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Intercultural communication competence and intercultural adjustment of Japanese business sojourners and their spouses

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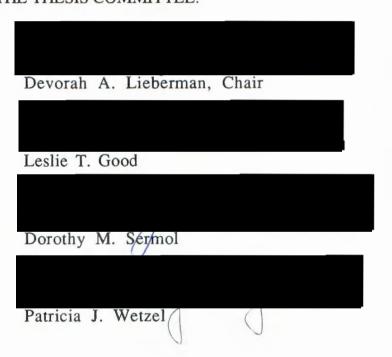**Let us know how access to this document benefits you.**

AN ABSTRACT OF THE THESIS OF Muneo Hotta for the Master of Arts in Speech Communication presented February 6, 1991.

Title: Intercultural Communication Competence and Intercultural Adjustment of Japanese Business Sojourners and Their Spouses

APPROVED BY MEMBERS OF THE THESIS COMMITTEE:

Devorah A. Lieberman, Chair

Leslie T. Good

Dorothy M. Sermol

Patricia J. Wetzel

The purpose of this thesis was to examine the relationship among intercultural communication competence, attitudes toward the U.S. culture, and linguistic skills in English for Japanese business sojourners and their spouses living in the United States.

A literature review described studies of intercultural communication including characteristics of Japanese communication style, major approaches to intercultural communication competence issues and the current problems of Japanese business sojourners and their spouses in the United States. A survey questionnaire was constructed based on the BASIC (Behavioral Assessment Scale for Intercultural Communication), Remmers' Attitude toward Other Cultures Scale, and FSI (Foreign Service Institute) test. Business sojourners and their spouses living in Portland Metropolitan area were selected as representative of a suitable population for this study.

Thirty Japanese companies and firms located in Portland Metropolitan area were selected and were asked to distribute the questionnaires to their employees. Eighty five were returned and the data were analyzed. The data obtained from demographic questions were tabulated by percentage, and statistical data analyses (Cross-tabs, Correlation, and t-test) were used to investigate significant implications of collected data.

It was found that there are no significant correlations between the length of sojourn in the United States and Japanese business sojourners' intercultural communication competence. It suggests that as intercultural communication competence improves, there is no correlation with length of sojourn in the United States. Also, Japanese business sojourners have a kind of ethnocentrism when they interact and communicate with Americans. For instance, they reported that they expect the Americans to indicate positive evaluation toward Japanese culture when they perceive the Americans as insid-

ers. In other words, their intercultural communication is strongly affected by a Japanese cultural value; that is, group-orientation. In regard to the Japanese spouses, they reported that they are competent to evaluate Americans' behavior in "respecting others," "orientation to knowledge," and "ambiguity tolerance." Also, it was found that they are very sensitive Americans' attitudes toward Japanese culture and their attitudes toward the American culture are based on this sensitivity. In terms of significant differences between the Japanese business sojourners' and their spouses' intercultural communication competence, it emerged that the Japanese spouses reported that they are more competent than the Japanese business sojourners on four BASIC items (Empathy, Relational Roles, Interaction Management, and Ambiguity Tolerance). This result suggests that the Japanese spouses perceived that they have more effective and functional intercultural communication with Americans than the Japanese business sojourners. However, because of different contexts and primary goals of their sojourn, this result contains a critical issue which is discussed in the Chapter V.

The importance of knowledge of effective intercultural communication for Japanese companies was addressed since they are not aware of the reason why their employees abroad encounter dysfunctional communication with Americans. The designing of new research projects and training program around this issue was suggested.

INTERCULTURAL COMMUNICATION COMPETENCE AND

INTERCULTURAL ADJUSTMENT OF JAPANESE

BUSINESS SOJOURNERS AND THEIR SPOUSES

by

MUNEO HOTTA

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TO THE OFFICE OF GRADUATE STUDIES:

The members of the Committee approved the thesis of Muneo Hotta presented February 6, 1991.

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CHAPTER I

INTRODUCTION

BACKGROUND AND JUSTIFICATION

Expanding internationalization has brought an increasing num-
ber of the Japanese to the United States. In 1987, it is estimated that
more than 220,000 Japanese adults lived abroad working for Japa-
nese companies (Enloe & Lewin, 1987). Of these, more than 40,000
Japanese business sojourners came to the United States (the Shokokai
of Portland, personal communication, November 20, 1989). These
Japanese business sojourners and their family members have in-
creased opportunities for intercultural communication with host-na-
tionals while they stay in the United States. "Intercultural communi-
cation occurs whenever a message producer is a member of one cul-
ture and a message receiver is a member of another" (Porter &
Samovar, 1988, p.15). When people from different cultures interact
with each other, increased communication obstacles may arise. The
obstacles might be caused by cultural differences such as percep-
tions, attitudes, values, and beliefs.

Kondo (1981), a psychologist, reported several cases of poor
cultural adjustment for Japanese business people and their families.
While he was working at a Berkeley hospital, there was a recurrent
problem for his Japanese patients. In the early 1970's, the majority
of his patients were Japanese business people who were sent to the

United States without any intercultural training and who were seeking therapy because of culture shock. From the late 1970's to the early 1980's, the majority of his patients were the family members of Japanese business sojourners and exchange students. Kondo (1989) concluded that a great number of Japanese living in the United States have problems adapting.

Because most Japanese enterprises have not formally addressed potential intercultural problems, it is difficult to pinpoint the precise number of Japanese business sojourners and their families who have had difficulty adapting to the U.S. culture. Conversely, Kondo (1989) explains the current condition of American business people living abroad as an example to illustrate the problem:

> Between 20% and 50% of American businessmen return to the United States before they complete their term of service overseas. I think that the number of Japanese is less, because they try to avoid losing face (p. 14).

This is not only a serious problem for the sojourners, but also affects financial investments for the companies. According to the Washington International Center, the total financial loss reaches more than $200,000, when one American business person returns to the United States with his/her family before the end of term of service overseas (Kondo, 1989). This suggests that Japanese enterprises might also face similar financial problems. Therefore, successful adjustment is a significant matter not only for Japanese business people abroad, but also for Japanese companies and organizations.

Realization of the psychological process of culture shock and acquisition of fundamental techniques for successful adjustment may

help sojourners reduce culture shock (Kohls, 1984; Kondo, 1989). Most Japanese, however, leave Japan without the knowledge and techniques that address culture shock and intercultural adjustment (Kondo, 1981). Consequently, they face difficulties in intercultural adjustment. There are many reports of Japanese business sojourners and their families' failures to adjust culturally (Cunningham, 1988; Farkas & Kohno, 1987; Kondo, 1981; Minami & Takane, 1983). These reports have mainly dealt with the intercultural adjustment problems of Japanese children. Cunningham (1988) stated that many of these problems were affected by the family's circumstances. In other words, parents' adjustment to the host-nation's culture is correlated with children's intercultural adjustment. Moreover, Cunningham (1988) introduced one American school teachers' insistence that the following Mothers' conditions have a close relationship with Japanese children's successful adaptation to the U.S. culture:

1. Mothers' intellectual and educational background
2. Mothers' financial and social background
3. Mothers' inherent language sense and acquired English proficiency
4. Mothers' mental stability
5. Mothers' experience of living overseas
6. Mothers' extrovert characteristics (p. 127)

In short, parents may influence their Japanese child's adjustment overseas living.

Communication researchers consider communication competence as an important aspect of cultural adjustment (Spitzberg & Cupach, 1984). Competence includes knowing not only languages, but also what and how to speak with whom in a given situation. It is

also concerned with an individual's psychological, social and cultural factors in communicative behaviors (Hymes, 1972). In the intercultural communication field, however, many scholars have disagreed with the definition, components, approaches and measurement of intercultural communication competence (Chen, 1989; Collier, 1989; Hammer, 1984; Imahori & Lanigan, 1989; Koester & Olebe, 1988; Martin & Hammer, 1989; Olebe & Koester, 1989; Ruben, 1976, 1977, 1989; Ruben & Kealey, 1979; Spitzberg, 1989). It is generally agreed that intercultural communication competence is closely related to intercultural adjustment, intercultural effectiveness, and culture shock (Collier, 1989; Ruben, 1989; Spitzberg, 1989). Collier (1989) said, "Attention to intercultural communication competence . . . is not only timely but essential in an increasingly international and culturally diverse world" (p. 289). Especially "in the area of sojourner adaptation, communication competence has been posited as integral to an individual's successful adaptation in an overseas environment" (Martin & Hammer, 1989, p. 304).

