study. This is used primarily when there are a limited number of people who have expertise in the area being researched. For example, Chiangmai province being selected as the representative of the Northern Area of Thailand because of its population, size, and education level of people, etc.

*The number 33, 55, and 20 are the full score of each face dimension in the questionnaire.

*The obtained scores of each face dimension were calculated in percentage number.

According to Table 3.2, it is worth mentioning that Japanese 2 was not, as the above no. 2 selection criteria suggests, a participant who believes that other-face is a fundamental cause of interpersonal conflict in Thai-Japanese MNCs in Thailand. In fact, because of the limitations of participants who believe that "other-face" is a fundamental cause of interpersonal conflict willing to be interviewed, the researcher was forced to adapt the criteria to select the next participants who rated higher scores in "other-face" and at the same time rated lower in "self-face". The adapted criteria is derived from the results of previous research which posited that in an individualistic culture, people pay more concern to "self-face", whereas in a collectivist culture, people tend to pay more concern to "other-face" (Oetzel, 2003). Thus, the Japanese 2 category has been selected as "other-face" individual interviewees.

3.2.2 Instrumentations

As PAC (Naito, 2006) is effective for analyzing individual personal data, the researcher decided to apply this method to the individual interviews of this piece of research. First, the interviewee was asked to write 10 answers or more freely to a stimulation question: "Try to think of an incident when you faced difficulties with your colleagues, subordinates, and bosses and whether the cause of such difficulties (conflicts) happen from the interaction of interdependent people who perceive opposing goals, opposing points of view, and values. How did you solve that problem?" After reading the question, the interviewee wrote down their answers consecutively on a card. After receiving each answer, the interviewer wrote down the order of the answers on the back of the cards. After the interviewee finished writing the answers, all of the cards were shown to interviewee and the interviewee was asked to rank the number of each card according to the importance of the answer. They were also asked to evaluate their answers as positive (+), negative (-) or neutral (0) regarding what their counterpart thought about the interviewee's way to solve the

problem. Next, the interviewee was asked to evaluate the similarity between each pair of answers (by sampling method) by the following Likert scale of evaluation: Very close (point 7), Pretty close (point 6), Rather close (point 5), It is hard to say which (point 4), Rather far (point 3), Pretty far (point 2), Very far (point 1). At last, a hierarchical cluster analysis based on the Ward method of the similarity distance matrix (SPSS version 16.0) was applied. As a result of the cluster analysis a dendogram was obtained. Finally, the interview was recorded according to the interviewee's acceptance.

3.2.3 Reliability for PAC Analysis

The advantages of PAC for each stage can be explained as follows:

(1) Allows access to answers freely and continuously:

Free and continuous access to the answers is a convenient way to receive very useful data to find out the complex composition of the thinking and the recognition of the interviewee. In PAC analyses, the interviewee has only a little time to remember incidents according to the given stimulus question before writing down a short answer on the provided answer card. Because of the limit of reply time, the answer must be written down quickly and so the interviewee does not to have enough time to add any more than he/she really thinks of at any one period in time.

(2) Evaluates the similarities and differences between the answers

The evaluation of the similarities and differences of the answers by PAC differs from standard methods that linguists use in their research. Linguists may compare the meaning of words/context to a dictionary or use linguistic methods to compare those contexts. In contrast, the similarities and differences of the answers evaluated by PAC uses a more heterogeneous method sensitive to the idiosyncrasies of the interviewees.

(3) Categorizes groups of answers according to the similarities and differences of the answers (cluster analysis)

Statistical methods (e.g., averages and variations) are employed to categorize a group of answers. SPSS version 16.0 is used to calculate and separate groups of answers according to the similarities of the answers. Ward's linkage (Ward's method) [15] of hierarchical cluster analysis is employed because of the small size of the samples (less than 200) and the well-formed cluster (group). Well-formed groups mean that the attempts to group those answers that have a minimal distance (similarity) will be put into the same group, and longer distance (less similarity) answers will be placed in another group. The aim of cluster analysis (dendogram) is to divide a given set of data or objects into clusters (subsets, groups, classes) which can be shown to be as similar as possible, while the data that belongs to different groups can be shown to be as different as possible.

(4) Asks interviewee's idea about each group of answers to discover the underlying circumstances of events.

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[15] Hierarchical cluster analysis is comprised of agglomerative methods and divisive methods that find clusters of observations within a data set. The divisive methods start with all of the observations in one cluster and then proceed to split (partition) them into smaller clusters. The agglomerative methods begin with each observation being considered as separate clusters and then proceed to combine them until all observations belong to one cluster. The method is composed of:

Average linkage clustering uses the average similarity of observations between two groups as the measure between the two groups.

Complete linkage clustering uses the farthest pair of observations between two groups to determine the similarity of the two groups.

Single linkage clustering, on the other hand, computes the similarity between two groups as the similarity of the closest pair of observations between the two groups.

Ward's linkage is distinct from all the other methods because it uses an analysis of variance approach to evaluate the distances between clusters. In short, this method attempts to minimize the Sum of Squares of any two (hypothetical) clusters that can be formed at each step. In general, this method is regarded as very efficient, however, it tends to create clusters of small size.

The interviewee, who accesses the answers freely and continuously during this process, participates in grouping his/her answers. The interviewee's reasons for those groupings themselves become useful for data analysis.

(5) Interprets the overall result.

More details are mentioned in section 3.2.5 Analyses below.

According to the strengths of the PAC process given above, we can conclude that PAC analysis is a method showing high reliability. Moreover, the PAC method is widely employed in current research, not only in the fields of social studies, e.g., politics, ethnology, sociology, anthropology, social psychology, etc., but also in medical science, health and hygiene studies, agriculture, and marketing research (Prasitratsin, 1990).

3.2.4 Data Collection Procedure

All of the six interviewees selected (see Table 3.2) were invited for an individual interview. An appointment was set up for each interviewee and the interview was carried out at the researcher's office. A formal invitation by phone was given by a Japanese advisor who has been working with the researcher for each Japanese interviewee to come to the office for the interview. The time taken for each interview was about 50-60 minutes. At the first stage, the interviewee was asked to write 10 or more answers freely to the following stimulation question: "Try to think of an incident when you faced difficulties with your colleagues, subordinates, and bosses etc., and whether the cause of such difficulties (conflicts) arose from the interaction of interdependent people who perceive an opposition in goals or an opposition in points of view and values. How did you solve that problem?" After reading the question, the interviewee wrote down their answers on prepared cards (one answer per card). When receiving each answer, the interviewer wrote down the order number on the back of each card. After finishing their answers, the interviewee was asked to rank each card according to the importance of the answer. Each card was then categorized by the interviewee as being positive (+), negative (-) or neutral (0) in regard to what the interviewee imagined their counterpart thought about their way to solve the

problem. Next, the interviewee was asked to judge the similarity between pairs of answers by the following Likert scale of evaluation set out as follows: Very close (point 7), Pretty close (point 6), Rather close (point 5), It is hard to say which (point 4), Rather far (point 3), Pretty far (point 2), Very far (point 1). At the final stage, the interviewee was asked for their ideas regarding their answers and the grouping of the answers. At this stage, the researcher had limited time to run a hierarchical cluster analysis based on the Ward method to the similarity distance matrix (SPSS version 16.0), so the grouping of answers was done according to the positive (+), negative (-), and neutral (0) categorization of each answer and also the overall meanings of all answers had been considered. During this final stage, the recording of conversations was permitted and carried out.

3.2.5 Analyses

Analyses have been carried out regarding the following specifications:

1) Ordering the number of the answers.

   Ordering the number of the answers allows accessibility to the interviewee's recognition. The first third of the answers have been interpreted and analyzed (adapted from Naito, 2009 p. 30).

2) The meaning of the answer on each card.

   The use of words can illustrate what type of personality the writer has and the tone of writing can sometimes show how the writer feels and what the attitude they have toward the conflict management expressed in their answers.

3) The numbers of answers and the similarity between each pair of answers (by a sampling method).

   The numbers of answers can be used to draw a recognizable structure of the writer and can sometimes illustrate the complexity of the writer's thinking. Additionally, the similarity between each pair of

answers (by a sampling method) can be used as a reference in interpreting the overall analysis of the data.

4) Ranking of the answers by interviewee according to the importance of answer.

In social psychology, the ranking of answers can be used to interpret the "importance" of those answers. However, the ordering of continuously and freely written answers and the ranking according to importance of the answers by the interviewee sometimes showed no correlation. (When the interviewee re-read his/her answers, he/she may give a new ranking of answers by importance which has no relation to the previous ordering by sequence.)

5) Dendrogram (Tree-shaped diagram computed from cluster analysis).

Consisting of output from the SPSS program, which calculated and separated data to group answers according to the similarity of those answers. The dendrogram can be used to interpret the relationships of the answers in the same group and at the same time the relationship between groups.

6) Interpretation of the answers in the same group.

First, the researcher created the names of the groups of answers by comparing the overall meaning of the answers in the same group with the two questionnaires which were employed as instruments in the quantitative parts of this research (34 items of face concerns (Oetzel et al., 2001) according to Face Negotiation Theory (FN) version 2 (Ting-Toomey & Kurogi, 1998) and conflict management styles according to Rahim Organizational Conflict Inventory-II (ROC-II) (Rahim, 1983). Second, after creating the names of groups of answers, the meaning of the overall answers in the same group has been interpreted, as well as information gained by interview.

7) Interpretation between groups of answers.

Interpretation between groups of answers can be used to find the connection or lack of connection between the overall answers and sometimes can illustrate the interviewee's ideas and thinking at the time of interview.

8) Interview.

The interview helps to verify any unclear answers and can be used as reference for the whole process of interpretation.

9) The numbers of +/-/0.

The numbers of positive (+), negative (-) and neutral (0) evaluations toward each of the answers, which illustrate what the interviewee's counterpart thought about the way the interviewee solved the conflict, can be used to predict the confidence level of the interviewee and to help to interpret how much individualistic (self-face concern) or collectivistic (other-face concern) the interviewee demonstrates.

10) Interviewee's body language (facial expression and gestures during interviewing).

From non-verbal communication we can predict not only the confidence level of people, but also their personality and how and what they think. The methods of non-verbal communication demonstrated during the interviews were: speaking with an air of regret, taking a deep breath, leaving a long pause before speaking, repeatedly speaking, punching one's own head.

The analysis of each participant according to the above processes will be given in detail in Chapter IV.

Chapter IV

Results of the Quantitative and Qualitative Analyses

The aim of this study has been to test the argument that "Face" is a fundamental cause of interpersonal conflict in Thai-Japanese MNCs in Thailand and identify the similarities and differences of conflict resolution styles between Thai and Japanese MNCs participants. Additionally, the relationship between "Face" and conflict management styles in Thai-Japanese MNCs in Thailand has also been examined.

This chapter presents the results of both quantitative and qualitative analyses.

4.1 Result of the Quantitative Analysis

4.1.1 Cronbach's Alpha for Reliability

The Cronbach's Alpha was used to assess the reliability of both theoretical frameworks used for this research: face concerns according to Face Negotiation Theory (FN) version 2 (Ting-Toomey & Kurogi, 1998) and conflict management styles according to Rahim Organizational Conflict Inventory-II (ROC-II) (Rahim, 1983). The reliability of this study and the reliability of similar instruments used in previous studies are shown and discussed in Chapter III.

4.1.2 Demographic Information

The researcher of the current study employed descriptive statistics, such as frequency, mean, percentage, and standard deviation, to evaluate demographic information, such as age, gender, position, and time spent in their organizations/Thailand.

The results of these statistics are shown in Chapter III.

4.1.3 Independent-samples t-tests for face concerns and conflict management styles between Thais and Japanese Participants

An independent-sample t-test was used as a statistical tool to find points of similarity and difference between Thai and Japanese in face concerns and conflict management styles in order to test Hypothesis 1 and 2 of this study.

Hypothesis 1: Face, in the context of the face-negotiation theory (Ting-Toomey, 1988a), is defined as a fundamental cause of interpersonal conflict in Thai-Japanese MNCs in Thailand.

Hypothesis 1 aims to test the argument that "Face" is a fundamental cause of interpersonal conflict in Thai-Japanese MNCs in Thailand and also to find the difference in face concerns between Thai and Japanese participants. To test this hypothesis, an independent-sample t-test was used as the statistical tool. Each face concern, self-face, other-face, and mutual-face, served as a set of dependent variables. The independent variable was a nominal measure of the participant nationality which consisting of two categories: Japanese and Thai.

The relevant means and standard deviations are shown in Table 4.1.

Table 4.1   Independent-sample t-tests for each face concern separated participant's nationality

Face concerns	Thais		Japanese	
	M[16]	SD	M	SD
Self-face **	3.72	0.44	3.09	0.52
Other-face **	3.86	0.59	3.54	0.48
Mutual-face **	4.50	0.51	3.93	0.56

There was a difference found between Thai and Japanese participants for all types of face concerns: self-face, other-face, and mutual-face. Thai participants rated themselves higher for all types of face concerns than Japanese participants. Thais

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[16] M=mean is the arithmetic average of a set of values, or distribution. For example, the mean of Thais who are concern about self-face was calculated by taking the sum of self-face concern rated by Thai participants and then dividing it by the numbers of Thai participants.

SD=Standard deviation is a widely used measure of variability or diversity used in statistics and probability theory. It shows how much variation or "dispersion" there is from the average (mean, or expected value). A low standard deviation indicates that the data points tend to be very close to the mean, whereas high standard deviation indicates that the data points are spread out over a large range of values.

were most concerned about mutual-face, second was other-face and the last was self-face. Face concerns for Japanese preferences found the same ordering as Thais.

Data from Table 4.1 suggests that face is a fundamental cause of interpersonal conflict in Thai-Japanese MNCs in Thailand; **hence, supporting hypothesis 1.**

Hypothesis 2: There are differences in preferences of conflict management styles between Japanese and Thai managers in Japanese MNCs in Thailand.

The aim of Hypothesis 2 is to identify the similarities and differences in conflict resolution between Thai and Japanese MNCs participants.

To test this hypothesis, an independent-sample t-test was used as the statistical tool. Each conflict management style, integrating, avoiding, dominating, obliging, and compromising, was used as the set of dependent variables. The independent variable was a nominal measure of the participant nationality which consisted of two categories: Japanese and Thai.

The relevant means and standard deviations are shown in Table 4.2.

Table 4.2   Independent-sample t-Tests for Preferences of Conflict Management Styles Separated by Thais and Japanese Participants

Conflict Styles	Thais		Japanese	
	M	SD	M	SD
Integrating**	4.20	0.40	3.87	0.40
Avoiding**	3.29	0.60	2.44	0.51
Dominating	2.74	0.66	2.64	0.60
Obliging**	3.39	0.54	2.47	0.50
Compromising**	4.16	0.50	3.48	0.53

According to Table 4.2, the findings show that there were significant differences in preferences of conflict management between Thais and Japanese. Thai participants reported using integrating ($T = 5.012$, $p \leq .05$), avoiding ($T = 9.417$, $p \leq .05$), obliging ($T = 10.95$, $p \leq .05$) and compromising ($T = 8.363$, $p \leq .05$) styles of

resolution more than the Japanese participants. There were no significant differences in preferences for dominating.

Data from Table 4.2 suggests that there are differences in preferences of conflict management styles between Japanese and Thai managers in Japanese MNCs in Thailand. However, not all of the conflict management styles found a difference, **thus hypothesis 2 was partially supported by the results.**

4.1.4 Pearson Correlations[17] between Face Concerns and Conflict Management Styles of Thai and Japanese Participants

Hypothesis 3: There are relationships between "Face" and conflict management styles in Thai-Japanese MNCs in Thailand.

Hypothesis 3 is designed to reveal the relationships between face concerns and conflict management styles between Japanese and Thai managers in Japanese MNCs in Thailand. A Pearson correlation was used as the statistical tool to test this hypothesis. All types of face concerns: self-face, other-face, and mutual-face and preferences for each conflict management style (ROCI-II) (integrating, avoiding, dominating, obliging, and compromising) were evaluated as separate dependent variables. Nationality served as the independent variable. A one-tailed test was also used for hypothesis 3, as this was directional.

The results of correlations between face concerns and conflict management styles of Thais participants are shown in Table 4.3.

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[17] Pearson correlation measures the correlation or strength of linear dependence between two variables X and Y, with returns values between +1 and −1 inclusive.
- 1 implies that Y increases as X increases.
- 0 implies that there is no linear correlation between the variables.
- −1 implies that Y decreases as X increases.

Table 4.3   Pearson Correlations between Face Concerns and Conflict Management Styles of Thai participants

Face Concerns	Conflict Management Styles				
	Integrating	Avoiding	Dominating	Obliging	Compromising
Self	0.368** p=0.001	0.443** p=0.000	0.275** p=0.013	0.452** p=0.000	0.267** p=0.015
Other	0.465** p=0.000	0.451** p=0.000	0.168 p=0.131	0.561** p=0.000	0.496** p=0.000
Mutual	0.545** p=0.000	0.414** p=0.000	-0.001 p=0.996	0.461** p=0.000	0.512** p=0.000

Note. *p < .10 (2-tailed), **p < .05 (2-tailed) Note.* [18]

The results of Table 4.3 show that the more self-face and other-face concerned the Thai participants were, the more they reported using obliging (r = 0.452, p ≤ .05) (r=0.561, p ≤ .05) for managing conflicts in their workplace. Additionally, the more mutual-faced concerned Thai participants were, the more they reported using integrating (r = 0.545, p ≤ .05).

According to Table 4.3, the results found that self-face and other-face concerned Thai participants prefer an obliging style in conflict management, which was partially consistent with the findings of Oetzel et al. in 2003, which found that other-face concerned participants prefer avoiding, obliging and compromising in conflict resolution. However, the result that self-face concerned Thai participants prefer obliging in conflict resolution can also be further explained by two findings. First, the findings of Charoenngam and Jablin in 1999 which showed that Thais

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[18]p=statistically significant threshold value in practice, the threshold value (called p) is almost always set to 0.05 (an arbitrary value that has been widely adopted). A result is said to be statistically significant when the result would occur less than 5% of the time if the populations were really identical.

perceived to be communicatively competent are those who know how to avoid conflict, know how to address people appropriately, know how to control their emotions, know how to show respect, are modest/polite, and are tactful. Second, the findings of Olson and Singsuwan (1997) found that Thais value interpersonal relationships, flexibility, and adjustment orientations. Therefore, to avoid conflict, control their emotions and to show respect for others in order to keep interpersonal relationships self-face concerned, Thai participants tend to use obliging styles in their conflict management.

The results of correlations between face concerns and conflict management styles of Japanese participants are shown in Table 4.4.

Table 4.4   Pearson Correlations between Face Concerns and Conflict Management Styles of Japanese participants

Face Concerns	Conflict Management Styles				
	Integrating	Avoiding	Dominating	Obliging	Compromising
Self	-0.132 p=0.268	0.374** p=0.001	0.511** p=0.000	0.248** p=0.036	0.098 p=0.413
Other	0.452** p=0.000	0.337** p=0.004	0.033 p=0.178	0.293** p=0.013	0.385** p=0.001
Mutual	0.375** p=0.001	0.288** p=0.014	-0.039 p=0.745	0.100 p=0.401	0.374** p=0.001

Note. *p < .10 (2-tailed), **p < .05 (2-tailed)

From Table 4.4, the results show that the more self-face concerned the Japanese participants were, the more they reported using a dominating style (r = 0.511, p ≤ .05) for managing conflicts in their workplace.

Additionally, the more other-face concerned and the more mutual-face concerned Japanese participants were, the more they reported using integrating (r = 0.452, p ≤ .05) (r = 0.375, p ≤ .05).

According to Table 4.4, the results show that self-face concerned Japanese participants prefer dominating in conflict management style, which is consistent with the previous findings of Oetzel & Ting-Toomey in 2003, suggesting that self-face concern related positively with dominating conflict styles. Further findings of Brew and Cairns in 2004 showed that both the self-face and other-face of Australian participants were related to assertive and diplomatic conflict styles (close to dominating). However, most of the results of previous research which illustrates that self-face related positively with dominating resolution styles surveyed a group of participants made up of participants from individualistic and independent cultures, for example: America, Australia, Germany, etc. **Consequently, it can be summarized that the results of Table 4.3 and 4.4 support hypothesis 3.**

4.2. Results of the Qualitative Analysis

Qualitative analysis was employed with the aim of confirming the results of the quantitative analysis, or to verify the results of the reliability tests (Conbach's Alpha) for both face concerns and conflict styles as mentioned in Chapter III. Individual interviews have also been carried out to find more detailed information to support the hypotheses of this study.

4.2.1 Reliability for PAC

The PAC (Personal Attitude Construct) method is used to analyse the qualitative data. The reliability of PAC has been previously elaborated in Chapter III.

4.2.2 Result of PAC Analysis

The selection method and criteria were explained in Chapter III. Six participants: three Japanese and three Thai, were selected according to these selection methods and criteria. Japanese 1 and Thai 1 participants believe that "self-face" is a fundamental cause of interpersonal conflict, Japanese 2 and Thai 2 believe in "other-face" and Japanese 3 and Thai 3 believe in "mutual-face" as a cause of conflict.

A ranking of face concerns by these six participants is shown in Table 4.5.

Table 4.5   Ranking of face concerns by 6 selected participants

Participants	Face		
	1st Preference	2nd Preference	3rd Preference
Japanese 1	Self	Other	Mutual
Japanese 2	Mutual*[19]	Other	Self
Japanese 3	Mutual	Other	Self
Thai 1	Self	Mutual	Other
Thai 2	Other	Mutual	Self
Thai 3	Mutual	Self	Other

Before explaining the results of the PAC analysis for each participant, the researcher will briefly summarize the PAC procedure and individual interviews. First, the interviewee was asked to write freely 10 answers or more about the stimulation question: "Try to think of an incident when you faced difficulties with your colleagues, subordinates, and boss and the cause of such difficulties (conflict). Did they happen because of the interaction of interdependent people who perceived an opposition in goals, an opposition in points of view, and values. How did you solve that problem?" After reading the question, the interviewee wrote down their answers on a card one by one. After receiving each answer, the interviewer wrote down the order on the back of the card. After the interviewee finished writing the answers, all of the cards were shown to interviewee and at the same time the interviewee was asked to rank the number of each card according to the importance of the answer. Next, the participant was asked to evaluate his/her answers as to whether they were positive (+) or negative (-) or neutral (0) in terms of how their counterpart thought about the way they solved the problem. Next, the interviewee was asked to evaluate

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[19] Because of the limitation (non acceptance) of Japanese participants who believe that "other-face" is a fundamental cause of interpersonal conflict to be an interviewee, the researcher adapted the criteria to select the next participant who rated a higher score in "other-face" and at the same time rate lower in "self-face"; thus, Japanese 2 was selected base on the adapted criterion.

the similarity between each pair of answers (using a sampling method) by the following Likert scale of evaluation: Very close (point 7), Pretty close (point 6), Rather close (point 5), It is hard to say which (point 4), Rather far (point 3), Pretty far (point 2), Very far (point 1). At this point, a temporary grouping process was carried out by categorizing the marking of +/-/0 and reconfirming the meaning and the marking of each card, including the relationship toward the same group of answers, in order to find similarities and differences in the same group and between-groups. At last, a hierarchical cluster analysis based on the Ward method to the similarity distance matrix by SPSS ver. 16.0 was applied. As a result of cluster analysis, a dendogram was obtained. Finally, the interview was recorded upon the interviewee's acceptance. After receiving all information, the following analysis procedures were executed: 1) Interpret one-third (first coming) of the ranking numbers (Adapted from Naito, 2009 p. 30); 2) Analyse the tone of writing; 3) Interpret the numbers of answers and the similarity between each pair of answers (by using a sampling method); 4) Compare ranking numbers (ranked by interviewee) with the first ordering numbers; 5) Draw dendrogram; 6) Interpret the answers in the same group; 7) Interpret the answer between groups; 8) Interview; 9) Interpret the numbers of +/-/0; and 10) Analyse interviewee's body language.

1) Results of Japanese 1[20]

Brief profile of Japanese participant 1: This participant has 24 years of experience working at the parent company in Japan. His current position is President of an affiliate company (MNC) in Thailand; he arrived as an expatriate (long-stay) in Thailand six months ago. The participant has frequently come to Thailand for short business visits before becoming a long term expatriate. Japanese participant 1 rated the highest self-face concern in the questionnaire.

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[20] The analysis was executed according to the 10 procedures mentioned in Chapter IV, item 4.2.5. The letters J and T stand for Japanese and Thai and the numbers after the letters, for example, J1, J2, T2, T3, mean the ordering number of interviewee (see Table 3.2, Chapter III). The number after (-) the mark means the ordering number of the procedure. For example, J3-5 means no. 5 of the analysis procedure for the third Japanese interviewee.