There is much research about culture shock, communication competence and intercultural adjustment (Adelman, 1988; Adler, 1975; Brislin, 1981, 1988; Bennett, 1986; Gudykunst & Nishida, 1983; Nakane, 1972; Nishida, 1985; Yoshikawa, 1987; Weissman & Furnham, 1987) and Japanese intercultural communication in the American culture (Abe & Wiseman, 1983; Barnlund, 1975; Cathcart & Cathcart, 1988; Haglund, 1984; Kirkup & Nakano, 1973; Naotsuka, 1980; Nishiyama, 1972; Okabe, 1983; Ozaki, 1980; Wiseman & Abe, 1986). However, there are few research studies which have addressed the

specific problems of Japanese intercultural adjustment. A research study addressing this situation will add to base of intercultural communication knowledge.

PURPOSE OF THE STUDY

The purpose of this study is to examine relationships between Japanese sojourners' intercultural communication competence and their cultural adjustment in the United States. Based on the following three research questions, the relationships among intercultural communication competence, attitudes toward the U.S. culture, perception of Americans attitudes toward Japanese culture and linguistic proficiency in English will be addressed:

1. Are there relationships among Japanese business sojourners' intercultural communication competence, attitudes toward the U.S. culture, perception of Americans' attitudes toward Japanese culture, linguistic skill in English, and length of current sojourn in the United States?

2. Are there relationships among Japanese spouses' intercultural communication competence, attitudes toward the U.S. culture, perception of Americans' attitudes toward Japanese culture, linguistic skill in English, and length of current sojourn in the United States?

3. Are there significant differences between the Japanese business sojourners' and Japanese spouses' intercultural communication competence, attitudes toward the U.S. culture, perception of Americans' attitudes toward Japanese culture, and linguistic skill in English?

PLAN OF THE THESIS

Chapter II is a review of the literature of intercultural communication competence and Japanese sojourners' cultural adjustment. This section also includes a discussion of characteristics of Japanese communication style. Chapter III describes the methods which were employed in this research, including the explanations of operational definitions, population, questionnaire development, translation and mailing. Chapter IV addresses the results of the data. In the final chapter, the researcher discusses the relationship between the results and the literature review, limitation of the study, and suggestions for future research.

CHAPTER II

LITERATURE REVIEW

INTRODUCTION

This chapter is divided into three parts. First, an overview of the cultural adjustment literature, particularly Japanese cultural influences on communication style and the Japanese cultural adjustment, definitions of intercultural communication competence. Second, an overview of the major approaches to intercultural communication competence studies are: (1) behavioral approaches, (2) attitudinal approaches, and (3) cognitive approaches. And, third, problems which are closely related to the cultural adaptation of Japanese business sojourners and their family members who live in the United States.

PART I: THE PROCESS OF CULTURAL ADJUSTMENT AND CULTURAL INFLUENCE ON COMMUNICATION

DEFINITIONS

There are some specific terms which need to be defined in this study. The following are the definitions of the terms.

Culture

Culture is defined as "the deposit of knowledge, experience, beliefs, values, attitudes, . . . and material objects and possessions ac-

quired by a large group of people . . ." (Porter & Samovar, 1988, p. 19) or "a pattern of learned, group-related perceptions . . . that is accepted and expected by an identity group" (Singer, 1987, p. 6). Barnlund (1988) stated that:

> Every culture expresses its purpose and conducts its affairs through the medium of communication. Cultures exist primarily to create and preserve common systems of symbols by which their members can assign and exchange meanings (p. 7).

Intercultural communication

Intercultural communication is defined as "communication between members of different cultures (whether defined in terms of racial, ethnic, or socioeconomic differences)" (Tubbs & Moss, 1987, p. 395). There are, however, numerous definitions of intercultural communication in this field. For instance, Gudykunst (1987) introduced two dimensions which differentiate the sociocultural variables and communication. The two dimensions are: (1) interpersonal — mediated dimension and (2) comparative — interactive dimension. Then, he defined intercultural communication as not comparative but interactive interpersonal communication. In this study, intercultural communication is defined as interactive interpersonal communication between people from different sociocultural systems.

Culture shock

Brislin (1981) stated that:

> Originally used by Oberg (1958) in his work with Foreign Service officers, culture shock is a shorthand descriptor which summarizes sojourner's reactions after they lose the security of familiarity (p. 155).

There are many descriptions and definitions of culture shock (Alder, 1975; Condon & Yousef, 1975; Hall, 1959; Kondo, 1981; Taft, 1977). Adler (1975) stated:

> Culture shock is primarily a set of emotional reactions to the loss of perceptual reinforcements from one's culture, to new cultural stimuli which have little or no meaning, and to the misunderstanding of new and diverse experiences (p. 13).

Condon and Yousef (1975) described culture shock as follows:

> If one is living in another culture quite different from his own, sooner or later he will experience a period of frustration, anger, alienation, depression, and other such reactions that have come to be labeled "culture shock" . . . It seems that no matter how well a person has prepared himself, some degree of "shock" is inevitable and some would say, necessary for better adjustment (p. 262).

According to Hall's (1959) definition, culture shock is "a removal or distortion of many of the familiar cues one encounters at home and the substitution for them of other cues which are strange" (p. 199). Taft (1977) stated:

> When an individual finds himself in an unfamiliar culture environment, where his previous learning is inadequate for coping, he may suffer some degree of emotional disturbance, a condition often referred to as culture shock (p. 139).

Kondo (1981) introduced definitions of culture shock by Japanese scholars. Higuchi and Kikuchi, cited by Kondo (1981), defined culture shock as follows:

> Feelings of incompetency which foreigners experience caused by their disability in managing a new environment through their lack of knowledge of a cognitive phase of encountered culture, or their inability of required role behaviors (p. 63).

Inoue stated that, "culture shock is the condition of psychological maladjustment caused as the result of mutual disagreement or discomfort from the interaction through unconscious unfamiliar ways" (Kondo, 1981, p. 64). Based on the notion that culture shock is a result of dysfunctional communication with host-nationals, Nagashima, a Japanese anthropologist, divided culture shock into three phases:

1. The shock when people fail to realize the other culture logically, or when they do not know how to decode received messages.
2. The shock when people fail to make others understand them, or when their communication partner cannot decode their messages.
3. The shock when people encounter a situation in which they doubt the propriety of norms which they have considered appropriate, or when they fail to have intrapersonal communication (Kondo, 1981, pp. 70-71).

Intercultural adjustment (adaptation)

According to Kim (1988), intercultural adjustment is defined as follows:

The process of change overtime that takes place within individuals who have completed their primary socialization process in one culture and then come into continuous, prolonged firsthand contact with a new and unfamiliar culture (pp. 37-38).

Brislin (1981) distinguished host-nationals' expectations between short- and long-term adjustment of sojourners as follows:

During short-term sojourns, hosts frequently do not expect culturally appropriate behavior in all situations; mistakes are forgiven as long as the sojourner seems sincerely interested in learning about the culture. Over a longer time period, on the other hand, hosts expect greater sophistication and may react negatively if so-

journers have not learned appropriate behaviors. While long-term adjustment is facilitated for some people by accepting the melting pot ideal of monistic culture, other people adjust more readily in pluralistic society (p. 271).

Taft, cited by Brislin (1981), defined the process of long-term cultural adjustment as follows:

> A complete adjustment is marked by four developements which involve peoples' beliefs, attitudes, values, and behaviors: cultural adjustment, identification, cultural competence, and role enculturation (p. 282).

Yoshikawa (1987) said that "successful cross-cultural adaptation is conceived as a result of the individual's transcendence of binary perception of the world" (p. 140). In other words, individuals who can perceive the other world in the second culture as that in their first culture are able to achieve successful intercultural adaptation.

Since the subjects for this study are Japanese business sojourners and their spouses who have stayed in the United States between three and five years, the term, "intercultural adjustment" in this study means the Japanese sojourners' long-term adjustment.

ADJUSTMENT PROCESSES

Adler (1975) developed the model of transitional experience, based on the notion that:

> . . . specific psychological, social, and cultural dynamics occur when new cultures are encountered and . . . these behavioral dynamics are, in large part, a function of perceptions of similarities and differences as well as changed emotional states (p. 15).

Explaining that the transitional experience is "a movement from a state of low self- and cultural awareness to a state of high self- and cultural awareness" (p. 15), he introduced the model represented by five stages: contact, disintegration, reintegration, autonomy, and independence. Each stage includes perceptional, emotional, and behavioral phenomena and explanation. Of course, he did not intend to apply this model to all intercultural encounters. Individuals who have a first intercultural contact do not necessarily experience the sequence of stages. Moreover, they might experience the phenomena at other stages. However, understanding this model will be helpful for the individuals who encounter new cultures.

Yoshikawa (1987) also presented a model of cross-cultural adaptation. His model includes a fifth stage, "double-swing." In the double-swing stage, there are five perceptual patterns of individuals: ethnocentric, sympathetic, empathic, mirror-reflecting, and metacontextual perception. Cross-cultural encounters who have the metacontextual perception can transcend the binary world. Stating that, "the fifth stage, double-swing, is not necessarily the final or perfect stage at which one can arrive in the process of cross-cultural adaptation," he concluded that, ". . . perceptual maturity may serve as a guiding light in the long and challenging journey of cross-cultural adaptation" (p. 148).

Kondo (1981) criticized the drawbacks of the studies of the intercultural adjustment process. He asserted that an individual in each stage of adjustment has both positive and negative psychological reactions. In other words, those who are in the contact stage not

only perceive excitement or euphoria, but also feel uneasiness in the newly contacted culture. Therefore, he proposed that future studies of the intercultural adjustment process should be analyzed not with the static approach but with the dynamic approach to see the difference between sojourners' positive and negative reactions in the process.

Focusing on initial intercultural encounters of people who have different cultural background in the process of cultural adjustment, Gudykunst et al. have investigated uncertainty reduction processes (Gudykunst, 1983; Gudykunst, Nishida, Koike & Shiino, 1986; Gudykunst, Nishida & Schmidt, 1989; Gudykunst, Sodetani & Sonoda, 1987). Based on Berger and Calabrese's notion, Gudykunst (1989) explained the theory of uncertainty reduction as follows:

> In the context of the theory, uncertainty refers to the ability to accurately predict others' attitudes, feelings, and how they will behave, and to the ability to explain others' attitudes, feeling and behavior (p. 315).

Their research emphasized the differences of uncertainty reduction processes between the American and the Japanese and reached many significant conclusions which are useful to understanding the differences between the two cultures. Gudykunst (1989) summarized these studies in terms of social penetration theory. He described the theory as follows:

> Social penetration theory gives central importance to the concept of self-disclosure, hypothesizing that it gradually progresses from superficial, nonintimate areas to more intimate, central areas of the individuals in a relationship (p. 317).

Realizing that the integrated studies of the uncertainty reduction processes and social penetration theory would be helpful to understand the process of cultural adjustment, he suggested that future research should "focus on uncertainty change in general, rather than uncertainty reduction in particular" (p. 345).

CULTURAL INFLUENCES ON COMMUNICATION STYLE

Since culture shock and intercultural adjustment are considered a psychocultural phenomenon (Adler, 1975; Hall, 1959; Kondo, 1981; Taft, 1977), cultural influence on Japanese communication style will be discussed in this section.

Nakane (1972) stated:

> Because Japanese society is a homogeneity, the people have few chances to know the existence of other cultural systems, and the majority of them who go abroad is over 20 years old, the Japanese sojourners abroad have encountered severe culture shock (p. 14).

In other words, because they have formed their own personalities and completed their education in Japan, they exhibit Japanese thought patterns. Thus, they easily have culture shock in newly-encountered cultures, since they may expect the culture to have the same or the similar cultural system which they have in their own culture (Nakane, 1972).

Kondo (1989) indicated the characteristics of the Japanese corresponds to other cultures as follows:

1. When they notice cultural differences, they try to eliminate the difference consciously or unconsciously.

2. They are not sensitive to their influences on others (e.g., sensitivity to racial problems in heterogeneous societies).
3. They are ethnocentric and assimilate others into their own culture (e.g., compulsory Japanese business management), or they try to assimilate themselves into host-cultures (p. 127).

In actual interpersonal interaction and communication in inter-cultural setting between the Japanese and Americans, it is considered that the most significant factor is their communication style (Barn-lund, 1975). Barnlund (1975) conducted a research study to com-pare the differences of interpersonal communication style between the Japanese and Americans. Using the term, public-self and pri-vate-self, he discussed the difference between their self-perceptions, self-disclosure in verbal and nonverbal communication. Barnlund (1975) stated, "not only verbally, but also physically as well, the Japanese appear to reveal less of themselves manifesting a more limited 'public-self,' . . ." (pp. 113-114).

Japanese Verbal Communication Style

Naotsuka (1980) investigated non Japanese people's percep-tion of Japanese communication styles in daily interactions such as the apology, the humbleness and amae (literally means seeking pro-tective relationship). According to her analysis, most of the non Japanese people indicated negative perceptions of these communica-tion styles which Japanese people often use. Even though the Japa-nese communicate with foreigners who are not familiar with Japa-nese communication style, its meaning and values, the Japanese

unconsciously use the styles. Then, both of them risk a failure of mutual understandings.

Sometimes, the Japanese communication style causes unexpected outcomes which the Japanese people do not intend to have, when they communicate with people from other cultures. For example, it is said that Japanese people often say, "I'm sorry," even though they do not think themselves guilty or blamable in their communication. They use this term as a kind of lubricating oil in communication to seek a friendly atmosphere avoiding conflictual situations. This concept, however, will not be effective with American people. When Americans hear the term, they generally consider the term as an apology. Therefore, they might think the Japanese concept, "I'm sorry," as dishonest, insincere or hypocritical, if the Japanese has not done anything to be sorry (Naotsuka, 1980).

Humble and self-deprecatory expressions of Japanese communication style frequently confuse foreigners. Naotsuka (1980) suggested that foreigners perceive the Japanese humility as not being virtuous but showing off. Relating to the concept of humility, there is another unique Japanese communication style; that is, honne and tatemae. Honne, literally means true mind and is what a person really thinks. Tatemae, translated as truthful, is "any rule of conduct which Japanese accept by unanimous agreement . . ." (Doi, 1974, p. 24). De Mente (1987) explained the concept as follows:

> . . . the honne/tatemae factor is perhaps used most often
> to conceal some kind of failure and secondarily to cam-
> ouflage intentions that might prove disadvantageous if
> done openly (p. 20).

Using this concept, the Japanese try to maintain and keep smooth interpersonal relationships with other Japanese. Haglund (1984) explained one of the reasons why the Japanese often use the honne and tatemae as follows:

> In Japan, even when venturing an opinion or express-
> ing a personal feeling, one is gambling; if what is com-
> municated appears ludicrous or inappropriate to others,
> there is cause for the speaker to suffer the dreaded loss
> of face (p. 72).

The term, amae, was first introduced by Doi (1973). Doi (1974) explained the concept of amae as follows:

> . . . amaeru has a distinct feeling of sweetness and is
> generally used to express a child's attitude toward an
> adult, especially his parents. . . . I think most Japanese
> adults have a dear memory of the taste of sweet depen-
> dency as a child and consciously or unconsciously carry a
> light nostalgia for it (p. 18).

Since there is no equivalent of the word in English, Barnlund (1975) used the phrase, "seeking a protective relationship." The concept of amae "is not unique to Japan, but the Japanese are apparently the only people . . . who made it the primary essence of their distinctive social system" (De Mente, 1981, p. 16). The concept of amae refers to the expectation of interdependence in interpersonal relationships. As the Japanese are known as group-oriented people, they try to es- tablish and maintain a harmony in groups. Avoiding being assertive, thus, they seek to maintain protective relationships with others.

Stating, "Japanese people are unfamiliar to and unskilled in ex- pression by constructing logical steps in communication" (p. 98), Iri- tani (1971) explained the main characteristic of Japanese communi-

cation style as that they do not make a communication partner understand what they think, but expect him/her to grasp their thoughts. This style refers to its contextual information.

Hall (1976) defined Japanese culture as high-context culture and stated as follows:

> A high-context communication or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message (p. 79).

He also pointed out the influence of context-level on communication style:

> High-context cultures make greater distinctions between insiders and outsiders than low-context cultures do. People raised in high-context systems expect more of others than do the participants in low-context systems. When talking about something that they have on their minds, a high-context individual will expect his interlocutor to know what's bothering him, so that he doesn't have to be specific. The result is that he will talk around and around the point, in effect putting all the pieces in place except the crucial one. Placing it properly — the keystone — is the role of his interlocutor (p. 98).

In other words, Japanese communication style is that a message sender does not have responsibility in communication, but a message receiver does. This style relates to the concept, honne and tatemae.

Ishii and Bruneau (1988) supported Hall's (1976) statement by Ishii and Klopt's research indicating the difference of time devoted to conversation between Americans and the Japanese. "The average person in the United States devotes about twice the time to conver-

sation (6 hours, 43 minutes) than do the Japanese (3 hours, 31 minutes)" (p. 312). Andersen (1988) stated:

> In high-context situations or cultures, information is integrated from the environment, the context, the situation and form nonverbal cues that give the message a meaning that is unavailable in the explicit verbal utterance. . . . People from high-context cultures expect communicators to understand unarticulated feelings, subtle gestures, and environmental cues that people from low-context cultures simply do not process (pp. 278-279).

De Mente (1987) described the different communication styles between Americans and the Japanese as follows:

> The primary purpose of communicating in the U.S. is to convey information and understandings. The first purpose of communication in Japan is to convey moods and feelings. . . . Communication in Japan tends toward imprecise words and nonverbal signals (pp. 96-97).

Thus, the Japanese who have a high-context cultural background emphasize more nonverbal communication than verbal communication (Andersen, 1988; Gudykunst & Ting-Toomey, 1988).