J1-1 Analysis by selecting one-third of the overall answers

After selecting 1/3 of the whole 10 answers ranked according to their importance, the first top three ranking are:

1) Accept what I think is correct, but if it sounds like nonsense, say directly (0);

2) In case I find my own mistakes, I will reconsider from the top of the process to the bottom and forecast the result before issuing a new direction (0); and

3) Accepts other's idea if it seems to be a different angle or point of view (+).

This obviously shows that using the word 'I' frequently (for example; accept what I think is correct, in case I find my own mistakes, I will…) can be interpreted as showing that Japanese participant 1 sometimes uses their own power to decide the solution. This interpretation is quite similar to the question of "I sometimes use my power to win in a competitive situation" used in the questionnaire of Rahim Organization Conflict Inventory (ROCI-II) (Rahim, 1983) to describe the participants who prefer using dominating style in conflict resolution.

J1-2 Interpret the tone of writing

The use of words in the answers below can be interpreted as displaying the confidence of Japanese 1.

Find the room to convince the others to accept my idea.

Insist on my idea.

J1-3 Analyze the similarity between each pair of answers (by using a sampling method)

Selection of each pair of answers from 10 answers by a sampling method. The result is shown in Table 4.6 J1-3-1.

Table 4.6   J1-3-1 Similarity and Difference between each Pair of Answers.

Answer	Answer	Similarity or Difference
J1-1 Accept what I think is correct, but if it sounds like nonsense, say directly (0)	J1-10 Say 'yes' to acknowledge their answer (+)	Pretty Close (6)
J1-6 Find the room to convince the others to accept my idea (-)	J1-9 Explain the best method or solution as I think (0)	Rather Close (5)
J1-2 In case I find my own mistakes, I will reconsider from the top of the process to the bottom and forecast the result before issuing a new direction (0)	J1-8 Insist on my idea (-)	Rather Close (5)
J1-3 Accept other's idea if it seems to be a different angle or point of view (+)	J1-5 Listen to their idea once more (+)	Rather Close (5)
J1-4 Reconsider our (company's) direction or the appropriate attitude (+)	J1-7 Correctly accept if their idea sounds sensible (+)	Rather Far (3)

According to Table 4.6 J1-3-1, we can see that a pair of answers which have the same +/-/0 (or even similar, for example, +/0 or -/0) would be rated with high similarity, except for the pair of J1-4 and J1-7 in which both answers were (+), but was rated as 'Rather Far (3)' in terms of similarity. The record of Japanese 1's interviewing can be used to support this difference. Japanese 1 said:

"to reconsider our direction or the appropriate attitude is a must and this method is always accepted by the team member. Hence, this answer should be positive (+) towards the listener. However, correctly accepting if his/her idea sounds sensible can make the speaker happy (+), but if that sensible idea did not match with company's direction, in that case, the acceptance only means that I correctly understand what he/she says but I did not truly accept or take the ideas into consideration."

Finally, Japanese 1 rated 'Rather Far (3)' to this pair of answers. We can interpret the stance of Japanese 1 from the interview that Japanese 1 has a high level of individualism or self-esteem since he is in a high position (President). Therefore,

making clear and sharp decisions should be one of his roles; at the same time, respecting the ideas of others and listening to what the others say were also to be found in his interview.

J1-4 Compare the ranking of the answers by interviewee with the first ordering of answers

A comparison is shown in Table 4.7 J1-4 below.

Table 4.7   J1-4 A comparison between ranking of the answers and the first ordering of answers

Ranking of the answers	5	7	10	8	4	9	6	3	2	1
First ordering of the answers	1	2	3	4	5	6	7	8	9	10

After comparing the ranking of the answers and the first ordering number, one point is that the number has changed backward and forward. It seems that Japanese 1 paid more attention to "other-face" after reconsidering the ranking of the answers, which we can explain by the use of words meaning 'other' frequently found in the top-three of ranking of the answers. For example;

Listen to their idea once more (+) (no. 5).

Correctly accept if their idea sounds sensible (+) (no. 7).

Say "yes" to acknowledge their answer (+) (no. 10).

Whereas, in contrast, by the use of words in the first ordering of the answers (1, 2), it can be interpreted that Japanese 1 put more concern for "self-face". For example,

Accept what I think is correct, but if it sounds like nonsense, say directly (0) (no. 1).

In case I find my own mistakes, I will reconsider from the top of the process to... direction (0) (no. 2).

J1-5 Dendrogram

```
                              C A S E    0     5    10    15    20    25
                              Num  +--------+---------+-------+--------+--------+
  Say "yes" to acknowledge their answer (+)   10
  Insist on my idea (-)              CL1       8
  Accept what I think is correct, but if it sounds   1
     like nonsense, say directly (0)       CL2
  Listen to their idea once more (+)          5
  Accept other's idea if it seems to be a     3

     different angle or point of view ( + )
  Find the room to convince the others to accept

     my idea (-)                     CL3      6
  In case I find my own mistakes, I will reconsider  2

     from the top of the process to the bottom

     and forecast the result before issuing a new

     direction ( 0)
  Correctly accept if their idea sounds sensible (+)  7
  Reconsider our direction or the appropriate attitude (+)  4
```

Figure 4.1   J1-5 Dendrogram of Japanese 1 who believe that "self-face" is a fundamental cause of interpersonal conflict

*The Number (Num) means rank of importance of each answer

* (   ) after the answer means the evaluation of each answers whether they are positive, negative, or neutral

J1-6 Interpret the answers in the same cluster (CL)

Clusters of answers were created by comparing the overall meaning of the answers in the same group with the two questionnaires employed as instrumentations in the quantitative parts of this research: 34 items of face concerns (Oetzel et al., 2001) according to Face Negotiation Theory (FN) version 2 (Ting-Toomey & Kurogi, 1998) and 28 items of conflict management styles according to Rahim Organizational Conflict Inventory-II (ROC-II) (Rahim, 1983).

From Figure 4.1 J1-5, Japanese 1 answers have been divided into three clusters.

Cluster 1: "I sometimes use my power to win a competitive situation."

Cluster 1 includes 3 answers[21]:

(1-9) "Explain the best method or solution as I thought." Here it is possible to interpret that Japanese 1 strongly shows confidence in his way of thinking. He believes in himself and tries to dominate others with his ideas.

(1-10) "Say 'yes' to acknowledge their answer." Here it is possible to interpret that he shows respect for his counterparts while saying "yes" or showing non-verbal cues to acknowledge that he is listening and to make them feel good (+). However, his acknowledgement shows no means of acceptance of another's idea.

(1-8) "Re-explain my idea." Here it is possible to visualize that Japanese 1 tries to satisfy his goal by convincing other to accept his ideas. He seems to not pay much attention to other's who are reluctant (-) with his repetition of talking since he attempts to satisfy his objectives.

Cluster 2: "I am a direct person and am concerned with protecting my self-image."

Cluster 2 includes only 2 answers as below:

(2-1) "Accept what I think is correct, but if it sounds like nonsense, say directly." Here it is possible to interpret that Japanese 1 prefers direct speaking. Although he thinks that "say directly" sometimes has a negative result since the listeners may lose face (-), sometimes the listener may feel good because of his direct words. (+)

(2-5) "Listen to their idea once more." Here it is possible to visualize that Japanese 1 tries to encourage his team members to speak for a better understanding of their real objective.

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[21] The number of answers in each cluster is written in ( ); for example, (1-9), means that this answer was divided into the first cluster and the ranking number for this answer was 9.

Cluster 3: "I attempt to satisfy my own concerns and try to examine a problem carefully with others to find a solution acceptable to both of us."

Cluster 3 includes 5 answers as below:

(3-3, 3-7) "Accept other's idea if it seems to be a different angle or point of view," and "Correctly accept if their idea sounds sensible," illustrates that Japanese 1 does not ignore others' ideas; moreover, he always gives them a chance to explain and if it sounds sensible, he will accept.

(3-6)   "Find the room to convince the others to accept my idea." To achieve a goal or objective, Japanese 1 will convince the others to accept his plan/idea, even though his listeners are dissatisfied. (-)

(3-2)   "In case I find my own mistakes, I will reconsider from the top of the process to the bottom and forecast the result before issuing a new direction." It is quite obvious that to satisfy Japanese 1's concerns, he will not allow even his own mistakes; if   mistakes occur, he will promptly reconsider all of the processes to find the causes of problems and at the same time forecast the risks that might happen before issuing a new direction or plan.

(3-4)   "Reconsider our direction or the appropriate attitude." Again, this is to strengthen his attempts to satisfy his goal.

J1-7 Interpret the answers between clusters

(Cluster 1 and Cluster 2)

First, the naming of clusters: "I sometimes use my power to win a competitive situation" and "I am a direct person and am concerned with protecting my self-image" can be used to visualize what kind a person Japanese 1 is. Since Japanese 1 has a high position in the company, it is unavoidable to expect that Japanese 1 should have high confidence in his management; for example, strong decision-making, high levels of concern, high levels of concern for protecting his own image, etc. Moreover, respect for others' ideas is also a concern of Japanese 1.

(Cluster 2 and Cluster 3)

It can be interpreted from this relationship that Japanese 1 is a direct person, however, one who tries to accept others' ideas, although, if those ideas do not correlate with the company's direction, he will insist on his own idea. Insisting on his own idea that is considered to be the company's direction seems to be the most important thing for Japanese 1.

(Cluster 3 and Cluster 1)

The relationship between these two clusters can be used by Japanese 1 to strengthen his high level of concern about "self-face".

J1-8 Interview

The name of Cluster 1 "I sometimes use my power to win a competitive situation", can be correlated to a dominating conflict style according to Rahim Organizational Conflict Inventory-II (ROC-II) (Rahim, 1983). People who prefer dominating in conflict management sometimes use their influence, authority, knowledge and experience to reach a decision in their favor. The results of Japanese 1 do not support popular theories about Japanese culture which can be categorized as collectivist. The Oetzel & Ting-Toomey (2003) study mentioned the difference between individualism and collectivism in that:

"Individualism is a social pattern that consists of loosely linked individuals who view themselves as independent of collectives and who give priority to their personal goals over the goals of others. Whereas collectivism is a social pattern consisting of closely linked individuals who see themselves as part of one or more collective (family, coworkers, tribe, nation) and are willing to give priority to the goals of these collectives over their own personal goals" (Triandis, 1995, p. 602).

However, if we consider the high position of Japanese 1 and the long-term of service (24 years) in the organization, it is quite clear that Japanese 1's ultimate goal should be nearly equal to the company's goal, since Japanese 1 was sent from the parent company in Japan to work in Thailand. Therefore, as a representative of the company, to achieve the target (goal) is the most important preference. In the individual interview, Japanese 1 gave information more clearly, stating:

"The company's goal might be set in various terms, such as money, time, performance of the company, etc. For example, when you go to work outside the company but in the country, the issue is the way to go to your destination. You may go by plane, by train, or by driving a car. Each way incurs different travelling expense and different times to reach the destination. To go by plane may use less time, but be more expense, whereas going by train or car uses more time with less expense. If we calculate in detail this issue, we may know that travelling by plane takes one hour, but after you arrive at the airport you must take 2 more hours by train and 2 more hours by bus to reach your destination. The overall time spent for this way is 5 hours in total. In the other way, if you drive, you will reach the destination within 8 hours. These two ways of travelling spend 3 hours differently. However, the important things which the company might take into consideration are the expense and the time spent travelling to the destination compared with the objective of the work and the policy of the company. If cutting expense is the company's policy, driving to the destination may be the best choice for the issue."

One more example from the interview to support that Japanese 1 tries to fulfil his goal is that:

"When I (Japanese 1) select choice A, but the others think that B is better and should be executed, I will try to convince them by showing the strong points of A. But if they don't understand what I try to tell them, and insist on their idea, I have to force them to go with A since A is my goal."

From the above interview, it shows that Japanese 1, as a representative of the parent company, thinks that his idea is equal to the company's idea and believes that everyone must have a common goal. No one can refuse to do what the company wants since everyone is in the same group. This idea can be attributed to the vertical society of the Japanese.[22]

However, it is possible to conclude that Japanese 1 often attempts to satisfy his concerns, the action of which is correlated with the definitions of dominating, i.e.,

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[22] More details in Chapter V.

members use his/her power or position to achieve his/her own goals by competing, ignoring the other member's goals. It also can be explained according to Thomas (1976) model, as shown in Figure 4.2 J1-8 below, that the more dominating styles the person prefers, the higher assertiveness they will show.
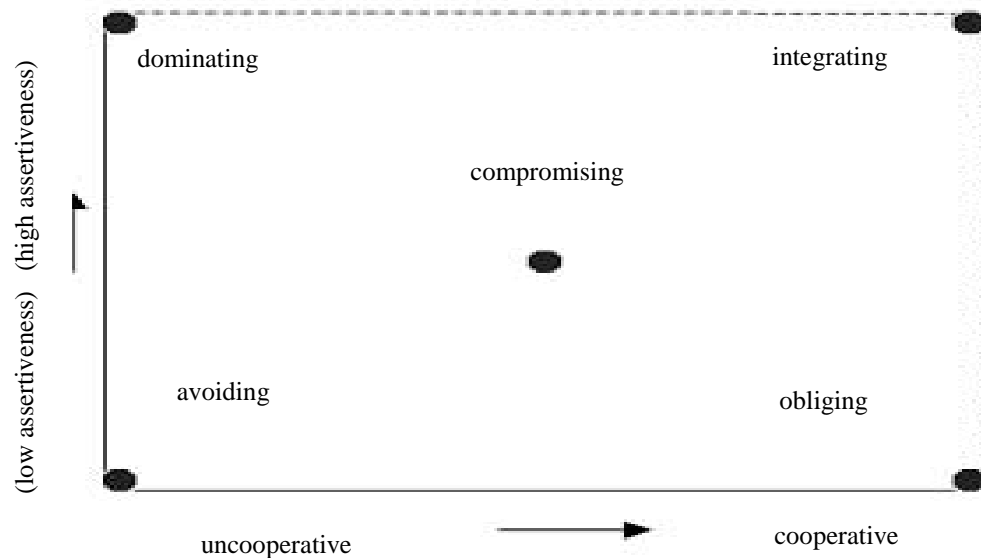
Figure 4.2   J1-8 The Thomas model of conflict-handling styles adapted from Thomas (1976))

Thomas (1976) employed five different conflict handling styles based on two dimensions: assertiveness and cooperativeness. Assertiveness measures the extent to which an individual attempts to satisfy his or her own concerns, and cooperativeness assesses the extent to which an individual attempts to satisfy another person's concerns. Hence, it can be summarized that dominating people attempt more to satisfy their own concerns and at the same time lower attempts to satisfy another's concerns.

The naming of Cluster 2: "I am a direct person and am concerned with protecting my self-image", can illustrate that Japanese 1 prefers direct talking, tries to listen to others and accept others' ideas, but, at the same time, wants others to understand and accept what he thinks since he believes that if both of us talk directly with each other, both internal conflict (psychology) and external conflict

(conversation) might be prevented. The following example from the interview can be used to support this:

> "During going out with my colleague, I said that today I want to have green curry rice at lunch time, then my colleague took me back to the office and had green curry rice with me at the office's cafeteria. Actually I meant that I want to have a very special green curry at the tasty restaurant outside. This should be one example of misunderstanding from the conversation (external conflict) that can raise dissatisfaction (internal conflict)."

Name of cluster 3: "I attempt to satisfy my own concerns and try to examine a problem carefully with others to find a solution acceptable to both of us."One example from the interview which can illustrate that Japanese 1 tries to find the room to convince the others to accept his idea is that:

> "When I do price negotiation with customer, the customer may ask me to reduce my selling price by 100 yen/piece to achieve his/her (customer's company's) target. I say to the customer that I understand the situation very well, but if I allow the price reduction at 100 yen/piece, it means that we sell at a loss. However, negotiation must be carried out to find a solution acceptable to both of us. In this case, one side may need to adjust or change his/her target to achieve a win-win solution. If both sides refuse to adjust or change, there will be no longer any discussion and the acceptable solution will not occur."

Another example of the internal negotiation that can portray how Japanese attempts to satisfy his own concerns is that:

> "In an emergency call for a meeting, there is conflict between different departments. At the meeting, I, as the head of the meeting, have to convince both sides to accept each other. In this case, one side or both sides may feel dissatisfied or dislike the solution, however I must repeat and tell them what the company's policy and objective is to make them accept the solution. Even I know that the repetition of the company policy sometimes annoys the listeners (especially Japanese) since they feel that they are being treated like a child who is being scolded by their mother saying "I've told you many times,

why you don't understand?" Hence, the listeners (Japanese) may become embarrassed and angry if the repetition of company's policy is necessary. But I have no choice since I must repeat what I want or what the company wants to all of the members to allow them to follow."

J1-9 Evaluate the numbers of +/-/0

Out of 10 answers, 5 are positive (+), 2 are negative (-) and 3 are neutral (0). It can be interpreted that Japanese 1 thinks that only half of his answers satisfy the others, whereas the other half may not satisfy the listeners. Japanese 1 said in the interview that, "It can't be helped if listeners are not satisfied with what I am trying to explain, since what I say means what the company wants and there is no room to avoid doing that. Sometimes only half of listeners accept, but it's OK for me."

J1-10 Interpret interviewee's body language; especially facial expression and gestures, during the interview

During the interview, Japanese 1 paid attention to what he was asked and also when he wrote down on each card. Japanese 1 spoke clearly and loudly, sounded like a politician showing no feeling of being awkward at being asked. Japanese 1 answered the questions in a judicious manner with what is generally seen as the expected attitude of the top management in the company.

Summary of Japanese 1 from PAC analysis

According to the analysis based on the 10 processes of the PAC procedure, it can be inferred that Japanese 1 is high in assertiveness and has a belief that his idea has to correlate with the company's policy. Japanese organizational culture is one of considerable effects, starting with the recruiting process (in this stage the college the prospective employee has graduated from is one of the most important things to be considered) next the training process, which normally takes around 6-12 months, at this stage real practice in the manufacturing process will be executed, which is called in Japanese, '*genba genbutsu*'. Japanese people have a strong belief that they will be qualified both in management and technical skills after participating in a company's provided training. Thus, only a few college graduates in Japan go on to further their

study in university instead of becoming a salaryman.[23] The data from the Japanese news website link; (http://news.searchina.ne.jp/disp.cgi?y= 2011&d=0120&f=national_0120_038.shtml) shows that during five years (2006-2010), the rate of Japanese college graduates who enrolled in prestigious MBA courses in the USA declined by 36% and most of the reasons given by Japanese interviewees were "it is not necessary to study more". Moreover, the promotion system in Japanese organizations is carried out based on service years with the company and the age of employees, which is called '*nenko joretsu*' in Japanese. *Genba genbutsu* training and the *nenko joretsu* promotion system in Japanese corporation culture, can be used to support why Japanese 1, who has 24 service years with the company, has a high assertiveness and a strong loyalty toward his organization in order to complete the company's goal and objective. The vertical society of the Japanese, one of whose considerable effects is to have a strong loyalty towards the organization, will be elaborated more in Chapter V.

It can be concluded that the results from PAC analysis of Japanese 1 correlate with the results of the statistical analysis, which shows that Japanese 1 rated highest in 'self-face' concern (Table 3.2). Regarding conflict management style, the findings show that the more self-face concerned the Japanese participants were, the more they reported using dominating for managing conflicts in their workplace (Table 4.4).

2) Results of Japanese 2

Brief profile of Japanese 2: joined the current company five years ago and worked at a previous company for three years. His current position is Sales & Coordinator[25]

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[23] **Salaryman** (サラリーマン *Sararīman*, salaried man) refers to someone whose income is salary based, particularly those working for corporations. This form of compensation is frequent use by Japanese corporations and has gradually led to its acceptance in English-speaking countries as a noun for a Japanese white-collar businessman.

[25] The position of Japanese 2 is the current position at the parent company in Japan; therefore, the name of position may be lower than the level of Assistant Manager in general. In this research, the participant's position is limited to assistant manager or higher position; however, Japanese 2, as an expat, has to deal with the Thai assistant manager level and up and has more chance to deal with interpersonal conflicts in organization.

based in Singapore for 1.5 years before moving to Thailand. He has now been staying in Thailand for almost one year. Japanese 2 rated highest in mutual-face, other-face and self-face. Because of the limitation (non-acceptance) of Japanese participants who believe that "other-face" is a fundamental cause of interpersonal conflict to be an interviewee, the researcher has had to adapt the criteria to select the next participant who rated higher scores in "other-face" and at the same time rated lower in "self-face". The adapted criteria referred to the result of previous research which posited that 'in an individualist culture, people show more concern of "self-face", whereas in a collectivist culture, people tend to show more concern for "other-face" (Oetzel, 2003). Thus, Japanese 2 has been selected for "other-face" individual interview.

J2-1 Analysis by selecting one-third of the overall answers

After selecting 1/3 of the whole nine answers which were ranked according to their importance, the first top three ranking are:

1) Calm down and reconsider (+).

2) Think again what should be said (+).

3) Rethink what the other wants to say (+).

It can be interpreted from the use of the words 'reconsider, think again and rethink', which are used in each of the top three ranking answers, that Japanese 2 intently pays attention to others. Not only reconsidering what to say and how to speak, but trying to guess what others need to say to achieve the goal of the conversation. This interpretation is quite similar to the statements "I tried to be sensitive to the other person's self-worth" and "Maintaining peace in our interaction was important to me", which were used in the questionnaire of Face Negotiation Theory (FN) version 2 (Ting-Toomey & Kurogi, 1998) to describe the participants who are concerned with other-face and mutual-face. Subsequently, this parallels the statement "I try to carefully examine a problem with others to find a solution acceptable to both of us" which is used in the questionnaire of Rahim Organization Conflict Inventory (ROCI-II) (Rahim, 1983) to describe the participants who prefer integrating in conflict resolution.

J2-2 Interpret the tone of writing

The frequent use of the word 'other' in the answers below can be interpreted as showing that Japanese 2 pays high levels of concern to other-face and prefers using both compromising and obliging styles in conflict resolution.

Find the level of compromise that both can accept, if the difference is not that serious, <u>act according to what others want to do.</u>

Guess what is the main point of the <u>other's statement.</u>

Ask to confirm the <u>other's objective.</u>

Conflict resolution preferences of Japanese 2 can be paralleled with the statement "I use 'give and take' so that a compromise can be made" which is used to describe participants who prefer compromising styles of resolution and "I often go along with suggestions of others" which is used to describe participants who prefer obliging styles in conflict resolution.

J2-3 Analyze the similarity between each pair of answers (by sampling method)

After selecting each pair of answers from nine answers of Japanese 2 by a sampling method, the result is shown in Table 4.8 J2-3-1.

Table 4.8   J2-3-1 Similarity and Difference between each Pair of Answers

Answer	Answer	Similarity or Difference
J2-1 Calm down and reconsider (+)	J2-8 Find the chance to talk again (+)	Very Far (1)
J2-5 Think what to do and how to do to keep a conversation (+)	J2-7 Guess what is the main point of the other's statement (+)	Very Far (1)
J2-4 Ask to confirm the other's objective (+)	J2-9 Find the level of compromise that both can accept, if the difference is not that serious, act according to what others want to do (0)	Rather Close (5)
J2-3 Rethink what the others want to say (+)	J2-6 Think of the main point of one's own statement (+)	Rather Close (5)
J2-2 Think again what should be said (+)	J2-8 Find the chance to talk together again (+)	Very Far (1)

According to Table 4.8 J2-3-1, we found that Japanese 2 rated the similarity or difference of a pair of answers based on one's own actions, the other's actions, and mutual actions. For example, for the pair of "Find the chance to talk together again" (J2-8) which illustrates mutual action and "Think again what should be spoken" (J2-2) which illustrates one's own action, Japanese 2 rated very far (1) for this pair of answers. Whereas, for "Ask to confirm the other's objective" (J2-4), which shows one's own action toward the prevention of misunderstanding of the other's idea, and "Find the level of compromise that both can accept, if the difference is not that serious, act according to what the other wants to do" (J2-9), which shows one's own actions toward the achievement of mutual acceptance, Japanese 2 rated rather close (5) for this pair of answers. Instead of paying attention to +/-/0 when comparing each pair of answers, it is quite obvious that Japanese 2 paid more attention to the actions between 'self' and 'other', for example, J2-2 and J2-8, J2-5 and J2-7, and J2-1 and J2-8. The data from the individual interview can be used to support this summary since Japanese 2 said that "my interpretation of conflict is that I do not wish to get angry or argue with others". Hence, it can be inferred that Japanese 2 prefers compromising and sometimes obliging styles in managing conflict.

J2-4 Compare the ranking of the answers by the interviewee with the first ordering of answers

A comparison table is shown in Table 4.9 J2-4 below.

Table 4.9   J2-4 A comparison between ranking of the answers and the first ordering of answers

Ranking of the answers	1	2	3	4	5	6	7	8	9
First ordering of the answers	1	2	3	4	5	6	7	8	9

According to Table 4.9 J2-4, it can be stated that Japanese 2 was already concerned with the importance (ranking) of his answers at the first ordering of the answers. The advance preparation, reconsidering of what was to be asked and what should be said might be the first priority in mutual interaction for Japanese 2.