Japanese Nonverbal Communication Style

According to Andersen (1988), ". . . intercultural interactants do not share the same language, but languages can be learned and larger communication problems occur in the nonverbal realm" (p. 272). Gudykunst and Ting-Toomey (1988) stated the characteristics of nonverbal behavior in a high context culture as follows:

> People in collectivistic, high-context cultures, . . . emphasize the importance of communal identities in the use of environment, space, touch, and time dimensions. . . . members of high-context, collectivistic cultures tend to be

more accessible through either explicit or implicit means of nonverbal interaction (pp. 131-132).

Kim (1988) stated the importance of knowledge of host non-verbal behavior for cultural adjustment as well as knowledge of language and communication rules. In this sense, knowing one's own characteristics of nonverbal communication or codes seems very important in comparing the differences between one's own and the host countries' nonverbal behaviors.

It is said that the nonverbal communication codes of proxemics, chronemics, haptics, kinesics, oculesics, olfactics and paralinguistics differ depending on the culture (Andersen, 1988; Hall, 1959; Tubbs & Moss, 1987). There are significant differences in these nonverbal codes between Japan and the United States.

For example, the Japanese have greater distance between others than Americans have in the proxemics code (Hall, 1959; Kirkup & Nakano, 1973). Hall (1959) defined Americans' personal distance, or the distance between others with whom they have interpersonal communication, is from 2.5 to 4 feet. On the contrary, as Kirkup and Nakano (1973) asserted, the Japanese personal distance ranges from 3.3 to 17 feet. It is considered that the personal distance between Americans' 2.5 feet and the Japanese' 3.3 feet, stems from kinesics codes; that is, shaking hands and bowing. This difference does not mean just a mathematical significance, but also means perceptual one. Americans who are unfamiliar with the cultural distance in proxemics might perceive the Japanese' 3.3 feet distance as formal, distant, unfriendly, or indifferent. On the other hand, the Japanese

might perceive that 2.5 feet distance as uncomfortable and self-assertive.

There are other differences of meaning in each nonverbal code between the United States and Japan. Oculesics, or eye contact, often caused misinterpretation in perceiving each other when Americans and the Japanese have interpersonal communication. Americans tend to have direct eye contact with their communication partners. Tubbs and Moss (1987) explained the American code of eye contact as follows:

> One study estimates that in group communication we spend 30 to 60 percent of our time in eye contact with others (10 to 30 percent of the looks last only about a second) (p. 155).

On the contrary, Japanese people have a custom of not gazing, but glancing at their communication partners. Therefore, when they communicate with American people, their relative lack of eye contact is perceived as indifferent, distant, or boring. Knapp (1984) stated the importance of eye contact in interpersonal communication that, "mutual eye gazing can signal that communication channels are open rather than closed. It can psychologically reduce the physical distance between communicators" (p. 237).

Barnlund (1975) also investigated the differences between Americans and the Japanese haptics. Using English phrases; "getting in touch" and "staying in touch," he supported the result of his research which indicated that American people have more physical contact in their communication than Japanese people do (p. 112).

Americans and the Japanese differ in nonverbal communication styles and its codes. Therefore, individuals who have different cultural backgrounds may fail to encode and decode the meaning which each one communicates. As long as they cannot realize and understand the nonverbal codes accurately, intercultural communication will be compounded by misunderstanding and misinterpretation.

PART II: INTERCULTURAL COMMUNICATION COMPETENCE

DEFINITIONS

There is a major distinction between communicative competence in sociolinguistics and communication competence in Speech Communication. Chomsky, (Giglioli, 1972), suggested that sociolinguistic communicative competence is "the speaker-hearer's implicit knowledge of his language, contrasting it with performance, the actual use of language in concrete situations" (p. 15). Therefore, this term is essentially concerned with the speakers' knowledge of language (e.g., grammatical rules) to produce meaningful sentences. According to Bernstein (1972), Chomsky made a distinction between competence and performance:

> Competence refers to the child's tacit understanding of the rule system, performance relates to the essentially social use to which the rule system is put. Competence refers to man abstracted from contextual constraints. Performance refers to man in the grip of the contextual constraints which determine his speech acts (p. 160).

In other words, even though the speaker has knowledge of the language in a certain culture, he or she might not know how to speak

appropriately in a certain setting in another culture.   Hymes (1972) explained the concept of communicative competence as concerned with the psychological, cultural and social rules which regulate the usage of speech in social settings.

On the other hand, though it is said that "communication competence is a construct given a great deal of research attention by communication scholars during the last fifteen years" (Collier, 1989, p. 287), especially in intercultural communication, a definition of intercultural communication competence has not yet been formally conceptualized.   It seems that scholars have differing definitions. Ruben (1976) defined communication competence as follows:

> Communicative competence is the ability to function in a manner that is perceived to be relatively consistent with the needs, capacities, goals, and expectations of the individuals in one's environment while satisfying one's own needs, capacities, goals and expectations (p. 336).

Kim (1988) asserted four factors of intercultural communication competence: knowledge of the host communication system, cognitive complexity in responding to the host environment, affective (emotional, aesthetic) co-orientation with the host culture, and behavioral capability to perform various interactions in the host environment, defining intercultural communication competence as "the foundation for mediating environmental conditions with the adaptation of an individual, and thereby enabling the individual to manage given situations with fidelity" (p. 49).   She explained each factor as follows:

. . . knowledge of the host communication system refers
to the capacity of strangers to identify and understand
messages in different situations of interaction with the
host environment. Affective co-orientation refers to mo-
tivational readiness and emotional participation in the
cultural values, attitudes, and aesthetic/emotional expe-
riences of the host culture. . . . Behavioral capability
refers to the ability to select behaviors that are effective
and appropriate in various social situations (p. 86).

Nishida (1985) asserted that intercultural communication com-

petence is "the ability to speak a foreign language in an appropriate

manner and to demonstrate a knowledge of appropriate communica-

tive behavior in a given situation in order to interact effectively with

people from other cultures" (p. 249).

Imahori and Lanigan (1989) stated that:

The most ideal condition of ICC (intercultural communi-
cation) competence occurs when an individual possesses
high degrees of intercultural knowledge, motivation, and
skills. However, if this individual demonstrates effective
and appropriate intercultural knowledge and skills but
lacks in motivation to communicate, then this person will
most likely experience ineffective intercultural commu-
nicative exchanges (p. 272).

Imahori and Lanigan (1989) asserted that intercultural com-

munication competence is "the appropriate level of motivation,

knowledge, and skills of both the sojourner and the host-national in

regards to their relationship, leading to an effective relational out-

come" (pp. 276-277).

Spitzberg (1989) stated that "the research on intercultural

communication competence tends to suffer from lack of theoretical

integration and serious problems in measurement development and

validation" (p. 241). Through his own review, Spitzberg (1989) asserted that those studies do not have conceptual consensus in measuring the components of intercultural communication competence. He also said that "there is seldom any systematic attempt to account conceptually for the interrelationships among the components . . ." (p. 245).

According to Imahori and Lanigan (1989), there are three major approaches in the studies of intercultural communication competence: a behavioral, an attitudinal, and a cognitive approach. The following three sections are descriptions of each approach.

BEHAVIORAL APPROACHES

Imahori and Lanigan (1989) stated that emphasizing the behavioral skills approaches is the major thrust of the current research in intercultural communication competence (Abe & Wiseman, 1983; Dinges & Lieberman, 1989; Gudykunst & Hammer, 1984; Hammer, Gudykunst, & Wiseman, 1978; Koester & Olebe, 1988, Martin & Hammer, 1989; Nishida, 1985; Olebe & Koester, 1989; Ruben, 1976, 1977; Ruben & Kealey, 1979).

Ruben (1976) asserted that behavioral approaches are the most appropriate measure of competencies which "reflect an individual's ability to display concepts in his behavior rather than his intentions, understandings, knowledges, attitudes, or desires" (p. 337).

According to Koester and Olebe (1988), Ruben and Kealey recognized that "individual intent and situational variables have an influence on intercultural adjustment, but they gave greater weight to

the contribution of individual behaviors to the interaction" (p. 235). Therefore, Ruben et al. have emphasized behavioral skills approaches for the study of intercultural communication competence (Ruben, 1976, 1977; Ruben & Kealey, 1979).

Martin and Hammer (1989) intended to identify intra- and intercultural communication competence in interpersonal communication by American-American, American-Japanese, American-German, and American-other foreigners. They concluded that communicators in intra- and intercultural contexts identify nonverbal behaviors, verbal behaviors and conversational management behaviors.

Dinges and Lieberman (1989) approached intercultural communication competence with behavioral assessment in specific situations; that is, stressful working situations. They suggested that further intercultural communication competence research should not be person-centered but be situation-centered, saying as follows:

> The type of situation and the other participants within the situation are more potent determining factors involved in measuring intercultural communication competence than are the particular competence traits possessed by individuals (p. 381).

Ruben's behavioral assessment of intercultural communication competence has been the most frequently used intercultural communication competence measurement (Imahori & Lanigan, 1989). The assessment includes nine dimensions of the communication skills as sojourners' performance in intercultural communication settings; that is, display of respect, interaction posture, orientation to knowledge, empathy, task related roles, relational roles, individualistic

roles, interaction management, and tolerance for ambiguity (Ruben 1976, 1977). Specific researchers who have applied his assessment to their own studies with the behavioral skills approaches are Hammer (1984), Koester & Olebe (1988), Nishida (1985), Olebe & Koester, (1988, 1989), and Ruben & Kealey (1979).

Based on the notion that the behavioral approach "provides a means to assess actual intercultural communication, rather than individual predispositions or the outcomes of interaction" and "allows for the measurement of both the universal dimension and the culturally specific behaviors associated with it" (Koester & Olebe, 1988, p. 237), Koester and Olebe (1988) asserted the strength of the behavioral approach as follows:

> It allows the intercultural communication effectiveness of any one individual in a situation to be assessed from a variety of vantage points, including those of participants, expert observers, organizational supervisors, clients (or representatives of clients), and even the individuals themselves (p. 237).

They also mentioned the asset of the approach as "it allows the measurement of intercultural communication effectiveness for the purpose of assessing current levels of skill, as well as the prediction of future effectiveness" (p. 237). Considering the above aspects of the behavioral approach, Koester and Olebe (1988) developed a new behavioral skills assessment scale for intercultural communication competence, named the Behavioral Assessment Scale for Intercultural Communication (BASIC). This scale is based on Ruben's (1976) assessment of nine dimensions. Since Ruben's (1976) assessment has numerous draw-backs; it was written for professionals and couched

in complex language, Koester and Olebe revised the scale to be used by non-expert observers in a variety of settings. Koester and Olebe's (1988) revised instrument has eight items: display of respect, interaction posture, orientation to knowledge, empathy, task-related roles, relational role, interaction management, and tolerance for ambiguity. Moreover, Olebe and Koester (1989) tested the BASIC for its conceptual and functional equivalence, construct operationalization equivalence, item equivalence, and scalar equivalence. Through their research, Olebe and Koester (1989) found the BASIC has significant equivalences in cross-cultural settings, except the scalar equivalence. They also suggested that "using translation techniques on the items of BASIC and administering the questionnaire in different languages to various cultural groups is another strategy" (p. 344).

The early study using a behavioral approach toward Japanese intercultural communication competence was conducted by Abe and Wiseman (1983). Applying Hammer, Gudykunst, and Wiseman's (1978) findings of their study to Japanese subjects, Abe and Wiseman attempted to determine whether the perceptions of intercultural communication effectiveness were culture-specific or culture-general. They found evidence that Japanese had more dimensions of intercultural effectiveness than Americans had in terms of culture-specific interpretation.

Nishida (1985) applied Ruben's assessment to explore the relationship between language and communication skills and patterns of success and failure in the cross-cultural adjustment of Japanese col-

lege students, focusing on the influence of language skills for cultural adjustment.

ATTITUDINAL APPROACHES

According to Imahori and Lanigan (1989), Gudykunst, Wiseman, and Hammer's (1977) study is the representative research of attitudinal approaches in intercultural communication competence. Gudykunst et al. (1977) developed a multidimensional model of the cross-cultural attitude, focusing on sojourners' attitudinal satisfaction with living and working in another culture. They also addressed the third-culture perspective; that is, the affective component of the cross-cultural attitude. They concluded that three components of cross-cultural attitude (the cognitive component — the stereo-types the sojourner has of host-nationals; the affective component — the perspective the sojourner uses to evaluate intercultural interactions; and the conative component — the behavioral tendencies that the sojourner has toward interacting with host-nationals) are interrelated with the third-culture perspective. They also stated that the third-culture perspective is "a frame of reference for evaluating the unfamiliar situations found in a foreign culture" (p. 424). They concluded this study as follows:

> Given the effect of the third-culture perspective, both direct and indirect, on increasing the sojourner's tour satisfaction, and given that the perspective can be influenced by cross-cultural training, it would follow that one of the major objectives of any cross-cultural training program should be to help the sojourner develop this perspective (p. 424).

Defining intercultural communication competence as a multidimensional construct, Wiseman, Hammer, and Nishida (1989), applying Gudykunst et al.'s (1977) theoretical model of cross-cultural attitude, investigated the relationship between intercultural communication competence and knowledge of the other culture, stereotypes as a cognitive component, ethnocentrism as an affective component, and social distance as a conative component across Japan and the United States. They focused on ethnocentrism as an affective component of intercultural communication competence and found that an individual's ethnocentrism is the strongest predictor of culture-specific understanding. In other words, the more ethnocentric one is, the less one understands other cultures.

Collier (1989) explained cross-cultural attitude approaches as "understanding culturally specific information about the other culture, cultural general understandings and positive regard are key constructs" (p. 292). According to Collier, Wiseman et al. addressed the cognitive knowledge to understand culture and cognitive complexity in terms of intercultural effectiveness (Abe & Wiseman, 1983; Gudykunst, Wiseman, & Hammer, 1977; Hammer, Gudykunst, & Wiseman, 1978; Wiseman & Abe, 1986; Wiseman, Hammer, & Nishida, 1989). These approaches explored intercultural communication effectiveness focusing on the sojourners' characteristics and behaviors.

COGNITIVE APPROACHES

Collier (1986) investigated the cognitive differences among in-

terethnic groups in the United States: Anglo-Americans, African-Americans, Mexican-Americans, and Asian-Americans. The main focus of her research was the differences of perception in the importance of assertiveness in interethnic communication. She also focused on gender differences. Through her research, she concluded that a culture's ranking of the importance of assertiveness is related to other appropriate behaviors:

> Cultural background plays a significant role in influencing perperceived rules of cultural appropriateness. Clearly, assertive behavior is viewed as more appropriate for Anglos and Black Americans than it is for Mexican Americans or Asian Americans (p. 588).

The results of the research suggested that the gender of the communication partner in the conversation did not necessarily affect the perceived importance of assertiveness. However, the gender of the communicator him/herself affects the perception.

As mentioned in the ATTITUDINAL APPROACHES section, Wiseman, Hammer, and Nishida (1989) examined the relationship between intercultural communication competence, knowledge of the host culture and cross-cultural attitude. Through the research, they found that "the components of the cross-cultural attitude and one's knowledge of the other culture had varying relationships with communication competence dimensions" (p. 363) and "the culture-general dimension of communication competence was positively correlated with perceived social distance" (p. 364). They explained their findings as follows:

For the first dimension of communication competence (culture-specific understanding), the strongest predictor was one's ethnocentrism.   . . . The next strongest predictor of culture-specific understandings was one's perceived social distance from (i.e., behavioral intentions toward) the other culture.   . . . individuals who have greater behavioral intentions to avoid the other culture have greater understandings of that culture (p. 364).

OTHER APPROACHES

Imahori and Lanigan (1989) developed a relational model of intercultural communication competence; that is, interaction between a sojourner and a host-national.   Both interactants share five components: knowledge, motivation, skills, goals and experiences.   Through interaction with the elements, the interactants contribute relational outcomes: intercultural effectiveness, communication effectiveness, relational satisfaction, relational commitment, relational stability and uncertainty reduction.   They summarized the model with the following six theorems:

1. Knowledge, motivation, and/or skills dimensions of intercultural communication competence independently or interdependently influence the relational outcomes, one's goal, and/or experience.
2. One's goal in a particular intercultural relationship influences his/her level of intercultural communication competence in one or more components.
3. One's self-perception of intercultural communication competence in one or more components influences the goal he/she sets within a relationship.
4. Past intercultural experience influence one's level of intercultural communication competence in one or more components.
5. High level of intercultural communication competence results in positive experience.

6. Both dyadic members' competence, past experience
   and goals influence the nature of relational outcomes
   and vice versa (pp. 280-281).

This relational model is different from other approaches, because others have taken a one-way approach to sojourners' communicative style. Imahori and Lanigan (1989) asserted that the majority of past research had approached intercultural communication competence with a one-sided perspective, stating that "past researchers have assumed sojourners play a more active communicative role than the passive host-national" (p. 274). Thus, they recommended that "both sojourners' and host-nationals' competence need to be measured" (p. 274). However, Imahori and Lanigan stated, "it is impossible to measure all these variables in one study" (p. 281).