J2-5 Dendrogram

```
                                              CASE 0    5   10   15   20   25
                                              Num  +-----+-----+-----+-----+-----+
Find the chance to talk together again (+)       8  ─┬┐
Find the level of compromise that both can accept, if the   9  ─┘ ├──────────────┐
   difference is not that serious, act according to what
      others want to do (0)                 [CL1]                              │
Think of the main point of one's own statements (+)     6  ─┬─┘                │
Guess what the is main point of the other's statement (+)   7  ─┘              │
Ask to confirm the other's objective (+)     4  ─┬──┐                          │
                                [CL2]                                          │
Think what to do and how to do to keep on a conversation (+)  5  ─┘   ├────────┘
Think again what should be said (+)          2  ─┬─┐  │
Rethink what the others want to say (+)      [CL3]   3  ─┘ ├─┘
Calm down and reconsider (+)                 1  ───┘
```

Figure 4.3   J2-5 Dendrogram of Japanese 2 who believe that "other-face" is a fundamental cause of interpersonal conflict

The Number (Num) means rank of importance of each answer

(   ) after the answer means the evaluation of each answers whether they are positive, negative, or neutral

J2-6 Interpret the answers in the same cluster (CL)

A name of each cluster of answers was created by comparing the overall meaning of the answers in the same group with the two questionnaires which have been employed as instrumentations in the quantitative parts of this research: 34 items of face concerns (Oetzel et al., 2001) according to Face Negotiation Theory (FN) version 2 (Ting-Toomey & Kurogi, 1998) and 28 items of conflict management styles according to Rahim Organizational Conflict Inventory-II (ROC-II) (Rahim, 1983).

According to Figure 4.3 J2-5, Japanese 2 answers have been divided into three clusters.

Cluster 1: "I prefer using both obliging and integrating in conflict resolution."

Cluster 1 includes the four answers given below:

(1-8)   "Find the chance to talk again." Here it is possible to interpret that Japanese 2 does not allow the conflict to end with fighting. Thus, he tries to talk with others to clear up the problem together.

(1-9)   "Find the level of compromise that both can accept, if the difference is not that serious, do what others want to do." Here it is possible to interpret that Japanese 2 generally tries to satisfy the needs of others if that case is not so serious to his thinking. It can be said that Japanese 2 prefers the obliging style in conflict resolution.

(1-6)   "Think of the main point of one's own statements." Here it is possible to imagine that Japanese 2 tries to exchange accurate information with others to solve a problem together. This correlates with statements to describe the integrating style of conflict resolution.

(1-7)   "Guess what is the main point of the other's statement." Here it is possible to surmise that Japanese 2 tries to work with others to develop a proper understanding of a problem. This also relates well with statements describing an integrating style of conflict resolution.

Cluster 2: "I was concerned with maintaining the poise of the other person."

Cluster 2 includes only two answers as below:

(2-4)   "Ask to confirm the other's objective."   Trying to understand the other person's concerns is important for Japanese 2.

(2-5)   "Think what to do and how to do to keep on with the conversation." Maintaining the stance of the other person and keeping on with the conversation are important for Japanese 2.

Cluster 3: "I am always concern with the other and prefer integrating in conflict management"

Cluster 3 includes three answers as below:

(3-2)   "Think again what should be said." To find clearer and more accurate ways of speaking for listeners to gain better understanding seems to be Japanese 2's main concern.

(3-3)   "Rethink what the other wants to say." To think of what the other wants to say and to reconsider what is being said is considered as one rule of good communication.

(3-1)   "Calm down and reconsider." To work with others to develop a proper understanding of a problem is obviously one of the main concerns of Japanese 2, also to calm down his own mind to keep on going the conversation with the other.

J2-7 Interpret the answers between clusters

(Cluster 1 and Cluster 2)

First, the name of both clusters: "I prefer using both obliging and integrating in conflict resolution" and "I was concerned with maintaining the poise of the other person" can be used to reconfirm the high levels of concern for "other" which Japanese 2 has. The relationship of these two clusters also supports the notion that Japanese 2 is well-organised in their expectations about what should be said and what would be asked in order to maintain a good relationship with others during the negotiation/interaction process.

(Cluster 2 and Cluster 3)

The relationship between "I was concerned with maintaining the poise of the other" and "I am always concerned about the other and prefer integrating in conflict management" can be used to support how much 'concerns for other' Japanese 2 considers. Subsequently, it can be imagined that Japanese 2 prefers an integrating style in conflict resolution.

(Cluster 3 and Cluster 1)

The relationship between these two clusters can be used to strengthen Japanese 2's position as someone who shows high levels of concern in "other-face" and the preference of integrating, obliging in managing conflict.

J2-8 Interview

Name of cluster 1: "I prefer using both obliging and integrating in conflict resolution." Japanese 2 described the meaning of the words 'adjust' and 'oblige' in his interview as follows:

"It depends, I would be obliged normally in an emergency case or unexpected event; for example, when customers ask for unexpected or nearly impossible requirements such as needing products urgently. In this case, I have to go back and talk with the factory about the customer's request, even though I know the shortest leadtime of production in the manufacturing process. Certainly, I pay respect to the factory's decision, however, I must respond to the customer's requests. My idea for this issue is that we (I and the factory) offer a much shorter leadtime of delivery for this time only to the customer to let them know that we always do our best to support their needs. I try to collaborate with others to create decisions acceptable to everyone involved. That is the best solution for this matter."

 The above interview information can be used to support the suggestion that Japanese 2 prefers integrating in conflict resolution which is related to the definition of integrating styles posited by Putnam (1992) as "aims to reconcile the interests of both parties, reach joint benefits, or attain 'win-win' goals through open information exchange and join decision making"(p. 3).

Name of cluster 2: "I was concerned with maintaining the poise of the other person."

Japanese 2 gave examples about his concern in maintaining the poise of others as follows:

"I do not expect the other to prepare the information clearly before explaining to me, as I would do before interacting with them. However, I just want to confirm that I understand clearly what they mean. In case the hearer does not agree what I

explain to them, I think it's their rights not to agree with my idea, I myself, would accept the disagreement and try to pay attention to their idea. In contrast, when the other says something that seems different to what they had earlier talked about, I would not interrupt their talk and I would think that we, both sides, may misunderstand something. Then I would go back to review what they really mean or what they really want in order to talk together again."

Japanese 2's interview data correlates with the statements "I try to incorporate my ideas with those of others to come up with a decision jointly" and "I try to work with others to find solutions to a problem which satisfy our expectations" which are used in the questionnaire of Rahim Organization Conflict Inventory (ROCI-II) (Rahim, 1983) to describe the participants who prefer integrating in conflict resolution.

The name of cluster 3 "I am always concerned about the other and prefer integrating in conflict management" can be verified by the use of words such as "Think again, rethink, reconsider…", which do not illustrate what should be talked about, but instead refer to what the correct order of the conversation topics should be in order to prevent misunderstanding between speaker and hearer. Japanese 2 said that:

"I don't want to start fighting or to be involved in serious conflict with my counterparts or my customers; so if conflict occurs, I would calm down and review what mistakes I made or what processes I should carry out to end the conflict peacefully."

J2-9 Evaluate the numbers of +/-/0

Out of nine answers of Japanese 2, eight are positive (+) and only one is neutral (0).

This can be used to support the idea that Japanese 2 tries to make others (listeners) feel good or happy with his answers. So, most of them were evaluated as positive.

J2-10 Interpret interviewee's body language; especially facial expression and gestures, during the interview.

During the interview, Japanese 2 spent longer time thinking about the answer before writing it down on the card. This correlates quite well with Japanese 2's daily communication style. Japanese 2 speaks softly, frankly and with a humble manner. In light of Japanese 2's position as Sales & Coordinator, there were frequent incoming calls during the interview which made the researcher stop the recording twice. Since the Sales & Coordinator position needs to make frequent contact with customers, Japanese 2 can be typified as friendly, respectful to others, humble and neat. Moreover, Japanese 2 verifies in his definition of "conflict" in daily communication that it is better to avoid or not allow these situations to happen. Therefore, it seems unsurprising that Japanese 2 tries to work with others to find solutions to a problem which satisfy the expectations of both parties in order to avoid conflict. This correlates with the integrating style of conflict management.

Summary of Japanese 2 by PAC analysis

According to the analysis based on the 10 processes of the PAC procedure, it can be inferred that Japanese 2 displays high levels of concern with "other-face" and prefers integrating in conflict resolution. For example: "Guess what is the main point of the other's statement", "Think again what should be said" "Rethink what the others want to say". These answers correlate with questions in the questionnaire of Rahim Organization Conflict Inventory (ROCI-II) (Rahim, 1983) to describe the participants who prefer integrating in conflict resolution. For example: "I try to carefully examine a problem with others to find a solution acceptable to both of us", "I try to incorporate my ideas with those of others to come up with a decision jointly" and "I try to work with others to find solutions to a problem which satisfies our expectations". Here it can be posited that Japanese 2's PAC result correlates with the results of the quantitative analysis, which reported that Japanese 2 rated highest in 'other-face' concern (see Table 3.2) and also supports the results of the relationship between face concerns and conflict management style of Japanese participants (see Table 4.4), which found that the more other-face concerned the Japanese participants were, the more they reported using integrating for managing conflicts in their workplace.

Additionally, one of Japanese 2's answers seems to support the obliging style of conflict management: "Find the level of compromise that both can accept, if the difference is not that serious, act according to what others want to do."

However, the level of obliging depends on the status or position of the counterpart, which can be illustrated from the interview of Japanese 2.

"I received an emergency order from a customer so suddenly I rushed into the factory to talk with the Production Planning Manager (male manager). I told the manager about the customer's request and that I needed him to respond as soon as he can to make a decision. However, the manager said to me that he cannot give me the information (date of delivery of parts to customer) right now since he has many concerns about internal risks, such as, shortage of material, quality problems with parts, machine problems, operators refusing to do overtime, and others which had happened before. I said to the manager that I understand those potential problems, but at least I have to make a proposal regarding when and how many products we can send to the customer. Finally he refused to give me the information I want. Hoo…."

The above situation can show that the level of high levels of concern in "other-face" of Japanese 2 depends on the other side's status and situation. Towards out-group members, i.e. customers, the concern seems to be higher, however towards in-group members[26], the concerns of "other-face" seems to be lower.

3) Results of Japanese 3

Brief Profile of Japanese 3: This participant joined the company four years after graduation. His current position is Chief of the Procurement Department [27] responsible for purchasing materials for the Thailand plant. He has been staying in

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[26] See more details in Chapter V.

[27] The position of Japanese 3 is the current position at the parent company in Japan; therefore, the name of the position may be lower than the level of Assistant Manager in general. However, Japanese 3, as an expat, has to deal with Thais at the assistant manager level and up and so has more chance to deal with interpersonal conflicts in the organization.

Thailand almost one year. He regularly makes contact with Thai staff at manufacturing plants, at the same time frequently contacts both domestic and overseas suppliers. Hence, facing conflicts with Thai people seems to be a daily occurrence for him. Japanese 3 rated highest in mutual-face.

J3-1 Analysis by selecting one-third of the overall answers

After selecting 1/3 of the whole 10 answers which were ranked according to their importance, the top three ranked are:

1) Develop interaction skill with others (+).

2) Find the acceptable parts of other's idea (0).

3) Find one's own mistakes, then improve (0).

Develop interaction skills <u>with others</u>,

Find the acceptable parts of <u>other's idea</u>

Find one's <u>own mistakes</u>

It can be demonstrate from the use of words that Japanese 3 has a high level of concern for others. However, finding one's own mistakes and then improving them can be viewed as concern for "self" and this must also be considered at the same time.

J3-2 Interpret the tone of writing

The tone of writing of Japanese 3 can be interpreted as storytelling, starting from looking at oneself to find mistakes (answer 3); if communication fails because of one's own presentation skill, try to develop (answer 1); and at the same time, try to accept the other's idea as possible (answer 2); after carefully listening to what they say (answer 4). If the acceptable decision cannot be made, the team's objective may need to be changed or adjusted (answer 5). Joint agreement must be found so talking to each other again for better understanding is necessary (answer 6). After finding the best solution, take that issue to be discussed with one's direct boss or another high level person (answer 7) to find their ideas and or discuss the issue with colleagues or friends from another company (answer 8) to find new ideas. In worst case scenarios, if a joint agreement cannot be found because of critical conflict between each party,

Japanese 3 might assert their own idea (answer 9) and keep working together with the dissatisfaction of other parties (answer 10).

The first part of the story (1-8) is quite similar to the questions which are used to describe "mutual-face" according to Face Negotiation Theory (FN) version 2 (Ting-Toomey & Kurogi, 1998); for example, "Relationship harmony was important to me" and "A peaceful resolution to the conflict was important to me". However, the final part of the story (9-10) is similar to the questions which used to describe "self-face"; for example, "I was concerned with maintaining my own poise."

J3-3 Analyze the similarity between each pair of answers (by sampling methods)

Each pair of answers from 10 answers of Japanese 3 were selected by sampling methods, the result is shown in Table 4.10 J3-3-1.

Table 4.10   J3-3-1 Similarity and Difference between each Pair of Answers

Answers	Answers	Similarity or Difference
J3-7 Discuss with direct boss, high level person (0)	J3-8 Talk to colleagues, friends from other companies (0)	Rather Close (5)
J3-3 Find one's own mistakes, then improve (0)	J3-6 Talk to each other again for better understanding and convince the others to accept my idea (+)	Rather Far (3)
J3-5 Change or adjust the objective of work (0)	J3-10 If it can't be helped, keep working on with dissatisfaction (-)	Rather Far (3)
J3-1 Develop interaction skills with others (+)	J3-4 Listen to what others say (+)	Pretty Close (6)
J3-2 Find the acceptable parts of other's idea (0)	J3-9 Assert own ideas (-)	Pretty Far (2)

According to Table 4.10 J3-3-1, we found a correlation between similarity/difference and the marks of +/-/0 which showed that a pair of answers with the same +/-/0 seems to have similar meaning. For example, J3-1 and J3-4 was evaluated as pretty close

(6), whereas J3-2 and J3-9 were evaluated as pretty far (2). This shows that Japanese 3 is quite a direct person because his writing and his interpretation are almost the same.

J3-4 Compare the ranking of the answers by interviewee with the first ordering of answers

A table of comparison is shown in Table 4.11 J3-4 below.

Table 4.11   J3-4 A comparison between ranking of the answers and the first ordering of answers

Ranking of the answers	1	4	2	6	5	8	7	9	10	3
First ordering of the answers	1	2	3	4	5	6	7	8	9	10

From Table 4.11 J3-4, there are only 3 out of 10 answers that share the same number (1, 5, 7). The big change in the comparison is for the answer "Find own mistakes, then improve (0)" which illustrates the concern for 'other'. Japanese 3 wrote this answer last, but the ranking was changed to be number 3 according to its importance. This shows that when Japanese 3 was asked to re-rank his answers, the concern for the 'other' got higher.

J3-5 Dendrogram

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                                              C A S E  0    5    10   15   20   25

                                              Num  +-----+------+------+-----+-----+

Talk to colleagues, friends from other companies (0)    8 ─┐
                                                          ─┤
Assert own ideas (-)                              9 ─┘ ┌───────┐
                                      CL1                       │
Talk to each other again for better understanding  6 ──┘       ┌───────┐
                                                                │
  and convince the others to accept my idea (+)

Listen to what others say (+)                      4 ─┬─┐        │        │
                                                     ─┘ │        │        │
Discuss with direct boss, high level person (0)  CL2  7 ─┘ ┌──────┐      │
                                                          │         │      │
Find the acceptable parts of other's idea (0)      2 ─┬─┘         │      │
                                                     ─┘           │      │
Change or adjust the objective of work (0)         5 ─┘                  │

Develop interaction skills with others (+)         1 ─┬─┐                │
                                                     ─┘ │                │
Find one's own mistakes, then improve (0)          3 ─┘ ┌────────────────┘
                                      CL3              │
If it can't be helped, keep working on with            │