Collier (1989) categorized four approaches to intercultural communication competence: ethnography of speaking approaches, cross-cultural attitude approaches, behavioral skills approaches, and cultural identity approaches. According to Collier, ethnography of speaking approaches are derived from Hymes' (1972) work. His work has influenced both cultural anthropology and communication studies. He emphasized that communication competence includes both the knowledge of and demonstrated ability to carry out appropriate conduct in a particular context. Collier (1989) summarized the ethnography of speaking approaches as follows:

Conceptualizations of culture as background or group
affiliation or, . . . , as emergent communication patterns
or impressions can be accommodated by the cultural
identities approach (p. 297).

This review of literature suggests that the intercultural communication competence research methods and theoretical definitions are still being developed. Interestingly, the categorizations of intercultural communication competence of Imahori and Lanigan (1989) and Collier (1989) were different from each other. In short, the researchers who have dealt with intercultural communication competence have each developed a distinct and varied emphasis. Therefore, future researchers who are interested in these issues can choose from several methods and approaches, selecting that which seems most appropriate and effective for investigating intercultural communication competence issues.

PART III: PROBLEMS OF JAPANESE BUSINESS SOJOURNERS' AND THEIR FAMILY MEMBERS' ADJUSTMENT

There are several intercultural obstacles that arise for Japanese business sojourners and their family members (Cunningham, 1988; Farkas & Kohno, 1987; Inamura, 1980; Kondo, 1981, 1989; Minami & Takane, 1983; Minoura, 1984).

Kondo (1989) reported some cases of Japanese business sojourners and their spouses who committed suicide related to the lack of adjustment to the U.S. culture. Of course, these cases are rare, but they do exist. Inamura (1980) listed some phenomena of maladjustment of Japanese sojourners to host-nations; suicide, psychological disorders, alcohol, drug abuse, and criminal activities. He stated that most of these phenomena seemed to be caused by adjustment difficulties. His research found that there were significant differ-

ences in perceptions of cognitive level between the Japanese living in developed countries and those who living in developing countries, but there were not large difference between their physiological levels. This suggests that no matter which countries the Japanese business people and their family members sojourn in, they exhibit similar phenomena in maladjustment.

JAPANESE BUSINESS SOJOURNERS' PROBLEMS

In intercultural organizations, people sometimes encounter unexpected communication outcomes with their communication partner. These may be caused because each one communicates from one's own cultural values. Moreover, they might have misinterpretation in terms of encoding, decoding and realizing the messages they exchange (Kume, 1987).

According to Inamura (1980), Japanese business sojourners experience communication problems in intercultural communication. He stated that most communication problems Japanese business sojourners suffer from is establishing functional relationships with host-national employees. There are not only differences in behavior, but also differences in value systems which make it difficult for the Japanese business sojourners to have effective intercultural communication with the employees. The Japanese business sojourners are given tasks to complete by their companies. However, dysfunctional relationships and miscommunication with the employees may prevent the business sojourners from successfully achieving the tasks. Because Japanese business sojourners are caught between the tasks

and the relationships, some of them do not adjust well while they so-journ in host countries.

Kume (1987) discussed the difference in organizational com-munication between the United States and Japan. Listing motivation, group norms, cohesiveness, task-orientation, leadership, and deci-sion-making as characteristics of every organization, he stated that almost every one of these characteristics differs between each cul-ture. Then, he said that dysfunctional communication problems be-tween Japanese business sojourners and host-national employees are caused by the differences in communication styles. For example, he listed the American employees' perceptions of their Japanese busi-ness managers' communication style as follows:

1. They use polite expressions, when they ask something to American employees.
2. They seldom say, "No."
3. They never use direct expressions about issues.
4. They talk no other topic but business (p. 155).

It seems that these perceptions are derived from the fact that each business person tends to behave with his/her own communication style, which is only accepted by those who have the same cultural values. Therefore, establishing a synergestic communication style which has advantages of each cultural communication style seems to be optimal for effective intercultural organizational communication (Kume, 1987).

Minami and Takane (1983) applied Triandis' notion of subjec-tive culture to intercultural organizational interaction and explained as follows:

> Those who have some occupation, language (encoding and decoding system), and cultural background can share common subjective culture. . . . The satisfaction of members in organizations is high in this situation, and the situation provides the members smooth interpersonal relationships and strengthens the organizational cohesiveness. However, since members' cognitive and thought systems differ from each other in intercultural settings, they have inconsistencies in realizing the situation and they misinterpret others' intention in behaviors (p. 108-109).

In other words, different cultural backgrounds bring intercultural communicators difficulties in decoding and understanding others' verbal and nonverbal codes, since each one has one's own way to encode and decode messages. Then, when they cannot decode the messages clearly, they will have dysfunctional communication. Therefore, in intercultural communication, interactants should learn appropriate ways to exchange messages.

According to Kondo (1989), the reason why Japanese business sojourners have encountered such troubles might be based on the "Two Wheel Theory." This theory considers that linguistic competence (the first wheel) and ability in business management (the second wheel) bring business success abroad to international business people. This name is derived from a cart which has two wheels to carry a load. Kondo proposed a new theory called the "Four Wheel Theory." This considers training in the understanding of one's own culture and communicative ability by one's own language (the first wheel), understanding of the other culture, language and intercultural communication competence (the second wheel), the ability of business management (the third wheel), and the business manage-

ment in the other culture (the fourth wheel). He added, "the training of intercultural adaptation and the assessment in selecting business people for overseas services by Japanese enterprises are still poor so that those people have encountered failure in intercultural adjustment" (pp.16-17). He offered the following four suggestions for enterprises which have problems with overseas personnel management:

1. Recognize the problems of cultural friction, especially in terms of intercultural adaptation which their employees have encountered abroad.
2. Establish systematic programs of selecting and training the employees and their family members.
3. Establish support system for the employee' and their family members' mental health.
4. Establish a feedback system of information about living and working overseas to share the information (pp. 16-17).

Kondo's "Four Wheel Theory" implies that many Japanese companies which send their Japanese employees to overseas services are not aware of problems of effective intercultural communication on the success of overseas business. Unless they find a way out of the problems, their employees serving overseas may not adjust easily to host cultures (Kondo, 1989).

ISSUES OF JAPANESE BUSINESS SOJOURNERS' SPOUSES

Generally, Japanese employees assigned an overseas position have a chance to attend intensive courses of language training or cultural seminars offered by their companies or their parties before they leave Japan (Kondo, 1981). However, "their spouses tend to

neglect preparations for living overseas while they stay in Japan"
(Kondo, 1989, p. 201). Compared to husbands or children, Japanese
wives do not have much chance to interact with host-nationals, be-
cause they tend to stay home all day long. Thus, they have troubles
adjusting to a host culture by themselves (Cunningham, 1988; Ina-
mura, 1980; Minoura, 1984). Those spouses who had low motivation
to live overseas tend to encounter more difficult adaptation in their
host culture (Cunningham, 1988; Kondo, 1989; Minami & Takane,
1983; Minoura, 1984).

Minoura (1984) discussed spouses' perceptions of sojourning in
the United States. In many cases of overseas service, the length of
sojourning is estimated between three to five years. Therefore, those
who stay in the United States perceive the stay as karizumai (tempo-
rary residence). The length is not officially limited, so that the
spouses always wonder when they will go back to Japan. As long as
they have the perception, karizumai, they cannot give their whole
mind to adjustment to their host culture.

Kondo (1989) introduced a maladjustment case of a Japanese
business sojourners' spouse. Three months after her husband was
assigned overseas service in the United States, she arrived in San
Francisco with her two children. She was excited about the new cir-
cumstances for a few months. Later, she could not enjoy herself
while she stayed alone and felt loneliness, because she could not
drive or communicate with her neighbors in English. She even com-
plained to her husband about the situation and her feelings, but he
did not care. Then, she became jealous of her children who smoothly

adjusted to the American culture, finally she ran away from home. Her husband decided to send her and the children back to Japan. Kondo stated the following reasons why Japanese business sojourners' spouses encounter maladjustment to a host-culture as follows:

1. Since husbands are busy in business, they seldom communicate with their spouses at home and could not realize the spouses' mental problems.
2. Since the husbands do not respond constructively to their spouses' expectation for mental support by their husbands, both of them encounter dysfunctional relationships.
3. Since the spouses are expected to have unfamiliar role behaviors, they have strong stress. Especially, introversive or closeminded spouses easily have the stress (p. 92).

In her research, Minoura (1984) found common aspects of Japanese spouses' successful cultural adjustment. First, she stated, most of the spouses who had successful adjustment were highly motivated to live in the United States. Those who had ever sojourned in the United States before had especially high motivation. Second, those who had preschool children seldom experienced maladjustment, since they were busy taking care of the children at home. Third, those who travelled around the United States with their family during the first year of their sojourn experienced less culture shock (pp. 84-85). Also, she focused on the linguistic competence of Japanese business sojourners' spouses. The Japanese spouses who acquired sufficient linguistic competence in English within three years after they arrived in the United States, had smoother adjustment to the U.S. culture through the interaction with host-nationals. She found positive correlations between the subjects' language compe-

tence, perceptions of the United States, length of stay in the United States, and educational backgrounds.

In terms of linguistic competence of Japanese spouses, Farkas and Kohno (1987) introduced the problem of communication gaps between local American school teachers and the Japanese spouses. Japanese children who just enrolled in the schools, sometimes had problems with class activities. In such cases, American teachers typically wanted to consult with the students' mothers to find the best way to resolve the problems. However, since Japanese mothers' English competence was not good enough to communicate with the teachers, they could not have effective communication. Although Japanese mothers were very concerned about their children's education, the communication gaps prevented them from understanding the situation (Farkas & Kohno, 1987). Therefore, this suggests that linguistic competence in English is a significant factor for successful sojourn and adjustment not only for Japanese business sojourners but also for the Japanese spouses and family.

THE INFLUENCE OF SPOUSES' CULTURAL ADJUSTMENT TO CHILDREN

In cases of the children's cultural adjustment, some researchers believe that they can adapt more quickly and more easily than their parents (Cunningham, 1988; Farkas & Kohno, 1987; Kondo, 1989). Cunningham (1989) asserted that the influence of spouses' cultural adjustment on children should be considered as one of issues in the intercultural adjustment. Nakagawa (1989) introduced Eakin's no-

tion of the parental role in children's cross-cultural transition as follows:

> The role of the parents in the adjustment is clear. Children whose parents are supportive and positive about the move will able to make the transition more easily. Continuity and support are very important for children, and its is up to the family, especially one with a mobile life style, to provide that (p. 81).

This statement supports Cunningham's assertion of the influence of spouses' cultural adjustment. Cunningham (1988) introduced a case of a Japanese girl's maladjustment. Akiko, a six year old child, had a psychological disorder. In her case, a cause of her disorder seemed to be related to her mother's failure to adjust interculturally. Her mother unwillingly came to the United States accompanying her husband. She could not communicate competently with American people because of her poor English proficiency and her own introversion. She became depressed at home. Akiko's father tended to ignore his spouse's depression and continued to discuss routine matters with her. Akiko reacted to her parents' dysfunctional relationship by exhibiting passive-aggressive behaviors. In other words, one family member's failure to adjust interculturally affected other family members (Cunningham, 1988; Kondo, 1980; Minoura, 1984).

CONCLUSION

In Part I, the review of literature defined specific terms for this study, studies of the processes of cultural adjustment, and Japanese cultural influence on communication style of Japanese people, which focused on verbal and nonverbal communication.

Part II reviewed the current intercultural communication competence studies as background information for the present study, focusing on three major approaches to intercultural communication competence studies; behavioral approaches, attitudinal approaches, and cognitive approaches. It was clarified that future researchers who are interested in the issues of intercultural communication competence have a variety of choices for investigating the issues.

Part III demonstrated significant problems Japanese business sojourners and their spouses have in the United States in terms of their cultural adjustment to the U.S. culture. Differences between the business sojourners and their spouses' cultural adjustment were highlighted. Japanese business sojourners' cultural maladjustment is mainly related to interactions with U.S. employees in a business setting. On the other hand, the spouses' cultural maladjustment generally refers to their linguistic proficiency in English and their perceptions toward sojourning in the United States.

CHAPTER III

METHODS

PURPOSE OF THE STUDY

The purpose of the present study is to identify relationships between and among Japanese business sojourners and their spouses' intercultural communication competence, attitudes toward the U.S. culture, and linguistic skills in English.

OPERATIONAL DEFINITIONS

The followings are specific terms which were employed in this study.

Intercultural communication competence

There are three major approaches in the study of intercultural communication competence: behavioral, attitudinal, and cognitive approaches. Based on Koester and Olebe's (1988) notion that the behavioral approach "provides a means to assess actual intercultural communication, . . ." (p. 237), intercultural communication competence in the present study is defined as asseccing ability toward appropriate behavior in intercultural communication competence. The competence is measured by self-reported method.

Attitudes toward the U.S. culture

Gudykunst et al. addressed three interrelated components of cross-cultural attitudes: cognitive, affective, and conative variable (Imahori & Lanigan, 1989). In this study, attitudes toward the U.S. culture are defined as the subjects' cognitive attitudes toward the U.S. culture. The attitudes are measured through self-reported.

Perception of Americans' attitude toward Japanese culture

Perception of Americans' attitude toward Japanese culture refers to the subjects' cognitive perception of American people's attitudes toward Japanese culture. In other words, this term means how Japanese people see Americans' attitude toward the Japanese culture. The cognitive perception is measured through self-report.

Linguistic proficiency in English

In this study, linguistic proficiency in English refers to Japanese business people and their spouses' language skills in English. The proficiency is measured through self-report.

Japanese business people and spouses

Since 100% of Japanese business sojourners in the Portland Metropolitan area are males (the Shokokai of Portland, personal communication, February 27, 1990), the term, "spouses" in this study means Japanese housewives who accompanied their husbands.

Based on previous research addressing Japanese intercultural communication competence and intercultural adjustment (Abe & Wiseman, 1983; Gudykunst, Yoon, & Nishida, 1987; Nishida, 1985; Wiseman & Abe, 1986; Wiseman, Hammer & Nishida, 1989), four variables will be addressed for the present study: intercultural com-

munication competence focusing on appropriate behaviors, attitudes toward the U.S. culture, perception of Americans' attitudes toward Japanese culture and linguistic skills in English.

RESEARCH METHODS

The research method is primarily descriptive. "The overall purpose of the descriptive method is to describe events, beliefs, attitudes, values, intentions, preferences or behaviors" (Tucker, Weaver, & Berryman-Fink, 1981, p. 90) and "descriptive research involves the collection of information directly from individuals who possess the information" (Tucker, Weaver, & Berryman-Fink, 1981, p. 89). Descriptive methods seemed to be the most appropriate for the research questions in the present study.

The population of this study is defined as the Japanese business sojourners and their spouses living in the United States and the sampling frame in this study is Japanese business sojourners and their spouses living in the Portland Metropolitan area. According to the Shokokai of Portland (personal communication, November 20, 1989), more than 79 Japanese companies and firms are located in the area and 57 of these companies belong to the Shokokai of Portland. The number of Japanese families living the area is approximately 500 and most of them have been assigned to live in the United States between 3 and 5 years. Most Japanese companies expect spouses and children to accompany their employees (the Shokokai of Portland, personal communication, November 20, 1989). Thus, it was possible to expect each family selected as a target sample in this

study to provide two responses: one from a husband and one from a wife.

QUESTIONNAIRE DEVELOPMENT

The questionnaire (Appendix A) for the present study includes six questions designed to generate demographic data. The questions are as follows:

1. The subjects' sex and age
2. The subjects' educational background
3. The length of the subjects' current sojourn in the United States
4. The subjects' past experience sojourning abroad and the length of the sojourns
5. The subjects' overt preparation for the current sojourn in the United States

Question 1 asked the subjects' sex in order to investigate the difference between males and females. This question was considered very important to answer the research question 3 in the present study. Question 1 also asked the subjects' age.

Question 2 asked the subjects' educational background to survey their experience of English training in Japan. In Japan, English as an educational requirement is learned for six years through junior and senior high schools and for two years in colleges. The purpose of this question was to investigate the relationships between the subjects' current language proficiency in English and their previous educational background in English.

Question 3 asked the length of the subjects' current sojourn in the United States. This question was closely related to the research question 1 and 2 in the present study.

Question 4 asked about the sojourners' past experience of sojourning abroad and the length of the sojourn. This question was asked in order to find the existence of differences in results between the subjects with past experience of sojourning abroad and those who have no experience of sojourning abroad.

Question 5 asked about the subjects' preparation for the current sojourn in the United States. The purpose of this question was to survey the influence of preparation on the subjects' current sojourn.

The following measures were used in order to identify relationships among intercultural communication competence, attitudes toward the U.S. culture, perception of Americans' attitudes toward Japanese culture and linguistic proficiency in English: the BASIC (Behavioral Assessment Scale for Intercultural Communication) to measure behavioral intercultural communication competence, Remmers' Attitude toward Other Culture Scale to identify personal attitudes toward the U.S. culture, and the FSI (Foreign Service Institute) test to measure linguistic proficiency in English.

The BASIC is a recently developed measurement for behavioral assessment in intercultural communication. In their research, Koester and Olebe (1988) stated that "the behavioral approach provides a means to assess actual intercultural communication, rather than individual predispositions or the outcomes of interaction" and

that "it allows the measurement of intercultural communication effectiveness for the purpose of assessing current levels of skills, as well as the prediction of future effectiveness" (p. 237). Additionally, this measurement is designed for "non expert, non-native English speakers to assess the communication of another person" (pp. 242-243). The original of the BASIC is shown in Appendix B.