  dissatisfaction (-)                             10 ──┘
```

Figure 4.4   J3-5 Dendrogram of Japanese 3 who believe that "mutual-face" is a fundamental cause of interpersonal conflict

The Number (Num) refers to rank of importance of each answer.

(   ) after the answer refers to the evaluation of each answers as to whether they are positive, negative, or neutral.

J3-6 Interpret the answers in the same cluster (CL)

A name of each cluster of answers was created by comparing the overall meaning of the answers in the same group with the two questionnaires which were employed as instrumentations in the quantitative parts of this research: 34 items of face concerns (Oetzel et al., 2001) according to Face Negotiation Theory (FN) version 2 (Ting-Toomey & Kurogi, 1998) and 28 items of conflict management styles according to Rahim Organizational Conflict Inventory-II (ROC-II) (Rahim, 1983).

In accordance with Figure J3-5, Japanese three answers have been divided into three clusters.

Cluster 1: "I was concerned with maintaining my own poise."

Cluster 1 includes the three answers given below:

(1-8) "Talk to colleagues, friends from other companies." Here it is possible to interpret that Japanese 3 tries to get more information or comments from people of almost the same age as himself to secure his stance which correlates with concern about self.

(1-9) "Assert own idea." This reflects high levels of concerns with self. After getting a lot of information, it is time to protect one's own pride by asserting one's own idea.

(1-6) "Talk to each other again for better understanding and convince the others to accept my idea." Here the statement reflects high levels of concern for others in the beginning, but high levels of concern for self at last.

Cluster 2: "I was concerned with maintaining the poise of the other person."

Cluster 2 includes four answers as below:

(2-4) "Listen to what others say." Here is possible to visualize that Japanese 3 tries to be sensitive to the other person's self-worth by listening to others.

(2-7) "Discuss with direct boss, high level person." Here the answer reflects high levels of concern for self in the beginning, since Japanese 3 needed more information and comments from the higher level of people to make him feel more comfortable to discuss with others. At last, high levels of concern for others is displayed since Japanese 3 tries to work with others to find solutions to a problem which satisfies both side's expectations.

(2-2) "Find the acceptable parts of other's ideas." For this answer it is possible to posit that Japanese 3 is concerned with helping the other person maintain his/her credibility.

(2-5) "Change or adjust the objective of work." Here it is demonstrated that Japanese 3 tries to maintain the other person's pride since he believes that it is important.

Cluster 3: "I am always concerned about others and prefer integrating in conflict management"

Cluster 3 includes three answers as below:

(3-1) "Develop interaction skills with others." Here it is shown that Japanese 3 tries to collaborate with others to create decisions acceptable to both parties.

(3-3) "Find one's own mistakes and improve." This can be interpreted that Japanese 3 tries to find and improve his mistakes in order to avoid bad relationships with others.

(3-10) "If it can't be helped, keep working with dissatisfaction." Although Japanese 3 tries to stay away from disagreement with others, in case there is no choice, he sometimes allows for dissatisfaction.

J3-7 Interpret the answers between clusters

(Cluster 1 and Cluster 2)

The name of cluster 1 and 2: "I was concerned with maintaining my own poise" and "I was concerned with maintaining the poise of the other person" show high levels of concern for both 'self' and 'other', and demonstrate 'mutual-face' in this study of Japanese 3. Moreover, the relationship between cluster 1 and cluster 2 also correlates with the result of the face concerns (highest in 'mutual-face') of Japanese 3.

(Cluster 2 and Cluster 3)

Name of these two clusters: "I was concerned with maintaining the poise of the other person" and "I always concerned about other and prefer integrating in conflict management" can be viewed as high levels of concern for 'other' and the preference in conflict management of Japanese 3.

(Cluster 3 and Cluster 1)

"I always concerned about other and prefer integrating in conflict management" and "I was concerned with maintaining my own poise." This relationship shows 'mutual-face' concern of Japanese 3.

J3-8 Interview

Regarding the naming of cluster 1: "I was concerned with maintaining my own poise," the interview of Japanese 3 can be used to support this statement.

"Talking to colleagues, friends from other companies, or even to my direct boss sometimes did not always lead to good things to do because I decided to do that without any acknowledgement or even acceptance from the other side. Accordingly, when I received advice or suggestions from those people, I kept it to myself and did not share or even discuss it with my counterpart. Regarding this kind of case, a joint outcome was sometimes reached if I took the advice or suggestions back to discuss with my team. We should sincerely take such issues into consideration with the power of teamwork."

Even though the interview information can be viewed as supporting 'other-face' concerns, Japanese 3 seems to pay more attention to 'self-face' when considering his answer of "Talk to each other again for better understanding and convince the others to accept my idea."

Name of cluster 2: "I was concerned with maintaining the poise of the other person." According to Japanese 3 interview data:

"We change or adjust the objective of work. We need to work together, but in some cases I did change things in order to gain improvements at the next step by myself. But after that, I need to tell my team why I needed to change or adjust the objective at that moment. If I did not talk to the team, the result would come out worse."

"In reality, I cannot convince 100 people to accept my idea, basically only half of those (50 people) may agree with what I think. So I must search for a point of flexibility, which means do what others want, but in contrast, they may need to follow what I want sometimes. We have to negotiate with others so that a compromise can be reached."

The above interview data shows that Japanese 3 has high levels of concern for 'others'.

Cluster 3 is labelled: "I always concerned about other and prefer integrating in conflict management." According to the answers of Japanese 3, the characteristic of 'high levels of concern for the other' can be found. Japanese 3 tries to develop himself in terms of communication skill, and attempts to make fewer mistakes by taking into account the previous issues as lessons learnt, and also tries to work with others to develop a proper understanding of a problem. This is an example from Japanese 3's interview:

> "If I realised my mistake, I would say "Sorry, I was wrong". Actually, I would not keep my mistakes a secret. So, I appreciate the person who dares to say the words "Sorry" "Let's do it as you want" "I made a mistake".

Accordingly, Japanese 3 made interesting comments about Japanese people and the Japanese family system in an interview as follows:

> "I think most Japanese people have low assertiveness; only a few Japanese dare to voice their ideas in front of others. It's much different with my Chinese counterparts, most of them always, assert their ideas in front of others. I believe that I have been involved in a group of people with low assertiveness, but personally I think it's not the best way to deal with others. The right thing is to boldly express what we think in front of others. I think one of the reasons why most Japanese people do not express their ideas is because of the effects of the family system or the way the Japanese raise their children. I mean that in a single child family, parents give their love and *amae*[28] to their only beloved child. For example, a single child system was so strong in Chinese society due to the government policy to reduce their population. Most of the family had only one child and those children were completely overwhelmed by the love from their parents. Hence, I believe that single child affords more opportunity for self-assertion."

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[28] See more detail in Chapter V.

J3-9 Evaluate the numbers of +/-/0

Out of 10 answers of Japanese 3, three are positive (+), two are negative (-) and five are neutral (0). Half of the answers are neutral (0) which shows that Japanese 3 tries to collaborate with others to create decisions acceptable to everyone involved; however, he sometimes did not bring all concerns out in the open, so he rated half of his answers as neutral (0).

J3-10 Interpret interviewee's body language; especially facial expression and gestures, during the interview

Japanese 3 was a delightful young man during the interview. He spoke friendly and nicely. His position as a chief of the Procurement Department obviously has a great effect on his personality.

Summary of Japanese 3 from PAC analysis

An analysis based on the 10 processes of the PAC procedure shows that Japanese 3 has high levels of concern for both 'self' and 'other', which is called 'mutual-face' in this research, and prefers integrating in conflict resolution. For example, "Develop interaction skills with others" and "Find one's own mistakes and improve" correlates with questions in the questionnaire of Rahim Organization Conflict Inventory (ROCI-II) (Rahim, 1983) to describe the participants who prefer integrating in conflict resolution. For example, "I exchange accurate information with others to solve a problem together" and "I try to work with others to develop a proper understanding of a problem."

The above summary of Japanese 3 can be used to support the results of this study's quantitative analysis which found that Japanese 3 rated highest in 'mutual-face' concerns (see Table 2.2.1) and also supports the result of the relationship between face concerns and conflict management styles of Japanese participants (see Table 1.4.2), which found that the more mutual-face concerned the Japanese participants were, the more they reported using integrating for managing conflicts in their workplace.

Interestingly, one of the answers of Japanese 3 is that "If it can't be helped, keep working while allowing dissatisfaction," which is quite similar to the meaning of the question "I try to keep my disagreements with others to myself in order to avoid bad feeling between us" in the questionnaire of Rahim Organization Conflict Inventory (ROCI-II) (Rahim, 1983) to describe the participants who prefer avoiding in conflict resolution. Japanese 3 clearly mentioned in the interview that "I was involved in a group of people with low assertiveness". This statement correlates with the Thomas model of conflict-handling styles adapted from Thomas (1976) (see Figure J1-8) which posited that the more avoiding the person is, the lower assertiveness he/she will show. Therefore, it can be concluded that Japanese 3 sometimes uses avoiding in conflict resolution.

4) Results of Thai 1

Brief Profile of Thai 1: This participant has 14 years of working experience at the present company. Now he is an Assistant Manager of the Manufacturing Department. A high level position in the production process means Thai 1 controls more than 100 subordinates, as well as makes daily contact with all concerned departments at the managerial level. Thai 1 had worked in Taiwan for two years before joining the current company. Thai 1 rated the highest self-face concern in the questionnaire.

T1-1 Analysis by selecting one-third of the overall answers

After selecting 1/3 of the whole 12 answers ranked according to their importance, the top four are:

1) Use win-win strategy (+);

2) Show own expertise while making comments (0);

3) Accept other idea if it sounds sensible and thank them for their ideas   in order to maintain good relations with others for future interaction (+); and

4) Set next meeting and ask the other to explain more reasons (+).

After comparing the above four answers with the questions used in the Face Negotiation Theory (FN) version 2 (Ting-Toomey & Kurogi, 1998) and Rahim Organization Conflict Inventory (ROCI-II) (Rahim, 1983), it can be suggested that

No. 1 and No. 3 are correlated to "Saving both of our faces was important to me," and "My primary concern was protecting both of our feelings" used in the FN questionnaire to describe participants who show more concern for "other-face". Regarding conflict management style, the interpretation of No. 1 and No. 3 are quite similar to the questions of "I try to work with others to find solutions to a problem which satisfy our expectations," and "I try to incorporate my ideas with those of others to come up with a decision jointly" used in ROCI-II questionnaire to describe participants who prefer using integrating style in conflict resolution. No. 2 and No. 4 are related to "I was concerned with protecting my personal pride," and "I was concerned with maintaining my own poise" used in FN to describe the participants who show more concern for "self-face". According to conflict styles, the interpretation of No. 2 and No. 4 are similar to "I use my knowledge and experience to reach decisions in my favor," and "I use my authority to make a decision that gives me an advantages" used in ROCI-II to describe participants who prefer using dominating in conflict management.

T1-2 Interpret the tone of writing

During the interview, Thai 1 used the following words, which can be interpreted as directness, high levels of concern for "self-face", and the preference for dominating in conflict resolution.

Walk out of the discussion.

Use strong words, but need to know in advance what kind of person is the listener.

Say nothing when the others insert on their ideas.

Show own expertise while making comments.

T1-3 Analyze the similarity between each pair of answers (by sampling methods)

A selection of each pair of answers from 12 answers was made using a sampling method. The result is shown in Table 4.12 T1-3-1.

Table 4.12 T1-3-1 Similarity and Difference between each Pair of Answers

Answers	Answers	Similarity or Difference
T1-1 Use win-win strategy (+)	T1-11 Walk out of the discussion (0)	Very Far (1)
T1-5 Use influence to get one's own ideas accepted and get ready to be responsible for the outcome (+)	T1-12 Use strong words, but need to know in advance what kind of a person is the listener (-)	Pretty Far (2)
T1-4 Set next meeting and ask the other to explain more reasons (+)	T1-9 Say nothing when others insert their ideas (0)	Rather Close (5)
T1-2 Show own expertise while making comments (0)	T1-6 Ask mediator for help (+)	Rather Far (3)
T1-3 Accept the other idea if it sound sensible and thank them for their ideas in order to keep good relations with others for future interaction (+)	T1-8 Listen to other's idea then explain own ideas with supported reasons (0)	Rather Close (5)
T1-7 Discuss with superior and follow according to superior's decision (+)	T1-10 Confirm the other's objective (0)	Rather Close (5)

According to Table 4.12 T1-3-1, two contradictions can be seen from a pairing of T1-1 and T1-11, and a pairing of T1-5 and T1-12. At the first contradiction Thai 1 said:

> "I think win-win is a positive way of resolution, I may need my idea to be accepted 100% while the others may think the same, however if we can negotiate and the result is satisfied by both sides, this is what we go in halfway."

> "My definition of walk out is similar to what I said for answer No. 9; 'say nothing'. I think sometimes not to say something or to avoid such situations would be better as in the proverb 'A still tongue makes a wise head', so the phrase 'walk out' for me has no negative meaning. But in some cases after

walking out, the result may be dissatisfactory and in that case it may feel negative both for me and the others."

T1-1 is quite similar to the statement "I try to bring all our concerns out in the open so that the issues can be resolved in the best possible way" used to describe participants who prefer using an integrating style in conflict resolution, whereas T1-11 is quite similar to the statement "I try to stay away from disagreement with others" used to describe the participants who prefer using avoiding style in conflict resolution.

Even though Thai 1 said that he feels positive about both answers, he rated these two answers as totally different or very far (1).

The second contradiction present in the interview of Thai 1 is:

"When I tell the others that I will be responsible for the outcome, it means that I am quite confident of my idea, and that it must be correct, whereas the use of strong words or harsh words for me can show that I start losing my temper."

Both T1-5 and T1-12 are quite similar to the statements "I use my influence to get my ideas accepted" and "I sometimes use my power to win in a competitive situation" used in the questionnaire of ROCI-II (Rahim, 1983) to describe participants who prefer using dominating styles in conflict resolution. However, Thai 1 had a different view toward T1-5 as mentioned in the above interview, so he rated these two answers differently, i.e., pretty far (2).

T1-4 Comparing the ranking of the answers by interviewee with the first ordering of answers

A table of comparison is shown in the Table T1-4 below.

Table 4.13 T1-4 A comparison between ranking of the answers and the first ordering of answers

Ranking of the answers	1	10	8	5	11	2	7	6	12	9	4	3
First ordering of the answers	1	2	3	4	5	6	7	8	9	10	11	12

According to Table T1-4, we can see the number of first ordering of the answer changed backward and forward, for example, no. 2 changed to no. 10, no. 12 changed to no. 3, and no. 11 changed to no. 4.

Confirm the other's objective (0) (no. 2 changed to no. 10)

Accept other's idea if it sound sensible and thank them for their ideas in order to keep good relations with others for future interaction (+) (no. 12 changed to no. 3)

Set next meeting and ask the other to explain more reasons (+) (no. 11 changed to no. 4)

It can be interpreted that when ordering by importance, Thai 1 gave priority to the answers which makes the hearer feel good. This is excepting no. 10 answer of which Thai 1 said:

"Confirming the other's objective seems to be positive, however, frankly speaking, for me it is just like giving them a chance to talk, but I do not care what they want."

T1-5 Dendrogram

Num +-----+-----+-----+-----+-----+

Use influence to get one's own ideas accepted   5

  and get ready   to be responsible for the

  outcome (+)   CL1

Say nothing when others insert their ideas (0)   9

Show own expertise while making comments (0)   2

Confirm the other's objective (0)   10

Discuss with superior and follow according to   7

  superior's decision (+)

Listen to other's idea then explain own ideas with   8

  supported reasons (0)   CL2

Accept the other's idea if it sound sensible and thank

  them for their ideas in order to   3

  keep good relations with others for

  future interaction (+)

Use win-win strategy (+)   1

Ask mediator for help (+)   CL3   6

Walk out of the discussion (0)   11

Use strong words, but need to know in advance   12

  what kind of a person is the listener (-)

Set next meeting and ask the other to explain more   4
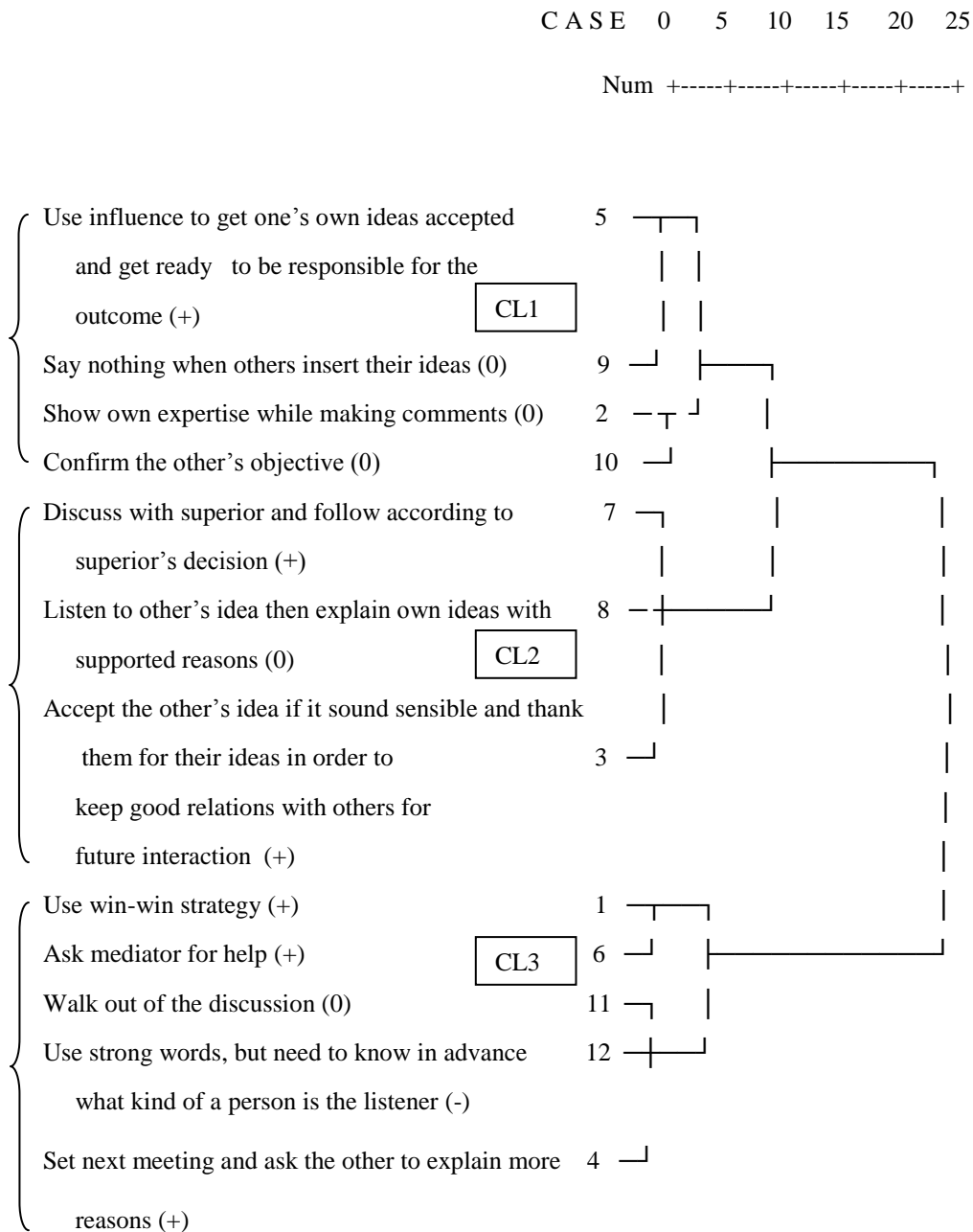
  reasons (+)

Figure 4.5   T1-5 Dendrogram of Thai 1 who believe that "self-face" is a fundamental cause of interpersonal conflict

The Number (Num) refers to the rank of importance of each answer

(   ) after the answer refers to the evaluation of each answers as to whether they are positive, negative, or neutral

T1-6 Interpret the answers in the same cluster (CL)

A name of each cluster of answers was created by comparing the overall meaning of the answers in the same group with the two questionnaires which were employed as instrumentations in the quantitative parts of this research: 34 items of face concerns (Oetzel et al., 2001) according to Face Negotiation Theory (FN) version 2 (Ting-Toomey & Kurogi, 1998) and 28 items of conflict management styles according to Rahim Organizational Conflict Inventory-II (ROC-II) (Rahim, 1983).

In accordance with Figure 4.5 T1-5, Thai 1's answers have been divided into three clusters.

Cluster 1: "I use my knowledge and experience to reach decisions in my favor" and "I use my influence to get my ideas accepted."

Cluster 1 includes the four answers shown below:

(1-5) "Use influence to get one's own ideas accepted and get ready to be responsible for the outcome." Here it is possible to illustrate that Thai 1 is concerned with not bringing shame to himself at the same time as protecting his self-image.

(1-9) "Say nothing when others insert their ideas." Here it is possible to interpret that Thai 1 wants to maintain the relationship with others by not bringing shame to them, but at the same time Thai 1 is concerned with maintaining his own poise by not saying anything.

(1-2) "Show own expertise while making comments." Here it is possible to see that Thai 1 is concerned with protecting his own image and saving his face.

(1-10) "Confirm the other's objective." This shows that Thai 1 gives a chance to the others to let them talk, but in fact he does not pay much attention to what they say.

Cluster 2: "I was concerned with maintaining the poise of the other person."

Cluster 2 includes three answers as below:

(2-7) "Discuss with superior and follow according to superior's decision." Here it is possible to see that in case the conflict cannot come up with the decision jointly, Thai 1 prefers using the power of the upper level to decide the resolution.

(2-8)   "Listen to the other's idea before explaining one's own ideas with supported reasons." Here it shows that Thai 1 tries to be sensitive to the other person's self-worth.

(2-3)   "Accept if the other's idea if it sound sensible and thank them for their ideas in order to keep good relations with others for future interaction." Here it is possible to interpret that Thai 1 acts humbly in order to make the other person feel good.

Cluster 3: "I prefer avoiding, integrating, and dominating in conflict management."

Cluster 3 includes five answers as below:

(3-1)   "Use win-win strategy." This shows that Thai 1 tries to meet others halfway when solving a serious conflict.

(3- 6)   "Ask mediator for help." Here it is possible to see that Thai 1's answer directly correlates with avoiding the problem by asking a mediator or anyone else to solve the problem instead of oneself on another day.

(3-11) "Walk out of the discussion." Here it can be interpreted that Thai 1 wants to avoid meeting others who he has a conflict with.

(3-12) "Use strong words but need to know in advance what kind of a person is the listener." Here we can see that Thai 1 sometimes uses his power to win in a competitive situation and sometimes use his influence to get his/her ideas accepted.

(3-4)   "Set next meeting and ask the others to explain more reasons." Here it can be seen that Thai 1 tries to avoid the conflict by setting the next meeting and letting the others explain more.

T1-7 Interpreting the answers between clusters

(Cluster 1 and Cluster 2)

First, the names of clusters 1 and 2: "I use my knowledge and experience to reach decisions in my favor", "I use my influence to get my ideas accepted" and "I was concerned with maintaining the poise of the other person" can be

used to show high levels of concern for 'self' and sometimes for 'other'. Hence, this relationship partially supports the results of the questionnaire which found that Thai 1 rated highest concern for "self-face".

(Cluster 2 and Cluster 3)

Name of these two clusters: "I was concerned with maintaining the poise of the other person" and "I prefer avoiding, integrating, and dominating in conflict management." This relationship can be used to illustrate the various preferences for conflict management styles Thai 1 has.

(Cluster 3 and Cluster 1)

"I prefer avoiding, integrating, and dominating in conflict management," "I use my knowledge and experience to reach decisions in my favor", and "I use my influence to get my ideas accepted." This relationship correlates with the face concern results in the questionnaire, which showed that Thai 1 was concerned most for "self-face".

T1-8 Interview

Name of cluster 1: "I use my knowledge and experience to reach decisions in my favor" and "I use my influence to get my ideas accepted" relate to dominating conflict style according to Rahim Organizational Conflict Inventory-II (ROC-II) (Rahim, 1983). People who prefer dominating in conflict management sometimes use their influence, authority, knowledge and experience to reach a decision in their favor. In the individual interview, Thai 1 gave information to support this:

> "I am confident of my expertise, I know it should be better to do it this or that way. Since I have been working in this field for many years, I believe in my own experience. Although the listener may not believe or not accept what I tell them, I do not care. When I tell them to do it in that way and something or some mistakes happen, I will take the responsibility. My meaning of the responsibility is that I will take all penalties that are given by the boss or the company. I dare to decide like that because I am proud of my expertise."

Name of cluster 2: "I was concerned with maintaining the poise of the other person."

One example from the interview which shows that Thai 1 is concerned with maintaining the poise of other person is as follows:

> "Being open-minded to listen to and accept the other's idea if it sounds sensible is a good thing. Sometimes we keep thinking the same things in the same box, if there is an 'out of the box' idea and it's cool, I dare to use what I think is good. To acknowledge our boss and ask for their comments is safe for our work. If we make a decision as we like without the acknowledgement of upper level positions, our situation will be at risk and finally we will be looked at as negative."

Thai 1's interview data relating to the statements "I was concerned with helping the other person maintain his/her credibility" and "My concern was to act humbly in order to make the other person feel good" are used in the questionnaire of Face Negotiation Theory (FN) version 2 (Ting-Toomey & Kurogi, 1998) to describe the participants who are concerned about "other-face".

Name of cluster 3: "I prefer avoiding, integrating, and dominating in conflict management."

There are some examples from the interview that can show that Thai 1 prefers avoiding, integrating and dominating in conflict management.

> "I believe that when others present their ideas, and ask for my opinion sometimes being quiet, or not saying anything, effects good results" (avoiding).

> "I think win-win is a positive way of resolution, I may need my idea to be accepted at 100% while the others may think the same, however if we can negotiate and the result is satisfied by both sides, this is what we go in halfway" (integrating).

> "I am confident with my expertise, I know it should be better to do it this or that way. Since I have been working in this field for many years, I believe in my own experience" (dominating).

T1-9 Evaluate the numbers of +/-/0

Out of 12 answers of Thai 1, six are positive (+), one is negative (-) and five are neutral (0).

The interesting parts are those interpretations of the second half of the answers (5 from 12) which are evaluated as neutral. Thai 1 said in the interview that "sometimes my answer might be viewed as negative, but in my opinion I think it can be viewed as positive as well. The negative view might come up when we compare the result and our expectations and we found it failed, that could mean that our expectations may be too high or even unreachable, for example, we expect +5 of the outcome but it was only +2, +3, which in my case it should be enough."

T1-10 Interpret interviewee's body language; especially facial expression and gestures, during the interview

During the interview, Thai 1 expressed his working expertise with confidence and happiness. He always kept smiling when talking about his job experience. However, a lack of confidence could be seen when talking about the resolution of conflict which could not be satisfied by both parties, in that case the mediator or the superior had to be turned to as a key person to find a solution.

Summary of Thai 1 answers

The analysis based on the 10 processes of the PAC procedure shows that Thai 1 has high levels of concern for 'self-face' and prefers various types of management in conflict resolution. For example, "I use my knowledge and experience to reach decisions in my favor", "I use my influence to get my ideas accepted" relate to statements in the questionnaire of Rahim Organization Conflict Inventory (ROCI-II) (Rahim, 1983) to describe the participants who prefer dominating in conflict resolution. Whereas, "I believe that when others present their idea, and ask for my opinion, sometimes, be quiet, or do not say anything, effect good result" relates to statements in the questionnaire of ROCI-II to describe the participants who prefer avoiding in conflict resolution. "I think win-win is a positive way of resolution, I may need my idea to be accepted at 100% while the others may think the same, however if we can negotiate and the result is satisfied by both sides, this is what we go in

halfway" relate to statements in the questionnaire of ROCI-II to describe the participants who prefer integrating in conflict resolution.

Based on the results of Thai 1's PAC analysis, it is possible to summarize that Thai 1 often attempts to satisfy his concerns (self-face) which correlate with the result of the face-concerned questionnaire which found that Thai 1 rated highest in self-face (see Table 3.2). But surprisingly, the preference in conflict management styles of Thai 1, who seems to use various types of conflict resolution (for example, avoiding, integrating, and dominating) showed no correlation with the result of the relationship between face concerns and conflict management style of Thai participants (see Table 4.3) This shows that there was a significance between self-face concerns and conflict management in the obliging style.

5) Results of Thai 2

Brief Profile of Thai 2: Female with seven years of working experience as General Manager for a manufacturing plant that supplies parts to almost all of the Japanese MNCs located in Chonburi and Rayong. Before running her own business, Thai 2 worked with many Japanese MNCs. At the present, she often makes contact with Japanese and Thai people at the managerial level of her customers, technical assistants from Japan and her subordinates. Thai 2 rated the highest other-face concern in the questionnaire.

T2-1 Analysis by selecting one-third of the overall answers

After selecting 1/3 of the whole 12 answers which were ranked according to their importance, the top four ranking are:

1) To say exactly what you think is one of the qualifications of a good boss/friend (+).

2) I am happier to work with colleagues or friends who are always ready to say exactly what they think rather than those who say nothing (+).

3) Each comment has value toward the team's objective (+).

4) Respect for other's comments since there are no exactly right or wrong answers. Right or wrong decisions depend on timing and circumstance (+).

The use of words from the above first top four ranking, for example, 'good boss/friend's qualifications, glad to work with colleagues, friends who…, each comment is valued toward…, respect for other's comments' obviously illustrates that Thai 2 frequently thinks of 'others' more than 'oneself'. This interpretation correlated with the result of the questionnaire which reported that Thai 2 rated highest in 'others'.

T2-2 Interpret the tone of writing

Not only the above first top four ranking shows how much concern for 'others' Thai 2 pays, but other answers can be interpreted in the same way. For example,

Accept other's idea without bias

Talk with each other to prevent misunderstanding

Discuss and ask for comments

Talk openly about problems then find the solution together

T2-3 Analyze the similarity between each pair of answers (by sampling methods)

A selection of each pair of answers from 12 answers by using a sampling method. The results are shown in Table 4.13 T2-3-1.

Table 4.13   T2-3-1 Similarity and Difference of each pair of answers

Answers	Answers	Similarity or Difference
T2-8 Talk with each other to prevent misunderstanding (+)	T2-10 Getting angry is not the way to solve problem (+)	Rather Close (6)
T2-3 Each comment has value toward the team's objective (+)	T2-12 Find the solution to problems (0)	It is hard to say which (4)
T2-5 Accept other's idea without bias (+)	T2-9 Explain merits and demerits of each options/goals (0)	Rather Close (5)
T2-7 Discuss and ask for comments (0)	T2-11 Do not talk about the past issues since it has already been	Very Close (7)

	resolved (+)	
T2-1 Telling what you think is one of the qualifications of a good boss/friend (+)	T2-4 Respect for other's comments since there are no exact right or wrong answers. Right or wrong depends on timing and circumstance (+)	It is hard to say which (4)
T2-2 I am happier to work with colleagues or friends who are always ready to say exactly what they think rather than those who say nothing (+)	T2-6 Talk openly about problems then find the solution together (0)	Rather Close (5)

As can be seen from Table 4.13 T2-3-1, most of the pairs of answers have been evaluated as 'Rather Close' to 'Very Close' regarding their meanings. Only the pairs T2-3 and T2-12 and T2-1 and T2-4 are evaluated as 'it is hard to say which'. One explainable element is that T2-3 seems to pay concern more to 'others'' comments, whereas T2-12 focuses more on the final solution. This seems to show higher concern for the 'mutual' objective. Accordingly, T2-1 shows what qualifications Thai 2 would like in a good boss and what she would like to be. This demonstrates self-concern, whereas T2-4 shows high levels of concern for the 'other'. Therefore, it can be viewed that Thai 2 faces difficulties in evaluating those pairs of answers because of the different concerns she pays for each answer.

T2-4 Compare the ranking of the answers by interviewee with the first ordering of answers

The comparing table is shown in Table 4.15 T2-4 below.

Table 4.15   T2-4 A comparison between ranking of the answers and the first ordering of answers

Ranking of the answers	8	12	7	6	11	5	9	4	10	3	1	2
First ordering of the answers	1	2	3	4	5	6	7	8	9	10	11	12

At the first ordering of the answers, it is obvious that Thai 2 showed more concern for 'self' where can be interpreted from the below answers which have been reversed in their positions.

To say exactly what you think is one of the qualifications of a good boss/friend (+) (no. 1)

I am happier to work with colleagues or friends who are always ready to say exactly what they think rather than those who say nothing (+) (no. 2)

However, after reconsidering the ranking of the answers according to their importance, it seems that high levels of concern for 'other' answers have become more important. For example:

Talk with each other to prevent misunderstanding (+) (no. 8)

Find the solution to problems (0) (no. 12)

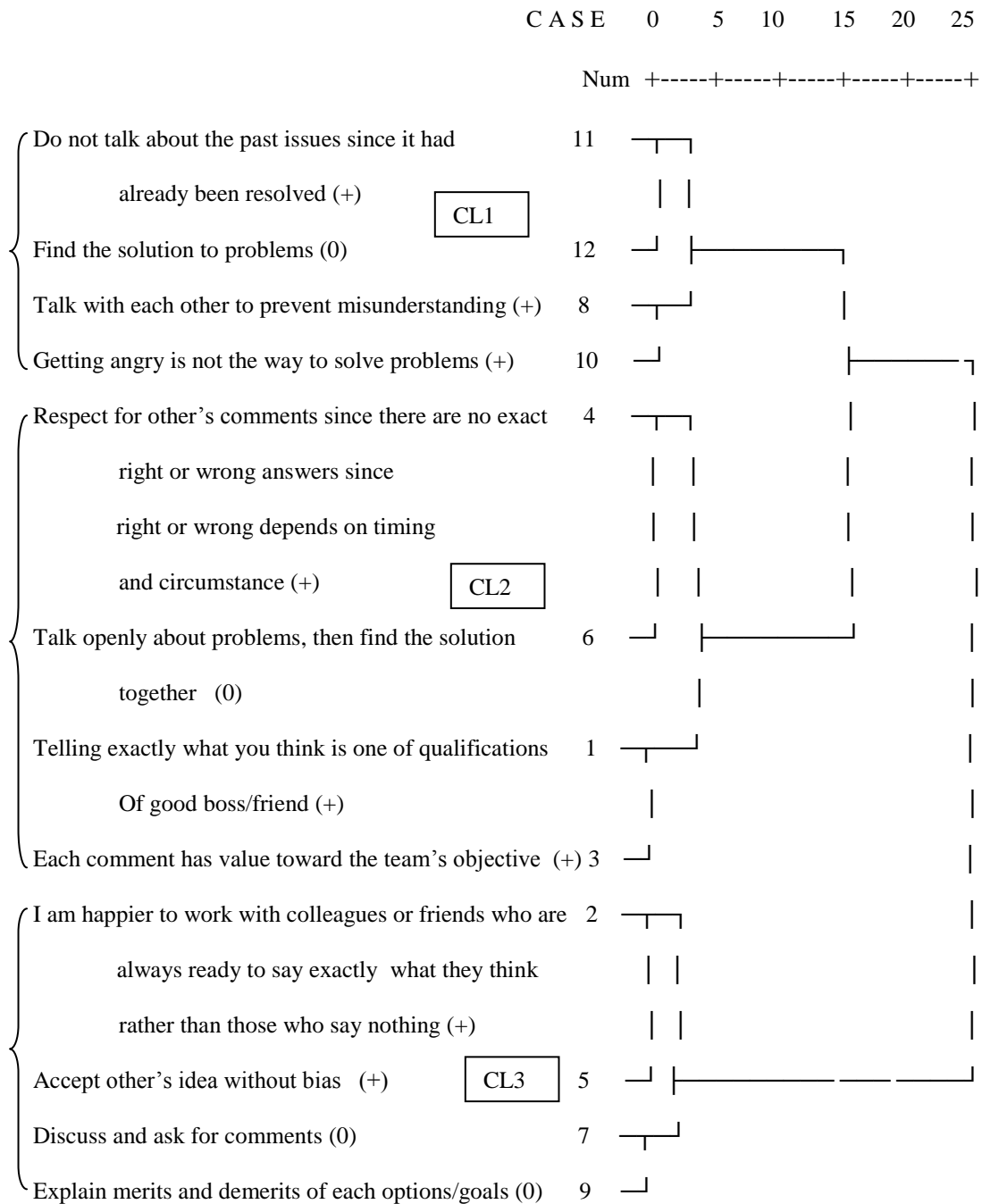Discuss and ask for comments (0) (no. 7)

T2-5 Dendrogram

```
                                 C A S E   0    5   10   15   20   25
                                 Num  +-----+-----+-----+-----+-----+
Do not talk about the past issues since it had    11   ┐┬┐
                                                        │ │
      already been resolved (+)        ┌─────┐          │ │
                                       │ CL1 │          │ │
Find the solution to problems (0)      └─────┘  12   ┘  ├──────────┐
Talk with each other to prevent misunderstanding (+)  8  ┐┬┘       │
Getting angry is not the way to solve problems (+)   10  ┘         ├────────┐
Respect for other's comments since there are no exact  4  ┐┬┐      │        │
                                                           │ │      │        │
      right or wrong answers since                         │ │      │        │
                                                           │ │      │        │
      right or wrong depends on timing                     │ │      │        │
                            ┌─────┐                        │ │      │        │
      and circumstance (+)  │ CL2 │                        │ │      │        │
                            └─────┘                        │ │      │        │
Talk openly about problems, then find the solution    6  ┘  ├──────┘        │
                                                            │               │
      together   (0)                                        │               │
Telling exactly what you think is one of qualifications  1  ┐┬┘             │
                                                            │               │
      Of good boss/friend (+)                               │               │
Each comment has value toward the team's objective  (+) 3  ┘               │
I am happier to work with colleagues or friends who are  2  ┐┬┐            │
                                                             │ │            │
      always ready to say exactly  what they think           │ │            │
                                                             │ │            │
      rather than those who say nothing (+)                  │ │            │
                           ┌─────┐                           │ │            │
Accept other's idea without bias   (+)  │ CL3 │  5  ┘ ├──────┴─────┴────────┘
                           └─────┘
Discuss and ask for comments (0)                      7  ┐┬┘
Explain merits and demerits of each options/goals (0)  9  ┘
```

Figure 4.6   T2-5 Dendrogram of Thai 2 who believe that "other-face" is a fundamental cause of interpersonal conflict

The Number (Num) refers to the rank of importance of each answer

(   ) after the answer refers to the evaluation of each answers as to whether they are positive, negative, or neutral

T2-6 Interpret the answers in the same cluster (CL)

A name of each cluster of answers was created by comparing the overall meaning of the answers in the same group with the two questionnaires which were employed as instrumentations in the quantitative parts of this research: 34 items of face concerns (Oetzel et al., 2001) according to Face Negotiation Theory (FN) version 2 (Ting-Toomey & Kurogi, 1998) and 28 items of conflict management styles according to Rahim Organizational Conflict Inventory-II (ROC-II) (Rahim, 1983).

According to Figure 4.6 T2-5, Thai 2 answers have been divided into three clusters.

Cluster 1: "Relationship harmony was important to me" and "I try to work with others to develop a proper understanding of a problem." Here, both are used to describe concern for mutual in face-concerned and integrating style of conflict resolution.

Cluster 1 includes four answers:

(1-11) "Do not talk about past issues since they have already been resolved." Here it is possible to interpret that Thai 2 would like to save mutual face by not talking about past issues which may dissatisfy each other.

(1-12) "Find the solutions to problems." Here it is possible to visualize that Thai 2 tries to work with others to find solutions to a problem which satisfies mutual expectations.

(1-8) "Talk with each other to prevent misunderstanding." Here it is possible to interpret that Thai 2 tries to work with others to develop a proper understanding of a problem.

(1-10) "Getting angry is not the way to solve problem." Here it is possible to visualize that Thai 2 tries to control her feelings and not show them to other people.

Cluster 2: "Maintaining humbleness to preserve the relationship was important to me" and "I try to bring all our concerns out in the open so that the issues can be resolved in the best possible way", both are used to describe

concern for other in face-concerned and integrating style of conflict management.

Cluster 2 includes four answers:

(2-4)   "Respect for other's comments since there are no exact right or wrong answers, since right or wrong depend on timing and circumstances." Here it is possible to visualize that Thai 2 tries to preserve the relationship with others by respecting their comments or ideas.

(2-6)   "Talk openly about problems, then find the solution together." Here it is possible to illustrate that Thai 2 tries to bring all concerns out in the open so that the issues can be resolved in the best possible way.

(2-1)   "Telling exactly what you think is one of the qualifications of a good boss/friend" illustrates that Thai 2 has a belief that a good boss must use exactly the words that express how they feel.

(2-3)   "Each comment has value toward the team's objective." This is to strengthen Thai 2's concern for the 'other' with helping the other person maintain his/her credibility.

Cluster 3: "I was concerned with maintaining the poise of the other person" and "I exchange accurate information with others to solve a problem together."

Cluster 3 includes four answers:

(3-2)   "I am happier to work with colleagues or friends who are always ready to say exactly what they think rather than those who say nothing." This shows that Thai 2 prefers sincere talk since she tries to incorporate her ideas with those of others to come up with a decision jointly.

(3-5)   "Accept other's idea without bias." Again, this is to strengthen her concern for 'other'.

(3-7)   "Discuss and ask for comments." Here it is possible to illustrate that Thai 2 carefully tries to examine a problem with others to find a solution acceptable for both.

(3-9)   "Explain merits and demerits of each option/goal." This shows that Thai 2 exchanges accurate information with others to solve a problem together

T2-7 Interpret the answers between clusters

(Cluster 1 and Cluster 2)

The name of cluster 1 and 2: "Relationship harmony was important to me", "I try to work with others to develop a proper understanding of a problem", "Maintaining humbleness to preserve the relationship was important to me" and "I try to bring all our concerns out in the open so that the issues can be resolved in the best possible way" can be used to visualize high levels of concern for both 'mutual' and 'other' and, at the same time, the preference in integrating for conflict resolution.

(Cluster 2 and Cluster 3)

Name of these two clusters: "Maintaining humbleness to preserve the relationship was important to me", "I try to bring all our concerns out in the open so that the issues can be resolved in the best possible way", "I was concerned with maintaining the poise of the other person" and "I exchange accurate information with others to solve a problem together." This relationship can be use to strengthen Thai 2's concern for 'other' and preference in integrating for conflict management.

(Cluster 3 and Cluster 1)

"I was concerned with maintaining the poise of the other person", "I exchange accurate information with others to solve a problem together", "Relationship harmony was important to me" and "I try to work with others to develop a proper understanding of a problem." It can be interpreted from this relationship that Thai 2 pays high levels of concern for 'other' and 'mutual' whereas the preference of conflict style keep unchanging.

T2-8 Interview

Most of Thai 2's answers use words which can be interpreted as demonstrating high levels of concern for the other and strong attempts to work with others to find

solutions to a problem. This satisfies mutual expectations. For example, *talk openly* about problems then find the solution together, *discuss and ask for* comments, *explain merits and demerits* of each options/goals and *find the solution* to problems. Even though Thai 2 faces some difficulties towards her ambition in real situations, she seems not to give up regardless of those distractions. She said in the interview:

> "It would be a good thing if we tried to find the solutions to problems together in a peaceful manner. But in fact, most members are concerned with maintaining their own poise, saying what they think and believing that they are right. Only a few members try to find joint decisions, most of them insist on their own ideas. So, to talk openly should be the way to solve these problems, but nevertheless mutual sincerity is important. If only I try to bring all concerns out in the open, but my counterparts have not done the same, my ambition will be useless. Accordingly, explaining merits and demerits sometimes I found that it was getting worse (-) since the listener may think that I was making an excuse while explaining good and bad things about my ideas. It is really hard to make others sincerely agree with what I try to do. So, I prefer to work with my counterparts who share with me exactly what they think. Those people are like a mirror with a reflection of what others think about me. I really appreciate their comments. However, if the listeners don't like me or seem not to agree with my ideas, sometimes it can't be helped, I have to keep going on with my talking, discussion and explaining in order to find the solution."

T2-9 Evaluate the numbers of +/-/0

Out of 12 answers of Thai 2, eight are positive (+) and four are neutral (0). This shows that Thai 2 tries to make her listeners feel good and agree jointly with what is to be discussed. Some listeners may not agree with what she tries to convince them of, but she seems to understand and accept that situation. Thai 2 said in the interview "I do not expect all listeners to accept my ideas since I know that someone may ignore or disagree with my explanation or discussion. So, I must accept what kind of people (listeners) they are."

T2-10 Interpret interviewee's body language; especially facial expression and gestures, during the interview

Thai 2 was full of charm and looked smart. She spoke fluently and clearly with full of confidence during the interview and always kept smiling when answering the questions.

Summary of Thai 2 answers

The analysis based on 10 processes of the PAC procedure shows that Thai 2 is highly concerned for 'other-face' and prefers integrating in conflict resolutions. For example, "Talk with each other to prevent misunderstanding," "Talk openly about problems, then find the solution together," "Telling exactly what you think is one of the qualifications of a good boss/friend" and "Discuss and ask for comments" all relate to statements in the questionnaire of Rahim Organization Conflict Inventory (ROCI-II) (Rahim, 1983) that describe participants who prefer integrating in conflict resolution.

Based on the results of Thai 2's PAC analysis, it is possible to conclude that Thai 2 is highly concerned for others and prefers an integrating style in conflict resolution. However, the results of Table 4.3 showing that there was a significant relationship between other-face concerns and an obliging style in conflict management for Thais is not supported here.

6) Result of Thai 3

Brief Profile of Thai 3: This participant joined the company nine years ago, after graduation. Their current position is Assistant Manager of Production Control Department, responsible for controlling all items of parts which are used in the production and delivery processes. Therefore, Thai 3 has to make daily contact with many departments, both in the same organization and outside suppliers. Thai 3 rated highest in mutual-face.

T3-1 Analysis by selecting one-third of the overall answers

After selecting 1/3 of the whole 10 answers which were ranked according to their importance, the top three are:

1) Call for a meeting and find out the causes of problem (+);

2) Confirm the way to solve problems with others after recognizing the causes of problem (+); and

3) Use own expertise and own position level to evaluate the correctness of the issue, then convince each member to agree in the same direction (+).

It can be posited that No. 1 and No. 2 correlate with "Maintaining peace in our interaction was important to me" used in the FN questionnaire to describe participants who show more concern for "mutual-face", whereas No. 3 correlates with "I was concerned with protecting my personal pride" used in the FN questionnaire to describe participants who show more concern for "self-face". Regarding conflict management style, the usage of the phrases 'call for a meeting' and 'confirm the way to solve problem with others' obviously illustrates that Thai 2 prefers integrating in conflict resolution. This relationship can be identified since the meaning of these phrases is quite similar to the statement "I try to work with others to find solutions to a problem which satisfy our expectations" used in the questionnaire of Rahim Organization Conflict Inventory (ROCI-II) (Rahim, 1983). Additionally, the meaning of 'use own expertise and position level to…' is quite similar to "I use my knowledge and experience to reach decisions in my favor," and "I use my authority to make a decision that gives me an advantages" used in the questionnaire of ROCI-II to describe participants who prefer using a dominating style in conflict resolution. This interpretation correlated with the results of the face-concerned questionnaire which reported that Thai 3 rated highest in 'mutual' and 'self' accordingly.

T3-2 Interpret the tone of writing

It is not only the above top three ranking that shows how much concern for 'mutual' and 'self' Thai 3 has, but other answers can be interpreted in the same way. For example:

Give me more reasons if you want me to accept (-)

Ask the reason why they want to do that way (-)

Please confirm to me that your idea is correct (-)

<u>Ask what mistakes</u> I made (0)

The above underlined answers show how much Thai 3 dictates the 'other's' response and at the same time shows his attempts to examine a problem with others carefully which reflects high levels of concern for both self and others or 'mutual' face concern, as it is labelled in this study.

T3-3 Analyze the similarity between each pair of answers (produced by a sampling method)

Each pair of answers from 10 answers of Thai 3 was selected by using a sampling method, the result is shown in Table 4.16 T3-3-1.

Table 4.16   T3-3-1 Similarity and Difference between each Pair of Answers

Answers	Answers	Similarity or Difference
T3-1 Call for a meeting and find out the causes of problem (+)	T3-3 Use own expertise and position level to evaluate the correctness of each issue, then convince each member to go together in the same direction (+)	It is hard to say which (4)
T3-4 Ask the reason why they want to do something that way (-)	T3-8 Give me more reasons if you want me to accept (-)	Rather Close (5)
T3-2 Confirm the way to solve problem with others after recognize the causes of problem (+)	T3-5 Ask what mistakes I made (0)	Pretty Far (2)
T3-6 Please confirm to me that your idea is correct (-)	T3-9 Meet halfway to solve a problem (0)	Rather Far (3)
T3-7 Understand that you have your reason while I have my own too (+)	T3-10 Find a mediator if you insist on your idea (-)	Rather Far (3)

As can be seen from Table 4.16 T3-3-1, a pair of answers that have same +/-/0 would be rated with high similarity, for example, T3-4 and T3-8 and T3-1 and T3-3. In

contrast, a pair of answers which have different +/-/0 would be rated with high difference, for example, T3-2 and T3-5, T3-6 and T3-9 and T3-7 and T3-10. This shows that Thai 3 is a direct person who makes a decision in a clear and explainable way from the beginning since there are only a few changes found.

T3-4 Comparing the ranking of the answers by interviewee with the first ordering of answers

A table of comparison is shown in Table 4.17 T3-4.

Table 4.17   T3-4 A comparison between ranking of the answers and the first ordering of answers

Ranking of the answer	1	2	3	6	4	5	7	9	8	10
First ordering of the answer	1	2	3	4	5	6	7	8	9	10

According to Table 4.17 T3-4, it can be seen that Thai 3 had already been concerned with the importance (ranking) of his answers at the first ordering of the answers. This also supports the statement that he is a direct person who makes a decision in a clear and explainable way from the beginning.

T3-5 Dendrogram

```
                                                    C A S E 0    5    10   15   20   25
                                                    Num  +-----+-----+-----+-----+-----+

  ⎧  Give me more reasons if you want me to accept (-)        8 ┐
  ⎪  Find a mediator if you insist on your idea (-)  ┌────┐   10 ┤──────────┐
  ⎨                                                  │ CL1│            │
  ⎩  Meet halfway to solve a problem (0)             └────┘   9 ┘      │   ┌─────────┐
  ⎧  Ask the reason why they want to do something that way (-)  4 ┐┐   │   │
  ⎪  Understand that you have your reason while I have my own too (+)  7 ┘├──────┘   │
  ⎨  Ask what mistakes I made (0)                    ┌────┐   5 ┐┘            │
  ⎪                                                  │ CL2│                  │
  ⎩  Please confirm to me that your idea is correct (-)  └────┘  6 ┘         │
  ⎧  Call for a meeting and find out the causes of the problem (+)  1 ┐      │
  ⎪  Confirm the way to solve problem with others after recognizing  2 ┤────────────┘
  ⎪                                                  ┌────┐
  ⎨     the causes of the problem (+)                │ CL3│
  ⎪                                                  └────┘
  ⎪  Use own expertise and position level to evaluate the      3 ┘
  ⎪
  ⎪    correctness of the issue, then convince each member to
  ⎩
     agree in the same direction (+)
```

Figure 4.7   T3-5 Dendrogram of Thai 3 who believes that "mutual-face" is a fundamental cause of interpersonal conflict

The Number (Num) refers to the rank of importance of each answer

(   ) after the answer refers to the evaluation of each answer as to whether they are positive, negative, or neutral.

T3-6 Interpret the answers in the same cluster

A name of each cluster of answers was created by comparing the overall meaning of the answers in the same group with the two questionnaires which were employed as instrumentations in the quantitative parts of this research: 34 items of face concerns (Oetzel et al., 2001) according to Face Negotiation Theory (FN) version 2 (Ting-Toomey & Kurogi, 1998) and 28 items of conflict management styles according to Rahim Organizational Conflict Inventory-II (ROC-II) (Rahim, 1983).

In accordance with Figure 4.7 T3-5, Thai 3's answers have been divided into three clusters.

Cluster 1: "A peaceful resolution to the conflict was important to me."

Cluster 1 includes the 3 answers below:

(1-8) "Give me more reasons if you want me to accept." Here it is possible to visualize that Thai 3 tries to maintain peace in interactions with others.

(1-10) "Find a mediator if you insist on your idea." Here it is possible to imagine that Thai 3 tries to collaborate with others to find a joint decision since he prefers a mediator to judge the undecided resolution immediately.

(1-9) "Meet halfway to solve a problem." Here it could be interpreted that Thai 3 tries to meet others halfway when solving a serious conflict.

Cluster 2: "Preserving our mutual self-images was important to me" and "I try to incorporate my ideas with those of others to come up with a decision jointly."

Cluster 2 includes four answers:

(2-4) "Ask the reason why they want to do something that way." This illustrates that Thai 3 tries to examine a problem carefully with others to find a solution acceptable for both sides.

(2-7) "Understand that you have your reason while I have my own too." Here it is possible to interpret that Thai 3 tries to incorporate his ideas with those of others to come up with the best solution.

(2-5) "Ask what mistakes I made." Here it is possible to visualize that Thai 3 wants to recheck himself and tries to bring both sides' concerns out in the open so that the issues can be resolved.

(2-6) "Please confirm to me that your idea is correct." Here it is possible to interpret that Thai 3 tries to examine a problem carefully with others to find a mutually acceptable solution.

Cluster 3: "I try to work with others to find solutions to a problem which satisfy our expectations" and "sometimes I use my knowledge and experience to reach decisions in my favor."

Cluster 3 includes 3 answers as below:

(3-1) "Call for a meeting and find out the causes of the problem." This shows that Thai 3 tries to maintain peace in mutual interactions in order to find a solution acceptable for both sides.

(3-2) "Confirm the way to solve the problem with others after recognizing the causes of problem." This shows that Thai 3 tries to work with others to find solutions to a problem which satisfy the expectations of both.

(3-3) "Use own expertise and position level to evaluate the correctness of each issue, then convince each member to go together in the same direction." Here can be illustrated that sometimes Thai 3 uses his knowledge and experience to reach decisions in his favor.

T3-7 Interpreting the answers between clusters

(Cluster 1 and Cluster 2)

The name of clusters 1 and 2: "A peaceful resolution to the conflict was important to me", "Preserving our mutual self-images was important to me" and "I try to incorporate my ideas with those of others to come up with a decision jointly" can be used to demonstrate high levels of concern for 'mutual' face and at the same time the preference in conflict resolution for integrating. The interpretation of face concern and conflict resolution style for these two clusters correlated to the result of the face-concerned questionnaire which found that Thai 3 rated the highest concern for "mutual-face" (Table 3.2). Accordingly, the preference of conflict resolution style supported the result of conflict management style (Table 4.4), which reported that the more mutual-face concerned the Thai participants were, the more they reported using integrating styles.

(Cluster 2 and Cluster 3)

It can be interpreted from this relationship that, even though Thai 3 rated highest in 'mutual' face concerns, he sometimes has high levels of concern for 'self'. Regarding conflict management style, his preference remains as integrating.

(Cluster 3 and Cluster 1)

It can be interpreted from this relationship that Thai 3 tries not to appear weak in front of the others since his role in the organization has to do with many contacts/negotiations with many people. This correlation can be used to strengthen his position as showing high levels of concern for 'self-face'.

T3-8 Interview

According to the relationship between clusters, it can be stated that Thai 3 prefers integrating styles of conflict resolution. His interview also supported this:

> "In the conflict what I would say is 'I understand you have your reasons while I also have my reasons', so we should listen to each other and try to find out a win-win solutions for both of us. The meaning of meet halfway for me is the best solution since it suggests that we avoid finding the root cause of the problem. It is like we just accept what can be accepted and let it pass through. If both of us try not to incorporate our ideas to find the real problems, an effective solution might not be found."

Part of the interview also supported that Thai 3 is a direct person who makes a decision in a clear and explainable way from the beginning.

> "I would ask the reason why they want to do something that way and expect a reasonable explanation in order to convince me to accept. However, the listeners may think that I try to test their knowledge and not try to believe what they said. So, it might be negative. But actually, my intention is to bring all concerns (reasons) out in the open so that we can find the solution which can satisfy both sides."

Thai 3 gave some detail, in addition, that supported his high levels of concerns in 'mutual-face'.

> "Actually when I ask the others to tell me what my mistakes have been, they may tell me exactly what they think or they may just say something to

complete my request. In contrast, as a requestor I may accept or not accept what has been said, it depends on how I interpret those meanings. What I want to say is that the relationship's harmony or sincerity is important for mutual interaction."

T3-9 Evaluate the numbers of +/-/0

Out of 10 answers by Thai 3, four are positive (+), four are negative (-) and two are neutral (0).

Here it can be interpreted that Thai 3 is a direct person in making an evaluation of +/-/0 marks. Even though almost half of his answers make the listeners feel discomfort, he dares to use them directly.

T3-10 Interpreting the interviewee's body language; especially facial expression and gestures, during the interview

During the interview, Thai 3 spoke fluently and loudly and responded to questions immediately, although he did not talk a lot and replied in short sentences. Moreover, his directness can be verified by these answers, "understand that you have your reason while I have my own too" and "use my own expertise and my own position level to evaluate the correctness of each issue, then convince each member to go together in the same direction."

Summary of Thai 3's answers

Based on the results of Thai 3's PAC analysis, it is possible to suggest that Thai 3 is highly concerned with mutual face and prefers both integrating and dominating styles in conflict resolution.

It can be summarized that the results from the PAC analysis of Thai 3 correlate with the result of the face-concerned questionnaire, which showed that Thai 3 rated highest in 'mutual-face' concern (Table 3.2). Regarding conflict management style, only a part of Thai 3's results supported the findings of the relationship between face concerns and conflict management style of Thai participants (see Table 4.3), which found that the more mutual-face concerned the Thai participants were, the more they reported using integrating for managing conflicts in their workplace.

Conclusions, discussion, and suggestion for further research will be provided in Chapter V.

Chapter V

Conclusions, Discussion, and Suggestions

The purpose of this study was to test the argument that "Face" is a fundamental cause of interpersonal conflict and explore the similarities and differences of conflict resolution between Thai and Japanese MNCs participants. Additionally, the correlation between face concerns and conflict management styles in the two cultures was also examined.

The research explored Face-Negotiation theory (FN) version 2 (Ting-Toomey & Kurogi, 1998) to test whether "face" is an underlying assumption and/or an explanatory mechanism for conflict in the organization. The adapted version of Rahim Organization Conflict Inventory-II (ROCI-II) was employed to test the differences and similarities of conflict management styles. There were a total of 155 returned questionnaires. Six out of the 155 participants were purposely selected for in-depth interview by using a Personal Attitude Construct (PAC) analysis.

This research was limited in scope to only Japanese MNCs in Thailand. Hence, the conclusion and discussion will be used to support only this limited scope, and is not meant to cover all Japanese and Thai people in general.

This chapter provides a conclusion, discussion and suggestions regarding the results according to each research question and hypothesis. The first part consists of and focuses on conclusions and a discussion according to each hypothesis. The next part deals with the implications, and the last part discusses the strengths, limitations, and recommendations for future research.

5.1 Conclusions and Discussion of both Quantitative and Qualitative Analyses

The results of the quantitative data mostly supported the research questions and hypotheses. In addition, most of the findings were consistent with previous studies.

Hypothesis 1: Face, in the context of the face-negotiation theory (Ting-Toomey, 1988a), is defined as a fundamental cause of interpersonal conflict in Thai-Japanese

MNCs in Thailand.

Hypothesis 1 aimed to test the argument that "Face" is a fundamental cause of interpersonal conflict in Thai-Japanese MNCs in Thailand and also to find the difference in face concerns between Thai and Japanese workers.

Table 5.1   The result of Hypothesis 1
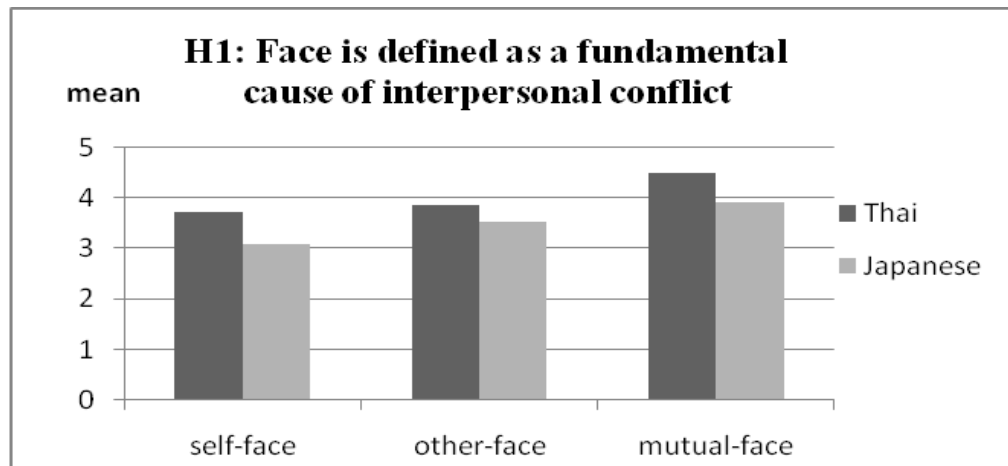
According to Table 5.1, the findings of this research illustrate that "Face" is a fundamental cause of interpersonal conflict for Thai and Japanese participants. Thais rated themselves higher for all types of face concerns (self-face, other-face, and mutual-face) than the Japanese.

Discussion: Why did Thais rate themselves higher for all types of face concerns than the Japanese?

5.2 The Differences in the Definitions of "Face" between Thai and Japanese People in Previous Studies

In order to support the findings that both Thai and Japanese people believe that "Face" is a fundamental cause of interpersonal conflict, and to explain the reasons why Thais rated themselves higher for all types of face concerns (self-face, other-face, and mutual face) than the Japanese, the definitions of face in Eastern cultures and key cultural variables (e.g., collectivism) between Thai and Japanese are analysed below.

> "One's public image that a person fulfils his or her social role as expected by others" Lin and Yamaguchi (2007).

"There are some Thai words, which can be interpreted as <u>public recognition, dignity and greatness</u>, for examples; *kiat* (เกียรติ) and *saksii* (ศักดิ์ศรี). Thai people always use the concrete word of "face" to interpret the meaning of *saksii* which be called 'beyond abstract'" p. 18. Raksamanee (2005).

"To explain the definitions of face by using 2 words: *lian* is considered as the confidence of society in the integrity of a person's moral character for examples; <u>to be accepted, to be trusted and to be involved in group,</u> whereas *mien-tzu* is considered as a reputation achieved through success and ostentation which important to one's self-esteem. In comparison within these two words, maintaining lian is more important than maintaining mien-tzu" p. 52. Mao (1994) cited in Kato (2000).

"Face in Japan does not strongly concern the self/individual like in Western countries. <u>Japanese people claim for group that one belongs to</u>, then to convey message, action according to one's desire seems unacceptable, one must know his/her social role, status, group's rules and then act as expected by others or social convention (wakimae)" Ide (1989).

"<u>The respectability and/or deference which a person can claim for himself from others</u>, by virtue of the relative position he occupies in his social network and the degree to which he is judged to have functioned adequately in that position as well as acceptably in his general conduct" p. 883, Ho (1976).

The definitions of face in Eastern cultures, as with those of Thailand and Japan, often use the words 'public image/recognition, to be accepted, to be trusted, claims for the group that one belongs to,' which can be interpreted as showing that Eastern people are concerned more with satisfying the expectations of others and trying to satisfy them in order to gain their acceptance. The definitions of face for Eastern cultures accord with the collectivism cultural variable ascribed to Eastern cultures, which is given as follows:

> "A social pattern consisting of closely linked individuals
> who see themselves as part of one or more collectives
> (family, coworkers, tribe, nation) and are willing to give
> priority to the goals of these collectives over their own
> personal goals" Triandis (1995).

Both Thailand and Japan were classified as collectivist cultures according to Hofsteder (1984) (the explication of which has been elaborated in Table 2.6, Chapter I) and the differences in the definitions of "face" from the point of view of Eastern cultures can be interpreted as showing that people sharing Eastern cultural traits, including Thai and Japanese, pay more attention to public image, as well as the group and society to which they belong, in order to gain acceptance from that group or society. Therefore, Thai and Japanese people tend to take "Face" (self-face, other-face, and mutual-face) into consideration and try to maintain and preserve each other's face in order to gain fondness and acceptance. This evidence can be used to support the findings that both Thai and Japanese people believe that "Face" is a fundamental cause of interpersonal conflict.

The considerable evidence supporting the reasons why Thais rated themselves higher for all types of face concerns than Japanese will now be given in an explanation of the differences of the family and social systems in Thailand and Japan.

5.3 Family System and Social System in Thailand and Japan

Embree (1950) categorized Thai society as a "loosely structured social system" which represents a culture in which considerable variation of individual

behavior is sanctioned" (p. 182), as compared to the more "rigid" Japanese society. In support of his loosely structured paradigm, Embree noted that the Thai family was tied loosely together because family members lacked a strong sense of duty and obligation in family relations. He noted that:

> "It is the mother who transmits these teachings (duties and obligations) to their children, not the father. However, she transmits them as sage advice rather than as mandatory obligations" (p. 183).

The differences found when compared with Japan family and social structure, as Yupha Klangsuwan (2004) stated in her study, is that:

> "Harmonious relations is more significant for Japanese from the past and the way to create harmonious relations with others is to fulfill self obligations toward family, group, social and country where his/her belong to. These obligations started from their birth until their death, though Japanese has a lot of obligations in their whole life. Under these obligations, harmonious relations especially in social would be created. Japanese is a vertical hierarchical society and the obligations have been set upon each hierarchy. One who not obey or response to the role and responsibilities the society expect them to do will be treated like a stranger. The duty and obligations have been set upon each gender, age and occupation. The detail of those varies upon status, position, and the level of those people who belong to the society. As if those Japanese still belong to their society, they must do according to what the society expect them to do" (Yupha Klangsuwan, p. 229).

Fieg (1976) argued against Embree's "Thai loosely structured society" as below:

> "Thais have a very strong hierarchical system, this seems to be in contradiction with the notion of a "loosely structured" Thai social system. This is true because the claim being made depends on the countries selected for comparison. When compared with Americans, Thais would definitely have a more tightly structured social system, but when compared with Japanese or Chinese, Thais have a relatively loosely structured social system" (cited in Butaga Punturaumporn, 2001, p. 41).

The in-depth interviews conducted as part of this research conform to the studies of Yupha Klangsuwan (2004) and Fieg (1976) which stressed that Thai and Japanese people had a commonality in terms of harmonious relations with others, however, differences were found in the sense of duty and obligations to family, social, and country. From the six interviewees (three Thais and three Japanese), the three Japanese emphasized the organization's target and goal, whereas the three Thais put their emphasis on interpersonal relationships and organizational relationships as detailed below:

> "<u>If that sensible idea did not match with company's direction</u>, in that case, the acceptance only means that I correctly understand what he/she says, but I did not truly accept or take the ideas into consideration" (Japanese 1).

> "Certainly, I pay respect to the factory's decision, however, <u>I must respond to the customer's requests.</u> My idea for this issue is that we (I and the factory) offer a much shorter leadtime of delivery for this time

only to the customer to let them know that we always do our best to support their needs"(Japanese 2).

"<u>We change or adjust the objective of work. We need to work together </u>but in some cases I did change things in order to gain improvements at next step by myself. But after that, I need to tell my team why I needed to change or adjust the objective at that moment. If I did not talk to the team, the result would come out worse" (Japanese 3).

 "I believe that <u>when others present their ideas, and ask for my opinion sometimes being quiet, or not saying anything, effects good results</u>" (Thai 1).

"I am happier <u>to work with colleagues or friends who are always ready to say exactly what they think</u> rather than those who say nothing" (Thai 2).

"What I want to say is that <u>the relationship's harmony or sincerity is important for mutual interaction</u>"(Thai 3).

A study of Holms & Tangtongtavy in 1995 categorized Thai society into three circles called 'The Thai Horizontal system'. The system is composed of the family circle, the cautious circle, and the selfish circle (see Figure 5.1). The family circle is a Thai's innermost circle, where members of the family are closely intertwined with the fortunes of others in the same circle. In this family circle, members may forgive your mistakes where non-family members would not. Yoddumnern-Attig (1992), reviewing the authority relationships between husband and wife in Thai familial roles and duties, found that "in large families, the husband tends to be the paramount authority figure; his decisions determine the family's action." However, in smaller-sized families, as most modern families tend to be, the authority structure is altered.

The father's influence is less pronounced and authority is shared between the husband and wife.

The second circle, which is labeled the cautious circle, is composed of people with whom we interact with "official and proper behavior". The third circle, which is called the selfish circle, is the outside world in which family members do not need to pay high respect to others, nor do they have much frequency of contact with others; they may sometimes even enact "selfish" behavior toward others within this circle.
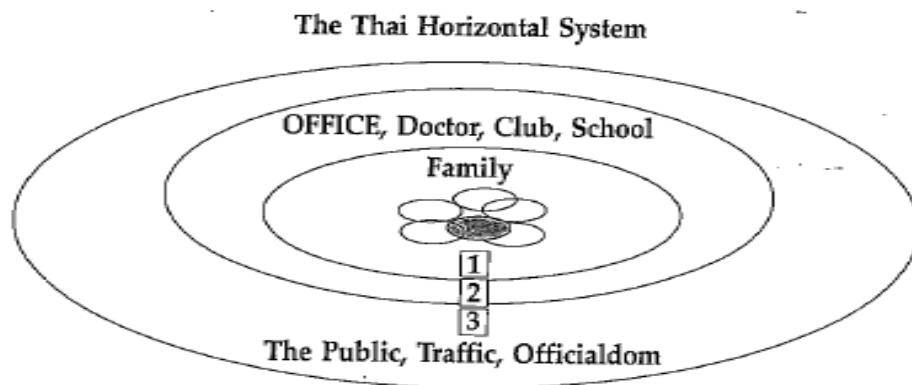
Figure 5.1   The Thai Horizontal System Henry, H. & Tangtongtavy, S. (1995). Working with the Thais: *A guide to Managing in Thailand*, Bangkok: White Lotus p. 42.

It is quite clear that Thais have a very close connectedness within their family, tribe, and organization. This is demonstrated by the Thai family system in the innermost circle of the horizontal system of Thai society (Figure 5.1) in which members of a family are closely intertwined with the fortunes of others in the same circle. Embree (1950) stated that the Thai family was tied loosely together only because family members lacked a strong sense of duty and obligation. Fieg (1976) concluded that Embree's statement is true when comparing Thai society with the 'rigid' Japanese society, but it is untrue when comparing Thai society with the 'more loosely' connected American society.

Thai society is clearly defined by a horizontal pattern; however, in contrast, research has stated that the key to understanding Japan is the vertical nature of its society and groups (Figure 5.2).
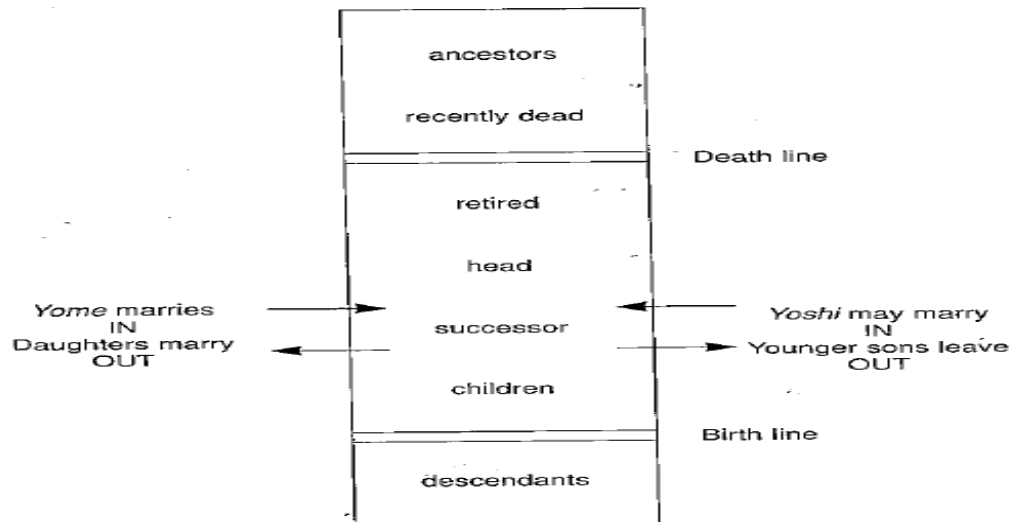
Figure 5.2   The Japanese Vertical Society Harold, R. & McKinstry, A. (1998). *Modern Japan*, USA: McGraw-Hill, p. 85.

The Japanese "family system" can be described by using the indigenous Japanese term '*ie*', which can be literally translated as "family" in one of the senses used by European aristocracy, of a continuing 'line' requiring a definite heir in each generation. Harold & McKinstry (1998) stated:

> "the ie is a patrilineal extended family system in which the
> oldest son, and perhaps the next one or two sons in succession,
> stay as adults at home and run the family business, while other
> sons born after them move off to form branches of the main
> family. Women leave their own family of birth and become
> official members of their husband's ie" (p. 85).

However, the family system in Japan has been changing, as Harold & McKinstry stated in their book; the word '*ie*' is hardly ever used to mean family in

Japan anymore. There is a newly emerging word used by Japanese nowadays instead of *ie* – which is *kazoku* – the meaning of which is very similar to the English word *family*. The connotation of *kazoku* is seen as a residence unit: children, parents, and perhaps grandparents. Older members of the family no longer have the power over the rest of the family as they once enjoyed, young people are about as free to pick their own marriage partners as are Japanese living in cities, and few brides would put up with being considered servants of their mothers-in-law as before.

The above shift from *ie* to *kazoku* has, in historical terms, been rather sudden and rather recent. Cultural change is rarely well coordinated. Under the rules of the old *ie*, of course, no matter who provided the actual income, the oldest male was the official head of the family, old people were the major decision makers, and taking care of the older generation was an immutable obligation that adult children had to bear.

"Amae no Kozo" (The Anatomy of Dependence) written by Doi (1987), who is a well known psychologist in Japan, suggested that interdependence, which he referred to in his book as "*amae*", is a basic value of Japanese people. Doi (1988) stressed in the following definition:

> "*Amae* is, in the first place, the craving of a newborn child for close contact with its mother, and, in the broader sense, the desire to deny the fact of separation that is an inevitable part of human existence and to obliterate the pain that this separation involves" (Doi, 1973a, p. 176).

Though *amae* underlies the Japanese emphasis on the group over the individual, Okabe (1983), cited in Yoshitaka (2003), stated that:

> "A group player is more liked than a solo player…The Japanese, therefore, display great cautiousness in expressing personal opinions

and in modifying their opinions to be consistent with those of others around them" (p. 26).

The concept of *amae* also can be used to explain the collectivism and group harmony found in Japanese houses and family systems, as it is at the core of group consciousness in Japan.

5.4 Comparative Analysis of Family and Social Systems between Thailand and Japan

With regard to the Thai hierarchical system, Fieg and Mortlock (1989) studied the essence of Thai cultural values. These can be understood and explained by four prevalent patterns of social behaviors in Thai society. These four patterns have a significant effect not only in personal relationships, but also in terms of business relationships. The four patterns are composed of 1) a harmonious social relationship, 2) a hierarchical society, 3) the Buddhist religion teachings and 4) an abundance of natural resources.

First, a harmonious social relationship has historically been based primarily on agriculture, exclusively with the core product of rice. Since the process of rice planting cannot be done individually, but requires a good deal of help or effort from the community, the intimacy of relationships within the family and neighboring people is strengthened when rice planting and harvesting occurs. This is quite similar to the rice-planting culture of Japan, and parallels can be illustrated during the Japanese rice cultivation period. Thus, it can be concluded that assisting each other, sharing, and maintaining harmonious relationships are important in Thai society.

Secondly, in the Thai hierarchical society, up until the early 1930s, the king was the ultimate source of all power, followed by an intricate hierarchy of government officials. One of the by-products of the monarchical system was the development of distinct roles for the superior and the subordinate. Fundamentally, the role of the superior was to give commands to his direct subordinates. The role of the subordinates was to respect and obey their superior. Each Thai person is trained to behave properly in society and learns early in life to know what rank he or she holds

and how he or she is supposed to treat others according to their respective ranks (Holmes & Tangtongtavy, 1995). Thais show respect toward elderly and higher ranking people; emotional expressions are more quiet and controlled in Thailand than in most Western countries (Fieg, 1976). Children at a young age are taught to please elders, not to argue with seniors, and not to disagree with those who have more power. Most Thais are not used to being encouraged to express their opinions or to engage in open discussions. People are especially careful about voicing negative statements. It is important to convey your message carefully wherein all of the elements of smooth interpersonal relationships (e.g., *kreng jai*, surface harmony, tact, politeness, avoidance of negative or hostile comments) can be taken into consideration. Thailand's traditional strong vertical orientation of society also influences the Thai decision making processes wherein decisions are most likely to be made by seniors or top management.

Punturaumporn (2001) stated:

> "As a result of this vertical orientation, pleasing and adapting to elders is important because people rely on the protection of their elders (those who are senior in relation to power, wealth, profession, rank, age, merit, and birth) for survival and prestige in the Thai social system. Along with this is the practice of building a favor reciprocity cycle (*bhunkhun*). Thai society grows and survives from the cycle of favor reciprocity (building and repaying *bhunkhun*, goodwill and social support). Superior and subordinate relationships are maintained on the basis of favor reciprocity and mutual support" (p. 47).

Onishi (2006), summarizing the differences in power distance in terms of social hierarchy between Thailand and Japan, stated:

> "Differences between Thailand and Japan in social
> hierarchy can be traced to their different governing

systems and religions. Until recently, Thailand had been an absolute monarchy for many centuries, with a rigid class hierarchy enforced by the *Sakdina* [29] system. The rigid hierarchy in Thailand receives support from the overwhelming dominance of Theravada Buddhism, which places great emphasis on karma as a determinant of one's place in life. For its parts, Japan's history was feudal, with great power wielded by feudal lords. Greater local power was obtained during the *Genroku* [30] period of the late seventeenth century. Finally, American reforms after World War II introduced even greater equality. As for religion, Japan has a history of greater religious openness and diversity than Thailand. Moreover, most Japanese practice Mahayana Buddhism, which is less conductive to the support of rigid social hierarchies" (p. 42).

Thirdly, the teaching of Buddhism has nourished and shaped many types of Thai cultural concepts; for example, "self-reliance," "do good, receive good; do evil, receive evil" and the maintaining of a "*cool heart*", has been emphasized by teaching people to avoid the extremes of negative emotions, stressing the key concept of the

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[29] *Sakdina* was one type of Thai hierarchical structure which developed in the Ayutthaya period from the fifteenth to the seventeenth century. The *sakdina* system encompassed the whole people, at least in theory. Its basic unit was the *rai*, an area of land; but although originally *sakdina* must have reflected rights over real land, in the fully evolved administrative system, the allocation of land was only symbolic.

[30] In *Genroku* period (1688-1703), Japanese feudalism, which was the most notable governing system and social hierarchy of Japan, was based on the hierarchical society of warriors; the leading warrior was appointed to be *Shogun*, the feudal government *(bakufu)* used the *kokudaka* system, one very similar to the *Sakdina* system of Thailand. *Koku* was the basic unit of rice production and equal to 180 square liters. The management of these rice fields was given to warriors and the feudal lords.

middle way of thinking, to try to keep emotions and even bodily movements under control. No matter what happens, Thais will keep smiling. Thus, a smile should not be interpreted as deep friendship, but as a mechanism for making life pleasant and avoiding difficulties that might lead to the dreaded expression of negative emotions. However, the Thai smile can be genuine and, as is common in collectivistic cultures, must be evaluated in terms of the context or situation.

Yupha Klangsuwan (2004) stated:

"Japanese religion combined with many variations. Looking into the geographical location of Japan, we can found the trace of origin of Japanese religion. Japan Islands located in the point where other cultures can be invaded especially the invasion from Asian countries. This invasion played an important role toward the variations of Japanese religion. Japan was not very far from Asia so the distance between Japan and those countries was not the obstacle for the invader. However, the frequency of invasion was not that high because of the difficulty of way of travelling to Japan. Thus geographical location of Japan was the main reason which created the speciality and the variations of religion in Japan. In the past, Shinto was the originally believes for Japanese people. Shinto originated from the beliefs, cultural practice and traditions of Japan. The invasion from outside world made the variations of Shinto" (p. 146).

Religion in Japan is quite complicated for non-Japanese to comprehend. Sakaiya (1993) mentioned in his book that Japan, with a population of 120 million, has 120 million Shintoists and 120 million Buddhists. Japanese people prefer Shinto or even Christian marriage and have a Buddhist funeral.

Nevertheless, Japanese religion seems to be various, however, if that religion was not in response to the ideology of culture

Lastly, because of the abundance of natural resources and food supply, Thais have not had to worry very much about making a living and can spend a substantial portion of their income on hosting big social events or religious ceremonies where guests enjoy well prepared meals and participate in fun activities. Especially after the rice planting and before the rice-harvesting period, people have time to enjoy themselves and to share. This is also the result of Thais' love of *sanuk*, which means fun, joy, or having a good time. Klausner (2000) defined "*sanuk*" as:

> "a respite, a release from the socially enforced
> constraints and demands imposed by the acceptance
> of one's place in the social hierarchy, as a highly
> valued mechanism for maintaining harmonious,
> non-threatening social relations" (p. 290).

Gannon (2001) stated that Thais love to have *sanuk* and they punctuate the workday with periods of group activity stressing it. If work is boring and monotonous, Thais are likely to quit, especially if periods of *sanuk* are denied. Japanese firms, for example, sometimes pay Thai workers less than American firms and work them longer hours, but they ensure that the workday is broken by such periods of respite.

5.5 Organizational Relations between Thailand and Japan

Nakane (1972) mentioned the two categories of human relations which can be composed of vertical and horizontal structures. For example, parent-child relations and superior-inferior relations are classified as vertical, whereas sibling relations and colleague relations are called horizontal relation (Figure 5.3).
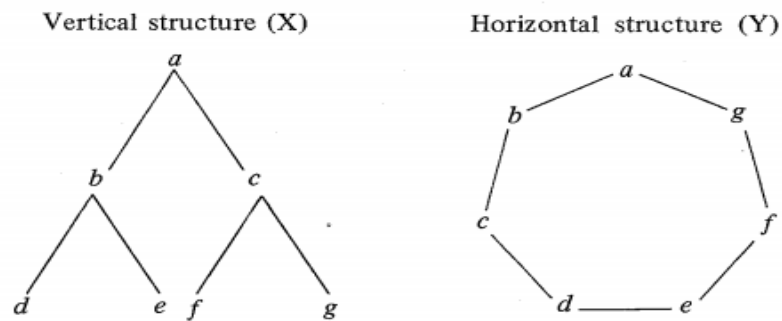
Figure 5.3   Vertical and Horizontal Structure of Human Relations. Nakane, Chie (1972). Human Relations in Japan, Ministry of Foreign Affairs, Japan. p. 57.

The vertical relations (labelled X in Figure 5.2.3), which can be predicted in theory from the vertical social group formation in Japan, becomes the foundation of the ranking system in Japan. For example, even a set of individuals sharing identical qualifications tend to create some difference among themselves, these differences of rank are based on relative age, service years of entry into the company, etc. In general, with respect to organizational practice, rank in Japan is decided on the basis of seniority rather than merit. Nakane said:

> "In Japan once rank is established on the basis of seniority, it is applied to all circumstances, and to a great extent controls social life and individual activity. Seniority and merit are principal criteria for the establishment of a social order; every society employs these criteria, although the weight given to each may differ according to social circumstances. In the west merit is given considerable importance, while in Japan, in contrast to other societies, the provisions for recognition of merit are weak, and institutionalization of the social order has been effected largely by means of seniority; this is the more obvious criterion, assuming an equal ability in individuals entering the same kind of service" p. 29.

A comparative analysis of family, social and organization systems between Thailand and Japan is summarized in Table 5.2.

Table 5.2   Comparative Analysis Result of Family, Social and Organization system between Thailand and Japan

	Thai	Japan
Family System	1. Loosely structure. 2. Lack of strong sense of duty and obligation toward family.	1. Rigid structure. 2. High duty and obligation.
Social System	1. Horizontal system and Vertical System. 2. More loose hierarchical system where people can change their social status according to their merits. 3. Show respect toward elderly and higher ranking people with emotional expression more quiet and controlled.	1. Vertical system. 2. More rigid hierarchical system where the social status of people is hard to change.
Organizational system	1. Horizontal structure. 2. Less concern on ranking by seniority. 3. Merit, *krengjai* and *bunkhun* are given considerably more importance than seniority. 4. Less sense of obligation, responsibility and loyalty toward the company, whereas high sense of self-security is greater.	1. Vertical structure. 2. More concerns on ranking by seniority. 3. Seniority is given considerably more importance than merit. 4. Strong sense of obligation, responsibility and loyalty toward the company.

From Table 5.2, we can see that Thai people have less sense of obligation, responsibility and loyalty toward family, society and organizations. Thais pay more concern to merit, *krengjai*, *bunkhun* and self-security where these values relate to the definition of "Face" for Eastern countries, as mentioned "public recognition, dignity

and greatness, to be accepted, to be trusted and to be involved in group". For Japanese people, who pay a high concern for obligation, responsibility and loyalty toward family, society and organizations, less of a sense of public recognition, dignity and greatness can be seen and less of a sense of being accepted by others.

Hence, the above explanation can be used to support why Thais rated themselves higher for all types of face concerns: self-face, other-face, and mutual-face than Japanese.

Hypothesis 2: There are differences in preferences of conflict management styles between Japanese and Thai managers in Japanese MNCs in Thailand.

Hypothesis 2 aimed to identify the similarities and differences of conflict resolution styles between Thai and Japanese MNCs employees.

Table 5.3   The results of Hypothesis
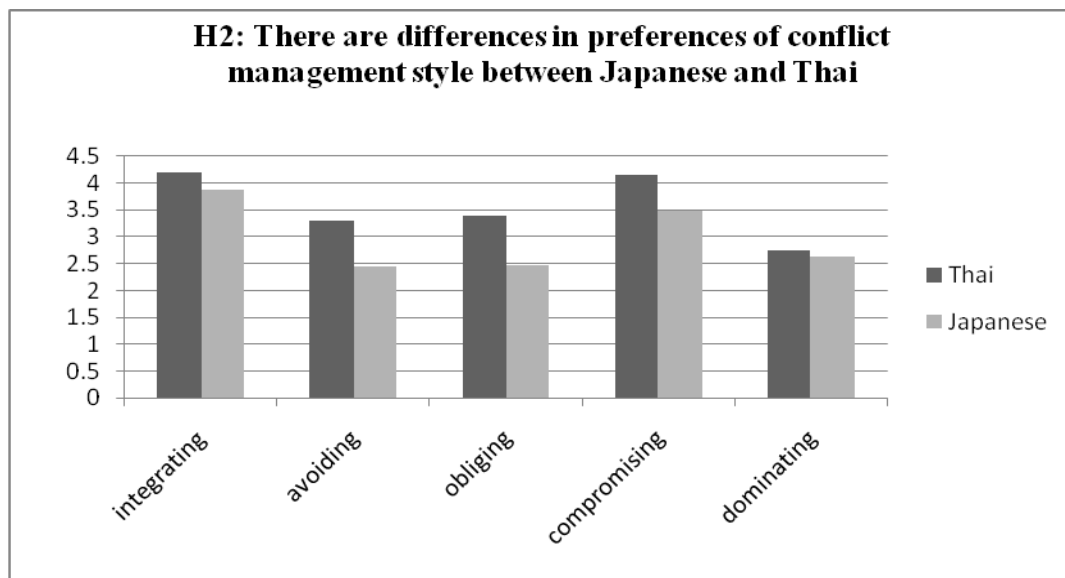
According to Table 5.3, the findings show that there were significant differences in preferences of conflict management styles between Thai and Japanese participants. Thai participants reported using integrating, avoiding, obliging and

compromising strategies more than Japanese participants. There were no significant differences in preferences for dominating styles.

The findings from this study only partially support Hypothesis 2. The results were associated with the five dimensions representing universal categories to characterize national cultures (Hofstede, 1991), which posit that in most collectivist cultures, the word 'no' is seldom used because saying 'no' is a confrontation: 'you may be right' or 'we will think about it' are examples of polite ways of turning down a request. Similarly, the word 'yes' should not necessarily be seen as approval, but as maintenance of the communication line: 'yes, I heard you' is the meaning it has in Japan. The results were also consistent with Face Negotiation Theory (Ting-Toomey, as cited in Boonsathorn, 2005), which stated that people from a collectivist culture, such as Thailand, would prefer harmony-enhancing, non-confrontational styles more than people from an individualistic culture would. Komin (1995) found that educated Thai employees tend to use integrating or collaboration when dealing with conflict. Moreover, she also discovered that Thai participants reported integrating, compromising, avoiding, and dominating as their preferred styles. Several other studies also support the results of this current study. A meta-analysis of Holt and Devore (2005), which summarized the data based upon 123 paired comparisons within 36 empirical studies, indicated that collectivistic cultures prefer the styles of withdrawing (avoiding), compromising, and integrating more than individualistic cultures; whereas individualistic cultures choose forcing (dominating) as a conflict style more than collectivistic cultures.

Contrary to expectations, there were no significant differences in preferences for dominating styles in this study. This might have been affected by the same collectivist cultures of the Japanese and Thai, which seem to have many things in common in terms of culture and beliefs, such as showing respect to other people, protecting face, remaining a hierarchical society, seeking harmony, and being group-oriented. Gannon (2001) summarized that the Japanese always remain homogeneous as they rely heavily on groups to maintain stability and to ensure change and progress

within the framework of a high-context culture,[31] emphasizing the natural ordering of individuals, groups, and activities.

The family and social systems of Japan have been considered exclusive cultures, and in business settings Japanese are also said to be exclusive towards foreign people since Japan is a small island nation, isolated-geographically with few natural resources. This is called *Shimaguni Konjo 島国根性* (literally meaning, *Shima* = islands, *Kuni* = country, *Konjo* = nature, the connotation implying that Japan as a country is ill-mannered when interacting with foreigners or displays little openness to other worlds).

Japan is extremely homogeneous. People learn to be modest and apologetic through cultural conditioning. The Japanese language is vague and ambiguous, with people relying more on interrelationships and nonverbal aspects of communication than upon words. Japan has many interpersonal rituals and much ceremony. These characteristic have led to, and have resulted from, Japanese perceptual orientations and communication modes.

Some researchers have said that to do business in Japan, foreign businessman need to understand two variable concentrics (see below Figure 5.4 and 5.5) that illustrate the basic differences in the psychology and personality of Japanese and Westerners.

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[31] Edward Hall (1976) suggests that in a high context culture, many things are left unsaid, letting the context explain. Words and word choice become very important in higher context communication, since a few words can communicate a complex message very effectively to an in-group (but less effectively outside that group), implicit, indirect and non-verbal communication, for example, facial expressions, gestures, etc., are considered as an effective method of communication.
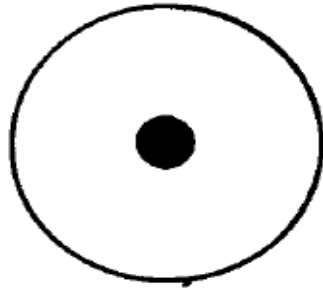
Figure 5.4 Westerner **Figure 5.5 Japanese**
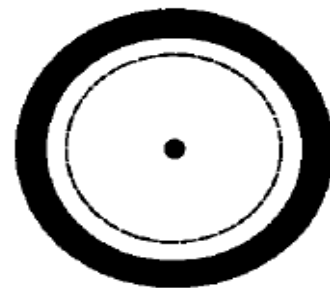
Westerners, as shown in Figure 5.4, have a large, thick inner core (psyche), with a thin, easily penetrable outer shell. On the other hand, the Japanese (Figure 5.5) have a small, fragile inner core (psyche), with two other barriers designed to keep people at a distance. The first barrier is thick and strong; the second one is conspicuously thin and fragmentary.

As the above diagrams indicate, it is easy to approach a Westerner and get on relatively close terms in a short period of time – often within minutes. At the same time, however, the massive, solid core of the Westerner prevents the individual from really opening up, from dropping all barriers to the inner self. No matter how close Westerners may come, even husbands and wives, few of them can truthfully say they know the other person fully. There are invariably dark areas of doubt and wonder. In contrast, the thick, outer barrier surrounding Japanese makes it difficult and time consuming to establish any kind of initial relationship. But once the heavy protective guard is penetrated, the psyche of the Japanese is fully exposed and extremely vulnerable to the unscrupulous person. The Japanese are, therefore, understandably wary of letting anyone inside their personal sphere.

The above psychology and personality of the Japanese can be simplified by the idea of *uchi* and *soto*, which can be translated as 'inside' and 'outside', respectively. There is a belief that Japanese always keep in their mind *Fuku Wa uchi - Oni Wa Soto* [福は内・鬼は外], which means "in with good luck/out with demons". In Japanese society, the distinction between *uchi* and *soto* is an example of

such a deeply held part of the system of classification. These phrases are also applied to members of one's house as opposed to members of the outside world, and to members of a person's wider groups, such as the community, school or place of work, as opposed to other people outside those groups.

One example of the *uchi-soto* dimension is a homestay student outsider (in Japanese "*soto*") in Japan. Most Japanese host families take their parenting responsibilities seriously, for example, sending him/her to school, buying him/her necessary things. The student himself may even be unaware how to go school and how to communicate with others. Becoming a child the second time around, in a second culture, may create culture shock. These difficulties are what make the homestay student a cultural child. The major challenge the homestay presents for both student and host family is how to help the "cultural child" to "grow up" during the homestay period. The student should shift from being an outsider to being more "inside" the family. Since "outside" (*soto*) and "inside" (*uchi*) are basic dimensions of Japanese language and society, the shift from outside to inside provides a broad-based orientation to Japanese society as well. But the outside/inside *(soto/uchi)* shift is not automatic. The shift requires a two-way communication process. Together, the host family and cultural child can work toward helping the "child" come inside the family.

One distinctive difference in cultural values between Thailand and Japan is the level of collectivism. In Thailand, a strong hierarchical society still exists and plays an important role in politics, business negotiation, and other important events in Thailand. In contrast, island countries like Japan, which is extremely homogeneous, the *uchi* and *soto* psychology and the personality of the Japanese affect classification in Japanese society. However, the level of collectivism in Thailand seems to be higher than in Japan. Hofstede's individualism dimension results mentioned in Table 6 of Chapter 2, indicated that Thailand was ranked higher in collectivism than other Asian countries, especially when compared to Japan. Hence in Thailand, with a highly collectivistic culture and a very strong hierarchical society, most of the people show more respect toward elderly and higher ranking people, and give high priority to the goals of their group over their own personal goals. This claim can be used to support

the reasons why Thais rated themselves higher for all types of face concerns: self-face, other-face, and mutual-face than the Japanese.

One more interesting, explainable cause that may affect the results of Hypothesis 2 is the age and the position of the Japanese participants. All of the Japanese participants were in middle- to high- management levels and preferred to protect their own ego and save their own face rather than have genuine concern for others' feelings (Miyanaga, 1991). On the other hand, younger Thai participants may have been influenced by a variety of ideas, thought patterns, retaining a hierarchical society, life styles, corporate cultures, and their own beliefs. Consequently, the results of Thai participants showed more significant differences in preferences for conflict managements than the Japanese.

It is not only the level of collectivism that affects the difference of preferences in conflict resolution styles between Thai and Japanese, other cultural values of Thailand and Japan need to be clarified to support the results of Hypothesis 3 of this study.

Hypothesis 3: There are relationships between "Face" and conflict management styles in Thai-Japanese MNCs in Thailand.

Hypothesis 3 is designed to reveal the relationships between face concerns and conflict management styles of Japanese and Thai managers in Japanese MNCs in Thailand.

Table 5.4   The results of Hypothesis 3

Participants	Face-Concerned		Conflict Style	
	Questionnaire	PAC	Questionnaire	PAC
Japanese 1	self	self	dominating	dominating
Japanese 2	other	in group low out group high	integrating	integrating obliging
Japanese 3	mutual	mutual	integrating	integrating avoiding
Thai 1	self	self	obliging	avoiding integrating dominating
Thai 2	other	other	obliging	integrating
Thai 3	mutual	mutual	integrating	integrating

According to Table 5.4, the quantitative results (questionnaires) of correlation between face concerns and conflict management style showed that Thai participants who are concerned more with self and other face prefer using obliging strategies in conflict resolution. Moreover, Thai participants who are concerned more with mutual face tend to use integrating styles. For Japanese participants, the more self-face concerned they were, the more they reported using dominating strategies. Additionally, the more other-face concerned and the more mutual-face concerned they were, the more they reported using integrating methods. Accordingly, the correlation between face concerns and conflict management styles of Thai participants in the quantitative results (questionnaire) found differences with the qualitative analysis result (PAC); whereas there was no differences found for this correlation in the Japanese participants.

5.6 Cultural values between Thailand and Japan

Not only the family system, but also the cultural values of Thailand and Japan impact face-concerned, possible conflict between Thai and Japanese employees in Japanese MNCs in Thailand. Hence the cultural values of Thailand and Japan need to be explored and analysed.

5.6.1 Thai Cultural Values

A classic study by Komin in 1990, which summarized nine value clusters, references common characteristics within Thai culture and these nine values are used to explain Thai values and behavior in most previous research. These nine values consist of: 1) ego orientation, 2) grateful relationship orientation, 3) smooth interpersonal relationship orientation, 4) flexibility and adjustment orientation, 5) religion-psychical orientation, 6) education and competence orientation, 7) interdependence orientation, 8) fun-pleasure orientation, and 9) achievement-task orientation.

> "The ego orientation of Thais is related to other important Thai values for examples; face-saving, criticism avoidance, and the *kreng jai* attitude (taking other people's feelings into account). Thais generally place a lot of emphasis on "face" and "ego"; therefore, preserving each other's face is a basic rule of all Thai interactions" (cited in Butaga Punturaumporn, 2001, p. 48).

Punturaumporn (2001) summarized the conceptual framework which is considered a part of the model of the Thai business negotiation style. This framework shortened the Thai nine values of Komin (1990) into six major values and behaviors (Figure 5.6) while included the socio-cultural changes which affect the changes of Thai cultural values and behaviours
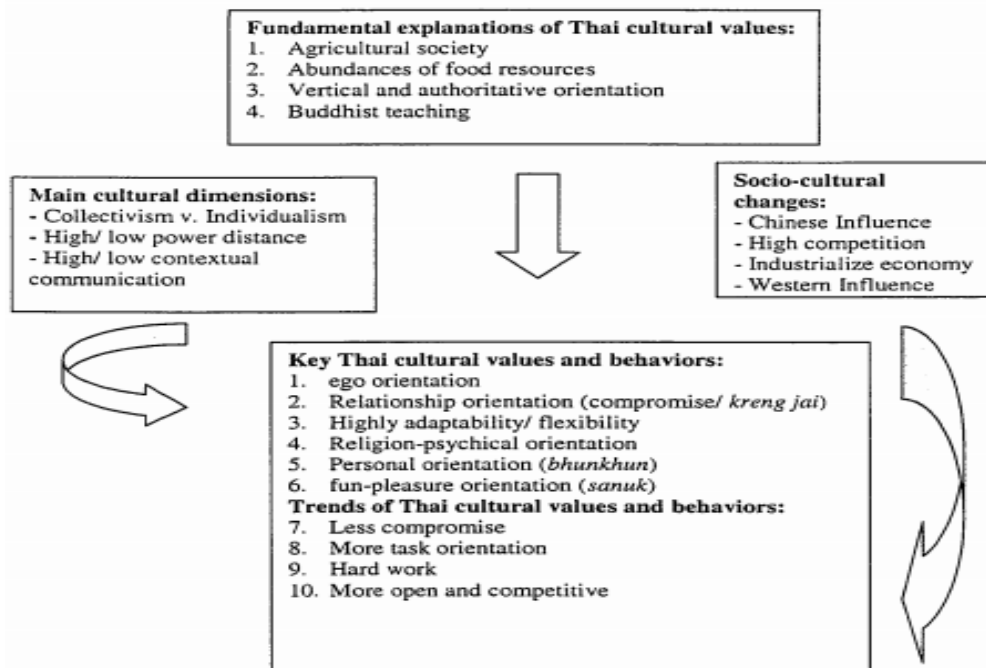
Figure 5.6   Overview of Thai Cultural Values

Source: The Thai Style of Negotiation: Kreng Jai, Bhunkhun, and other socio-cultural keys to business negotiation in Thailand, a dissertation presented to the faculty of the college of communication of Ohio University, Butaga Punturaumporn, 2001, p. 61.

According to Figure 5.6, it can be concluded that major beliefs and traditional Thai cultural values still exist. Most Thais still pay attention to individuals and interpersonal relationships, love freedom, are generous and sharing (creating, granting, and reciprocating *bhunkhun* favors), polite and compromising (*kreng jai*), and love to have a good time (*sanuk*). However, the influence of the industrialized economy, the Chinese influence which boosts more severe business competition and Westernization all affect changes in Thai cultural values and beliefs. Modern Thais can be expected to be less compromising, work harder, be more task orientated and more open and competitive since most of these changes have appeared, especially in the business environment.

For Thai people and their culture, Gannon (2001) stated that the behavior of Thais not only reflects the authority ranking, but also reflects the pride of freedom from foreign domination. Thais always compare themselves as equal to Westerners or

any other autonomous countries. Thus, this can be said to illustrate that both freedom and equality are key notions in Thai culture.

Moreover, there is another Thai belief that is captured in the virtually untranslatable phrase, *mai pen rai*. Essentially, it means that humans have little, if any, control over nature, technology, and many other forces.

5.6.2 Japanese Cultural Values

Nakane (1970) suggested that Japanese social groups are family-like:

> "these characteristics have been cautiously encouraged by managers and administrators consistently from the Meiji Period. And the truths is that this encouragement has always succeeded and reaped rewards" (p. 19).

Nakane (1997) described her unchanged views on the homogeneity of Japanese culture and society even twenty-seven years later. She mentioned:

> "In the prehistoric period, the Japanese islands were covered by a single cultural type known as Jomon culture. There were also minority groups of people known as Ainu and Ezo. But they have mixed extensively with the majority of Japanese. Thus considered from a broader view, only a single ethnic group has occupied Japan for a very long time. Later rice growing was initiated under the influence of the Asian continent. The rice-planting culture quickly spread throughout Japan, resulting in the creation of a national culture based on wet paddy cultivation.

Looking at the various other nations of the world, both in Europe and Asia, it is hard to find another nation in which the entire population is included in such a common culture. In other words, Japan is an unusually homogeneous society. If Japan is approached for this point of view, it may be surprisingly easy to understand." (pp. 181-83).

Matsumoto (2002) explained that in collectivist cultures, people tend to make more distinction between ingroups and outgroups than in individualistic cultures. The more distinction between in and out groups they make, the more harmony and cohesion that occurs in the ingroup. As Japanese people value harmony and cohesion, they also believe that the achievement of tasks should be completed by mutual understanding or by a team's consensus rather than by one-man dictatorship. Matsumoto (2002) summarized seven stereotypes of Japanese people which can illustrate its culture and reality: collectivism, interdependent self-concepts, interpersonal consciousness, emotionality (never show their true emotions in public, even when they feel negative), the salaryman (the one who sacrificed his/her work for the sake of company), lifetime employment, and marriage (husbands were masters, and wives devotedly supported their husbands).

Similarities and differences of cultural values and beliefs between Thailand and Japan from previous research is summarized and elaborated in Table 5.5.

Table 5.5   Similarities and differences in cultural values and beliefs between Thailand and Japan from previous research

Komin (1990)	Fieg and Mortlock (1989)				Punturaumporn (2001)	Matsumoto (2002)
Fundamental Thai values and beliefs	Harmonious social relationships	Hierarchical Society	Teaching of Buddhism	An abundance of natural resources	Thai cultural values and their changes	Japanese Stereotypes
1. Ego orientation		√			√	1. Self-concept
2. Grateful relationship orientation	√	√			√	2. Collectivism
3. Smooth interpersonal relationship orientation	√	√			√	3. Interpersonal-consciousness
4. Flexibility and adjustment	√	√			√	
5. Religion-psychical orientation			√		√	
6. Education and competence orientation		√				4. Lifetime employment and marriage
7. Interdependence orientation	√	√				5. Interdependence
8. Fun-pleasure orientation	√			√	√	6. Emotionality
9. Achievement task orientation		√				7. Salaryman

According to Table 5.5, similarities of fundamental Thai values and beliefs were found in previous research and also when compared to Japanese stereotypes. Only two orientations in the table found no correlation: flexibility and adjustment and religion-psychical orientation.

It can also be suggested from Table 5.5 that Thai people emphasis preserving each other's "face" and "ego", avoiding criticism, taking other's feeling into consideration (*kreng jai*) and giving high concern to interpersonal and in-group

relationships. Although the influence from the outside world (for example; the industrialized economy, Chinese influence, Westernization and business competition) affect changes in Thai cultural values and beliefs, which make Thais less compromising, work harder, more task orientated and more open, belief in forgiveness and *mai pen rai* orientation remains. The cultural values and beliefs of Thais can, therefore, be used to explain why Thais prefer integrating, obliging, and compromising in conflict resolution.

However, the extremely homogeneous culture and *shimaguni* (island country) attitude of the Japanese makes the Japanese people emphasis interdependence and in/out group orientation. In addition, Japanese people are said to be less flexible and lack religious feeling. Thus, Japanese people tend to employ integrating and dominating styles in managing conflict. Japanese cultural values and beliefs can illustrate how much preciseness and discipline Japanese people use in their responses to both the questionnaire and in-depth interview (PAC) of this study.

Most of the findings from the PAC analysis (interview) supported the results of the quantitative parts (questionnaire); however, the preferences in styles of conflict resolution for Thais found some differences.

5.7 Implications

5.7.1 Implications for Scholars

The purpose of this study was to test the argument that "Face" is a fundamental cause of interpersonal conflict and explored the similarities and differences of conflict resolution between Thai and Japanese MNCs participants in Thailand, where there are a largest number of invested projects and expatriates. In addition, the study explored the correlation between face concerns and conflict management styles in the two cultures. Hence, the results of this current research may be employed as a reference for other scholars.

It is quite difficult to define the causes of conflict. Many researchers from various fields of Anthropology, Linguistics, Sociology, etc., have argued that conflict can occur for various reasons, for example, from family raising method, personal

attitude, social norms and beliefs, cultural values, religious, and from others. Therefore, most of the current findings try to explain the relationship between those kinds of causes and conflict. There is some research which posits that cultural dimensions (individualism and collectivism) have had direct and indirect effects on conflict styles, while others have investigated the relationship between face maintenance dimensions and conflict styles.

Previous studies have been advanced in order to explain peoples conflict management behaviors by appealing to collectivist and individualist perspectives, whereas the present study shows the differences in the same group of collectivists. In addition, most of the previous research of the same collectivist cultures which used the participants, such as Japanese and Korean, Singapore and Thais, employed different bipolar correlations, for example, conflict styles and conversational constraints (Miyahara, Kim, Shin, and Yoon, 1999), and intercultural conflict styles and situational constraints (Brew and Cairns, 2004). In contrast to the previous research, this current study undertook the challenge to investigate the remained unanswered questions by exploring the correlations between face concerns and conflict management styles among the same collectivist cultures.

5.7.2 Implications for Practitioners

To know how face concerns are important for people from different countries and to learn how they manage conflicts through their represented face can benefit organizations in many ways. Ting-Toomey (as cited in Boonsathorn, 2005) notes that having culturally-sensitive communication skills are of utmost importance. Furthermore, understanding and being sensitive the cultural background of others is a fundamental condition in acquiring and honing such skills.

The results of this current research have implications for people, especially Thai people who work for Japanese MNCs in Thailand and also Japanese expatriates who work in Japanese MNCs in Thailand, as they might apply the results of this study as their reference in dealing with each others in the organization. Moreover, people from individual cultures who may have a chance to work in a collectivist culture

might use the results of this as beneficial information to know how to deal efficiently with their co-workers.

5.8 Strengths, Limitations, and Recommendations for Future Research

5.8.1 Participants

The reason to limit the position level of the participants was because, in the real business working in Japanese MNCs in Thailand, the opposite positions which have daily contact with the Japanese expatriates are middle or higher management level of Thai people. Hence, the researcher believed that the suitable participants needed to be restricted to only those position levels of members. Thus, there was some difficulty in finding the appropriate participants to complete the questionnaire at the expected numbers. For Japanese participants, even though the managing director and senior advisor at the same workplace of the researcher sent a letter to introduce the researcher and the purpose of the study, the return rate was still low since most of the participants were senior positions and were too busy to complete the questionnaire. In contrast, the researcher would consider this as a strength as well. According to this limitation, the reliability of the overall results was at an acceptable level. This is also one of the consideration points for future research.

5.8.2 Instrumentation

There was some limitations with the instrumentation, since the original version of both Face Negotiation (FN) Theory version 2 and ROCI-II questionnaire were in English, then the researcher decided to mitigate the language problem and to make the participants feel comfortable to complete the questionnaire by translating both of the questionnaires into Japanese and Thai. There might have been different use of words or some concepts in the translated version to enable the questionnaires more understandable for the participants' mother-tongued language and culture. Even though the researcher tried to protect against mistakes in the translation, there were still some limitations found during the translation.

Clearly, further research is needed, not only to confirm the relationships between Japanese and Thai managers, but also to examine other levels of style

preferences to behavioral responses to conflict. In addition, further research should also investigate culture which might be one possibility area that affects the preferences in conflict management styles and which might be explored for more significant correlations than face concerns.

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Appendix

แบบสอบถาม 「"หน้า" กับความขัดแย้งและวิธีแก้ไขความขัดแย้งในองค์กรหลากเชื้อชาติไทย -ญี่ปุ่นในประเทศไทย」

1.ข้อมูลส่วนบุคคล

☐ ชาย   อายุ _____ ปี
☐ หญิง

ตำแหน่ง   ชื่อบริษัท_____
☐ ผู้ช่วยผู้จัดการ
☐ ผู้จัดการแผนก   ระยะเวลาที่ทำงานในองค์กรปัจจุบัน _____
☐ ผู้จัดการส่วน
☐ อื่นๆ โปรดระบุ _____

เคยทำงานหรือพำนักอาศัยในต่างประเทศหรือไม่
☐ เคย
☐ ไม่เคย

ถ้าตอบว่า เคย
ชื่อประเทศ_____   จำนวนปี_____

2. แบบประเมินความสำคัญของ "หน้า" ต่อกรณีความขัดแย้ง

วิธีการตอบคำถาม
ประโยคต่อไปนี้แสดงความคิดของคุณเกี่ยวกับ "หน้า" ขณะเกิดความขัดแย้ง
อธิบายตัวเองอย่างตรงไปตรงมา คำตอบทุกๆข้อของคุณจะถูกเก็บไว้เป็นความลับ กรุณาอ่านประโยค
ในแต่ละข้อต่อไปนี้อย่างละเอียด แล้วเลือกเพียงหนึ่งคำตอบที่อธิบายตัวคุณในขณะเกิดสถานการณ์การณ์ได้ตรงมากที่สุด
（1＝ไม่เห็นด้วยอย่างยิ่ง、 2＝ไม่เห็นด้วย、 3＝ทั้งเห็นด้วยและไม่เห็นด้วย、 4＝เห็นด้วย、 5＝เห็นด้วยอย่างยิ่ง)

	1	2	3	4	5	
1 ฉันคิดว่าการให้เกียรติซึ่งกันและกันเป็นสิ่งสำคัญ	ไม่เห็นด้วยอย่างยิ่ง	○	○	○	○	○	เห็นด้วยอย่างยิ่ง
2 ฉันระมัดระวังที่จะไม่ทำให้บุคคลอื่นรู้สึกเสียหน้า	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
3 ฉันคิดว่าเราควรปฏิบัติต่อกันด้วยความเคารพ	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
4 ฉันคิดว่าการรักษาหน้าตัวเองสำคัญเหนือสิ่งอื่นใด	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
5 ฉันพยายามจะไม่ทำให้บุคคลอื่นอับอาย	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
6 ฉันคิดว่าการรักษาความสัมพันธ์ระหว่างเราไว้สำคัญเหนือสิ่งอื่นใด	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
7 ฉันคิดว่าความเป็นน้ำหนึ่งใจเดียวกันในความสัมพันธ์เป็นสิ่งสำคัญ	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
8 ฉันให้ความสำคัญที่จะรักษาจุดยืนของผู้อื่น	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
9 ฉันคิดว่าการถ่อมตนเพื่อรักษาความสัมพันธ์ไว้เป็นสิ่งต้องมี	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
10 ฉันคอยระวังที่จะไม่ทำให้ตัวเองต้องอับอาย	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
11 ฉันคิดว่าการช่วยทำให้บุคคลอื่นรู้สึกภาคภูมิใจในตัวเองนั้นเป็นเรื่องที่สำคัญ	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
12 ฉันพยายามที่จะปกป้องภาพพจน์ของตัวเอง	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
13 ฉันมักจะแสดงความอ่อนน้อมถ่อมตน เพื่อให้คนอื่นรู้สึกดีต่อตัวฉันเอง	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
14 ฉันระมัดระวังที่จะไม่ทำลายสัมพันธภาพของเรา	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
15 ฉันอยากให้คนอื่นแคร์ความรู้สึกของฉัน	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
16 ฉันมักจะช่วยผู้อื่นรักษาเกียรติของเขา(เธอ)	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
17 ฉันต้องการรักษาภาพพจน์ให้เป็นที่น่าเชื่อถือเมื่ออยู่ต่อหน้าบุคคลอื่น	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
18 ฉันกลัวจะทำสิ่งที่น่าอายต่อหน้าบุคคลอื่น	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
19 ฉันไม่ต้องการให้คนอื่นคิดว่าฉันเป็นคนขาดประสิทธิภาพ	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
20 ฉันคิดว่าการพูดคุยกันอย่างสันติวิธีเป็นสิ่งสำคัญ	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
21 ฉันพยายามเข้าใจการประเมินคุณค่าในตัวตนของบุคคลอื่น	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
22 ฉันต้องการรักษาความมีศักดิ์ศรีในตนเองเมื่ออยู่ต่อหน้าบุคคลอื่น	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
23 ฉันคิดว่าการแก้ไขความขัดแย้งอย่างสันติวิธีเป็นสิ่งที่สำคัญ	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
24 ฉันต้องการให้บุคคลอื่นแสดงความเคารพต่อฉันอย่างจริงใจ	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
25 ฉันถือว่าการช่วยรักษาศักดิ์ศรี/เกียรติของบุคคลอื่นเป็นสิ่งสำคัญอันดับแรก	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
26 ฉันคิดว่าการช่วยรักษาภาพลักษณ์ซึ่งกันและกันเป็นสิ่งสำคัญ	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
27 ฉันคิดว่าการพยายามเข้าใจความจำเป็นของบุคคลอื่นเป็นเรื่องสำคัญ	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
28 ฉันคิดว่าการรักษาหน้าซึ่งกันและกันเป็นเรื่องที่จำเป็น	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
29 ฉันใส่ใจในการรักษาจุดยืนของตนเอง	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
30 ฉันใส่ใจให้ความช่วยเหลือบุคคลอื่นในการรักษาความน่าเชื่อถือของเขา/เธอ	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
31 ฉันคิดว่าการรักษาน้ำใจซึ่งกันและกันเป็นสิ่งสำคัญอันดับแรก	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
32 ฉันระวังที่จะไม่แสดงความอ่อนแอต่อหน้าบุคคลอื่น	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
33 ฉันใส่ใจกับการช่วยให้บุคคลอื่นรักษาภาพลักษณ์ของเขา/ของเธอ	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง
34 ฉันต้องการปกป้องความภาคภูมิใจส่วนตัวของฉัน	ไม่เห็นด้วยอย่างยิ่ง ○ ○ ○ ○ ○ เห็นด้วยอย่างยิ่ง

3. การประเมินกลยุทธ์ที่ใช้ในการจัดการความขัดแย้งในองค์กร

วิธีการตอบคำถาม

ความขัดแย้งระหว่างบุคคลเกิดขึ้นระหว่างบุคคลตั้งแต่ 2 คนขึ้นไปที่มีความคิดเห็น จุดมุ่งหมาย ความต้องการรวมถึงมุมมอง ที่ขัดแย้งกัน ให้ท่านนึกถึงสถานการณ์ต่างๆ เหล่านี้ที่เคยเกิดขึ้นในองค์กรของท่าน โดยอาจเกิดขึ้นกับเพื่อนร่วมงานที่อยู่ ในตำแหน่งที่ใกล้เคียงกันในแต่ละสถานการณ์ดังต่อไปนี้ ให้เลือกคำตอบเพียงข้อเดียวที่ตรงกับสิ่งที่ท่านปฏิบัติมากที่สุด

(1 = ไม่เห็นด้วยอย่างยิ่ง、 2 = ไม่เห็นด้วย、 3 = ทั้งเห็นด้วยและไม่เห็นด้วย、 4 = เห็นด้วย、 5 = เห็นด้วยอย่างยิ่ง)

		1	2	3	4	5	
1	ฉันพยายามศึกษาปัญหาที่เกิดขึ้นร่วมกันกับผู้อื่นอย่างรอบคอบเพื่อหาวิธีแก้ปัญหาที่ทั้งสองฝ่ายอมรับ	○	○	○	○	○	
2	ฉันพยายามที่จะตอบสนองความต้องการของคนอื่นอยู่เสมอ	○	○	○	○	○	
3	ฉันพยายามเก็บความรู้สึกขัดแย้งไว้ในใจ เพราะต้องการหลีกเลี่ยงสถานการณ์ที่อาจทำให้	○	○	○	○	○	
	ฉันต้องอับอายหรือประสบกับความยุ่งยากในการตัดสินใจเรื่องสำคัญๆในช่วงเวลาอันจำกัด						
4	ฉันพยายามผสมผสานความคิดของฉันกับความคิดของคนอื่น	○	○	○	○	○	
	เพื่อให้ได้แนวทางการตัดสินใจที่ทุกคนมีส่วนร่วม						
5	ฉันพยายามหาวิธีแก้ปัญหาร่วมกันกับคนอื่นๆ เพื่อให้ได้ข้อสรุปที่ทุกฝ่ายพึงพอใจ	○	○	○	○	○	
6	ฉันมักหลีกเลี่ยงที่จะพูดถึงเรื่องที่ฉันมีความคิดเห็นแตกต่างจากคนอื่นๆ	○	○	○	○	○	
7	ฉันพยายามใช้วิธีประนีประนอม หากต้องแก้ไขปัญหาที่มีความขัดแย้งกันอย่างรุนแรง	○	○	○	○	○	
8	ฉันใช้อำนาจที่มีเพื่อทำให้คนอื่นยอมรับความคิดเห็นของฉัน	○	○	○	○	○	
9	ฉันใช้อำนาจหน้าที่ในการตัดสินที่เอื้อประโยชน์ต่อตัวฉัน	○	○	○	○	○	
10	ฉันใส่ใจในความต้องการของผู้อื่นเสมอ	○	○	○	○	○	
11	ฉันหลีกเลี่ยงในการพบปะพูดคุยกับคนที่มีความขัดแย้งกับฉัน	○	○	○	○	○	
12	ฉันจะให้ข้อมูลตามจริงที่ฉันมีกับคนอื่นๆในการแลกเปลี่ยนข้อมูลเพื่อนำมาแก้ไขปัญหาร่วมกัน	○	○	○	○	○	
13	ฉันมักจะยอมให้คนอื่นได้ในสิ่งที่พวกเขาต้องการเสมอ	○	○	○	○	○	
14	ฉันมักเสนอแนวทางที่ทั้งสองฝ่ายยอมรับได้เพื่อยุติสถานการณ์ที่ขัดแย้งกันอย่างรุนแรง	○	○	○	○	○	
15	ฉันใช้วิธีเจรจาเพื่อให้การประนีประนอมบรรลุผล	○	○	○	○	○	
16	ฉันพยายามหลีกเลี่ยงในการสร้างความขัดแย้งกับคนอื่น	○	○	○	○	○	
17	ฉันยอมทำตามความต้องการของคนอื่นอยู่เสมอ	○	○	○	○	○	
18	ฉันใช้ความรู้และประสบการณ์ที่มี ในการตัดสินใจเลือกแนวทางที่จะเป็นประโยชน์ต่อตัวฉัน	○	○	○	○	○	
19	บ่อยครั้งที่ฉันยอมรับข้อเสนอแนะของคนอื่น	○	○	○	○	○	
20	ฉันใช้วิธีผ่อนหนักผ่อนเบา เพื่อให้เกิดการประนีประนอม	○	○	○	○	○	
21	ฉันจะยืนหยัดปกป้องตัวเองเสมอเมื่อเกิดปัญหา	○	○	○	○	○	
22	ฉันพยายามนำเอาทุกประเด็นที่เกี่ยวข้องของทั้งหมดออกมาแสดงให้เห็น	○	○	○	○	○	
	เพื่อให้ได้แนวทางที่เหมาะสมที่สุดมาใช้แก้ปัญหา						
23	ฉันร่วมมือกับคนอื่นๆเพื่อร่วมกันสร้างแนวทางการตัดสินใจที่เป็นที่ยอมรับของทุกๆคนที่เกี่ยวข้อง	○	○	○	○	○	
24	ฉันพยายามจะไม่ทำให้ใครผิดหวัง	○	○	○	○	○	
25	ฉันใช้อำนาจเป็นบางครั้งในสถานการณ์ของการแข่งขันเพื่อช่วงชิงชัยชนะ	○	○	○	○	○	
26	ฉันพยายามเก็บสิ่งที่ฉันไม่เห็นด้วยเอาไว้ในใจ เพื่อหลีกเลี่ยงไม่ให้เกิดความรู้สึก	○	○	○	○	○	
	ผิดพ้องหมองใจระหว่างกัน						
27	ฉันพยายามหลีกเลี่ยงหัวข้อสนทนาที่อาจจะสร้างความไม่สบายใจให้กับคนอื่น	○	○	○	○	○	
28	ฉันพยายามทำงานร่วมกันกับคนอื่นๆเพื่อจะได้เข้าใจปัญหาตรงตามความเป็นจริง	○	○	○	○	○	

ขอขอบพระคุณเป็นอย่างสูงที่ให้ความร่วมมือในการตอบแบบสอบถาม

คุณยินดีที่จะสละเวลาในการให้สัมภาษณ์แบบตัวต่อตัวได้หรือไม่ (การสัมภาษณ์จะใช้เวลาประมาณ 20 นาที)

รูปแบบการสัมภาษณ์

ให้ผู้ถูกสัมภาษณ์อ่านประโยคคำถาม นึกคำตอบในใจแล้วเขียนคำตอบลงในกระดาษแข็งทีละแผ่นๆละหนึ่งคำตอบ หลังเขียนทุกคำตอบที่นึกออกแล้ว ให้ผู้ถูกสัมภาษณ์เรียงใบคำตอบตามลำดับความสำคัญ เป็นอันจบการสัมภาษณ์

สะดวกที่จะให้สัมภาษณ์หรือไม่?
☐ สะดวก
☐ ไม่สะดวก

กรณีที่สะดวกที่จะให้สัมภาษณ์ กรุณากรอกรายละเอียดด้านล่าง

ชื่อ _____

ที่อยู่_____

เบอร์โทรศัพท์ที่ติดต่อสะดวก _____

เวลาสะดวกที่จะให้ติดต่อกลับ _____

ผู้วิจัยจะติดต่อกลับกรณีที่จะขอความร่วมมือท่านในการให้สัมภาษณ์เท่านั้น

「在タイ日本企業の日本人とタイ人の間の異文化理解・「面子」概念の違い」のアンケート

1.個人情報

性別　　　　　　　　　　　年齢　＿＿＿＿＿＿＿＿＿才
□　男性
□　女性
役職　　　　　　　　　　　会社名：＿＿＿＿＿＿＿＿＿＿＿＿＿
□　係長
□　課長　　　　　　　　　勤務年数：＿＿＿＿＿＿＿＿＿＿＿＿
□　部長
□　その他　＿＿＿＿＿＿＿＿＿
海外に駐在の経験
□　あり
□　なし
（国の名前と期間を記入）＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿

2.自己評価

記入要領
下記は人の品行について記述しています。どれくらいあなたに合った表現をしているかを五つの回答から一つ
選んでください。どのタイプの人になりたいかではなく、今の自分のタイプを正直に自己評価してください。
あなたの回答は他人に絶対に教えません。各々の質問をよく読んで、一つだけ　○　をつけて答えてください。
（1＝全く思わない、2＝そうは思わない、3＝どちらともいえない、4＝そう思う、5＝全くそうだと思う）

1 お互いのプライドを尊重することは重要である
　　　　　　1　　2　　3　　4　　5
全く思わない　○　　○　　○　　○　　○　全くそうだと思う

2 他人の面目をつぶさないよう気をつけている
　　　　　　1　　2　　3　　4　　5
全く思わない　○　　○　　○　　○　　○　全くそうだと思う

3 お互いに敬意を払うことに気をつかっている
　　　　　　1　　2　　3　　4　　5
全く思わない　○　　○　　○　　○　　○　全くそうだと思う

4 自分の面目を保つことが一番大事である
　　　　　　1　　2　　3　　4　　5
全く思わない　○　　○　　○　　○　　○　全くそうだと思う

5 他人に恥をかかせないよう気をつけている
　　　　　　1　　2　　3　　4　　5
全く思わない　○　　○　　○　　○　　○　全くそうだと思う

6 お互いの関係を維持することを何よりも優先する
　　　　　　1　　2　　3　　4　　5
全く思わない　○　　○　　○　　○　　○　全くそうだと思う

7 自分にとって関係の調和は大事である
　　　　　　1　　2　　3　　4　　5
全く思わない　○　　○　　○　　○　　○　全くそうだと思う

8 他人とスタンスを保つことを気にかけている。
　　　　　　1　　2　　3　　4　　5
全く思わない　○　　○　　○　　○　　○　全くそうだと思う

9 人間関係を維持するために謙虚な姿勢を保つことは私にとって大事である
　　　　　　1　　2　　3　　4　　5
全く思わない　○　　○　　○　　○　　○　全くそうだと思う

10 自分に恥を欠かせないよう気をつけている
　　　　　　1　　2　　3　　4　　5
全く思わない　○　　○　　○　　○　　○　全くそうだと思う

11 他人のプライドに傷をつけないよう手助けするのは私にとって大事である
　　　　　　1　　2　　3　　4　　5
全く思わない　○　　○　　○　　○　　○　全くそうだと思う

12 自分のイメージを守ることを気をつけている。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

13 他人の気分をよくさせるよう謙虚な態度を取る

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

14 お互いの関係を壊さぬよう気をつけている

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

15 他人に自分の気持ちを考慮してほしい。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

16 他人にその威厳を保たせるよう手助けすることを気をつけている。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

17 他人の前で信頼性があるところを持ち続けたい

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

18 他人の前で恥をかきたくない

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

19 無能であることをさらけ出したくない

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

20 平穏な話し合いができることは私にとって大事である

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

21 他人の自尊心に対して敏感であるよう気をつけている

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

22 他人の前で自分の威厳を保ちたい

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

23 問題の平和的な解決は私にとって大事である

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

24 他人が自分に対して適切な敬意を払ってほしい

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

25 他人の面子を保つよう手助けするのは私にとって一番大事である

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

26 お互いのイメージを保つことは私にとって大事である

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

27 他人の関心事を理解するよう努力することは私にとって大事である

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

28 お互いの面子を保つことは私にとって大事である

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

29 自らの姿勢を貫くことを気にかけている。。。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

30 他人に信頼性を保たせることを手助けすることを気にかけている。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

31 お互いの気持ちをケアすることは私にとって一番大事である。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

32 他人の面で自らの弱いことを見せない。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

33 他人がそのイメージを壊さないよう手助けすることを気をつけている。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

34 自分のプライドに傷をつけないよう気をつけている。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

3.社交性評価
<u>記入要領</u>
二人以上のメンバーの意見が合わなくて、目的・要望・考え方が違った場合、対人関係の問題が発生する
原因となります。あなたは同じ職場の人（職場の同僚）との上記の原因でけんかした時の対応について
どう考えますか。質問をよく読んで、一つだけ回答を選んで答えてください。
（1＝全く思わない、2＝そうは思わない、3＝どちらともいえない、4＝そう思う、5＝全くそうだと思う）

1 人と問題について慎重に吟味し、お互いが容認できる解決策を見出す。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

2 私はたいてい人の要求に応えるよう努力する。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

3 重要な決定を短時間で決めさせられるような困惑や困難な
   状況に陥ってしまうのをさけるため、人との対立を言わずに我慢する。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

4 合意に達するため、自分のアイデアを他人に合わせようと努力する。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

5 人と協力してお互いを満足させるため問題解決策を見い出す。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

6 人と意見が違う時、いつもオープンに話し合うことを避ける。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

7 深刻な対立問題を解決する時、他人と妥協しようと心掛ける。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

8 自分の意見を認めてもらうため、自分の権限を利用する。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

9 自分の権威を用いて、自分に有利な決定をする。

	1	2	3	4	5	
全く思わない	○	○	○	○	○	全くそうだと思う

10 いつも人の言いなりになる。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

11 対立している相手との話し合いを避ける。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

12 人に正確な情報提供をして一緒に問題を解決する。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

13 いつも人に好きなようにさせる。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

14 いつも折衷案を出して、危機的な状況から脱する。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

15 妥協案が得られるよう関係者と交渉する。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

16 人と意見が合わないことを避ける。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

17 人の望みに従う。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

18 自分が望むような結論を導くため、自分の知識と経験を使う。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

19 いつも人の提案に従う。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

20 ギブ・アンド・テークの姿勢を保ち、折り合うことを目指す。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

21 問題が起こると強く自分の身を守ろうとする。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

22 共通の問題をオープンにして最適な解決策を選択するよう努力する。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

23 他人と協力して、全員が満足のいく結論を導く。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

24 人の期待に副うよう心掛けている。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

25 競争に勝つために時には自分の権限を使う。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

26 しこりを残さないよう、意見の相違点を人には言わないよう心掛けている。

　　　　　　　　1　　2　　3　　4　　5
　全く思わない　○　○　○　○　○　全くそうだと思う

27 お互いに不愉快なことを言わないよう心掛けている。

　　　　　　　　1　　2　　3　　4　　5
全く思わない　○　○　○　○　○　全くそうだと思う

28 問題を正確に把握する為、他人と協力しあう。

　　　　　　　　1　　2　　3　　4　　5
全く思わない　○　○　○　○　○　全くそうだと思う

直接インタビューをさせていただいても良いですか？インタビューの時間はだいたい20分間です。
インタビューの方法
インタビューに協力していただく方には、まず「例文」をお渡しします。それを読んでいただき発想される事項を項目毎に
一枚ずつのカードに記入していただきます。最後に記入したカードを優先順位をつけて並び替えていただきます。

インタビューをしてもいいですか。

□　いいです。
□　都合が悪いです。

賛同していただく場合、連絡先をお知らせください。

お名前：　　＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿
住所：　　　＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿
電話番号：＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿
当方より連絡させていただく場合都合の良い時間：　＿＿＿＿＿＿＿＿＿＿＿＿＿

ご協力ありがとうございました。
恐れ入りますが、下記宛FAX又はメールアドレスに送っていただきますようお願い申し上げます
Thai Kobelco Construction Machinery Ltd. 気付
Ms. Pornrung Katejulasriroj
Fax No. 0-3765-0199
メールアドレス：pornrung_katejulasriroj@kobelconet.com

Biography

Pornrung Katejulasriroj was born in Bangkok, Thailand. She graduated from Thammasat University with a B.A. in Japanese Language. As soon as obtaining her B.A., she moved to Japan to study Japanese Language and Culture at Tsukuba University with the certificate as a research student. After moved back to Thailand, she graduated from the National Institute of Development Administration (NIDA) with an M.A. in Language and Communication. She has been working with almost 15 Japanese MNCs in Thailand as a Japanese translator/interpreter and coordinator for almost 20 years. Now, she is employed as HRD manager in order to educate Thai people in organizations to work well and effectively with Japanese in Japanese MNCs in Thailand. She enrolled in the PhD program in Thai Studies at Chulalongkorn University in November 2007.