Remmers' Attitude toward Other Culture Scale was recently used in Wiseman, Hammer, and Nishida's (1989) study of intercultural communication competence. They used this scale as items of standardized tests in their study, defining that "these items were concerned with subjects' perceptions regarding the other culture, for example, honesty, considerateness of others, gregariousness" (p. 356). This researcher modified the scale (Wiseman, Hammer, and Nishida, 1989) to ascertain the subjects' attitudes toward the U.S. culture (the Attitude Scale) and their perception of the Americans' attitudes toward the Japanese culture (the Perception Scale). An example of the modification was as follows:

The original statement	"The Japanese are honest."
The modified statement for the Attitude Scale	"Americans are honest."
The modified statement for the Perception Scale	"Americans think that the Japanese are honest."

The Remmers' scale which was used in Wiseman, Hammer, and Nishida's (1989) study is in Appendix C.

It was impossible to ask the subjects to take tests, such as TOEFL, which Nishida (1985) applied in her research, because of the number of subjects and the time it would take. Thus, the FSI test

was applied as the self-evaluating measurement to investigate sub-
jects' linguistic proficiency in English. The FSI (Foreign Service Insti-
tute) test is widely used as a communicative oral test. The test mea-
sures candidates' English proficiency on 10 levels (0+, 1, 1+, 2, . . .
4+, 5). This test "is carefully designed to elicit pronunciation, flu-
ency/integrative ability, sociolinguistic and cultural knowledge,
grammar, and vocabulary" (Brown, 1987, p. 233). Basically, this test
is conducted by the interviewer with a detailed check list to assess
the candidates' language proficiency. However, according to Terdal
(personal communication, February 6, 1990), this test can be used for
a self-rating assessment, because this test is well designed to be used
easily and its validity and reliability are high. In Bachman and Pal-
mer's (1983) study, the reliability of the FSI test in self-evaluation
was .908 (in Speaking) and . 851 (in Reading) (p. 160). This result
also supports the usage of the FSI test as a self-evaluating measure-
ment in the present study. Through the back-translation process, the
FSI test was also translated in Japanese on the questionnaire. The
translated test included some revisions, since the original was de-
signed for interviewing test. The original FSI test with it's rating,
weighting and conversion table is in Appendix D.

TRANSLATION

Since the language of the original measurement in this study
is English and this thesis is written in English, the questionnaire was
developed in English first. Data collection was, however, conducted
in Japanese. Therefore, a process of back-translation was applied to

avoid the risk of mistakes, because translating English into Japanese accurately was very important for language equivalence. The measurements which were translated from English to Japanese were (1) the BASIC, (2) the Attitude Scale, (3) the Perception Scale, and (4) the FSI test. The process was as follows:

1. The researcher translated each English measurement in Japanese.
2. The researcher asked a Japanese professor in the Foreign Languages Department of Portland State University to translate the Japanese translated measurement in English.
3. The researcher compared the original measurement and the back-translated measurement to avoid mistranslating.

The back-translation was considered accurate, as discrepancies were minor.

MAILING

Four hundred questionnaires were mailed out to subjects. To protect the privacy of the subjects, the researcher was given names and address lists of Japanese companies from the Shokokai of Portland. There were 59 companies and firms' names with Japanese representative's names on the list. Of the 59 names, 30 companies and firms were selected. Thirty representatives of the selected companies and firms received several envelopes with a cover letter (see Appendix E). Each envelope included two questionnaires. The cover letter asked them to distribute the enclosed questionnaires with a self-addressed, stamped return envelope to their Japanese business sojourners. Therefore, totally 200 families received questionnaires.

Eighty five of the 400 questionnaires in the mailing were returned. The percentage of response rate is 21.25%.

DATA ANALYSIS

SPSSx (the Statistical Package for the Social Science) was used to generate descriptive statistic summaries of the data from the responses. A correlation analysis and t-test were applied for the research questions of the present study to identify relationships among business people and spouses' intercultural communication competence, attitudes toward the U.S. culture, perception of Americans' attitudes toward Japanese culture, and English proficiency and gender differences. Also, the crosstabs was employed for gender differences in demographic data.

CHAPTER IV

RESULTS

The purpose of this study is to examine relationships between Japanese sojourners' intercultural communication competence and their cultural adjustment to the United States. This chapter will be devoted to reporting the results of the questionnaire based on the procedure which was explained in CHAPTER III.

First, the demographic data of the subjects are discussed. Question 1 asked the subjects' gender and age. 51 (60%) subjects were males and 34 (40%) were females. The males' age ranged from 26 to 65 years old with a mean age of 39.021 years and a standard deviation of 8.068. The females' age ranged from 25 to 48 years old with a mean age of 35.515 years and a standard deviation of 6.236. The range of all subjects was 25 to 65 years old with a mean age of 37.593 and a standard deviation of 7.536.

Question 2 asked the subjects' educational background. All 85 subjects were at least high school graduates; that is, all of them had completed at least six years learning English as an academic requirement through junior and senior high school (See Table I).

TABLE I

EDUCATIONAL BACKGROUND

LEVEL	SUBJECTS	PERCENTAGE
Senior High School	1 2	14.1%
Special School	3	3.5%
Junior College	9	10.6%
Undergraduate	5 5	64.7%
Graduate	6	7.1%
TOTAL	8 5	100.0%

Question 3 identified the length of the subjects' current sojourn in the United States (See Table II).

TABLE II

THE LENGTH OF THE SUBJECTS' CURRENT SOJOURN IN THE UNITED STATES

LENGTH	SUBJECTS	PERCENTAGE
1: Less than 6 Months	9	10.6%
2: 6 Months to 1 Year	1 1	12.9%
3: 1 Year to 2 Years	1 4	16.6%
4: 2 Years to 3 Years	2 1	24.7%
5: 3 Years to 4 Years	1 1	12.9%
6: 4 Years to 5 Years	1 1	12.9%
7: More than 5 Years	8	9.4%
TOTAL	8 5	100.0%

Question 4 identified the subjects' experience sojourning abroad and length of the past sojourn. 20 subjects (23.5%) of 85 had sojourned abroad. The location were the United States (9 subjects), West Germany (3 subjects), Indonesia (2 subjects), Thai Land (1 subject), Singapore (1 subject), Jordan (1 subject), Iran (1 subject), England (1 subject), and Denmark (1 subject) (See Table III).

TABLE III

THE LENGTH OF THE SUBJECTS' PAST SOJOURN ABROAD

LENGTH	SUBJECTS	PERCENTAGE
1: Less than 6 Months	2	10%
2: 6 Months to 1 Year	0	0%
3: 1 Year to 2 Years	3	15%
4: 2 Years to 3 Years	2	10%
5: 3 Years to 4 Years	0	0%
6: 4 Years to 5 Years	1	10%
7: More than 5 Years	1 2	60%
TOTAL	2 0	100%

Question 5 was designed to determine the subjects' preparation for current sojourn in the United States (See Table IV).

TABLE IV

THE PREPARATION FOR THE SUBJECTS' CURRENT SOJOURN IN THE UNITED STATES

PREPARATION*	RESPONSE	SUBJECTS	PERCENTAGE
Preparation 1	YES	1 6	18.8%
	NO	6 9	81.2%
Preparation 2	YES	2 7	31.8%
	NO	5 8	68.2%
Preparation 3	YES	2 8	32.9%
	NO	5 7	67.1%
Preparation 4	YES	3 6	42.4%
	NO	4 9	57.6%
Nothing	YES	2 8	32.9%
	NO	5 7	67.1%

Note: PREPARATION*
1. I learned English conversation.
2. I attended orientation programs about living in the United States sponsored by my (my husband's) company or other organization.
3. I read books about living in the United States.
4. I interviewed a former sojourner or someone who had an experience of living in the United States.

Table IV reports that 28 of the subjects (32.9%) did not have any preparation for their current sojourning before they left Japan. In other words, approximately one third of the subjects started their sojourn without any preparation. Some subjects reported other

preparation such as experience of studying aboard (3 subjects) or a short term business visit to the United States (2 subjects).

CROSSTAB analysis reported relationships between gender and educational background, between gender and length of current sojourn in the United States, and between gender and experience of sojourn abroad. The cases missing on any of the variables specified were not used in this analysis. In the relationship between gender and educational background, maximum Likelihood Ratio Chi-Square equals 17.76098, $df = 4$, and $p < .005$. This suggests a significant relationship between gender and educational background. However, there was no significant relationship between gender and the length of current sojourn or between gender and the experience of sojourning abroad.

RESEARCH QUESTION ONE

Are there relationships among Japanese business sojourners' intercultural communication comeptence, attitudes toward the U.S. culture, perception of Americans' attitudes toward Japanese culture, linguistic skill in English, and length of current sojourn in the United States?

A correlation analysis was performed to address the above research question. For this analysis the significance level was set at alpha = .001 to reduce type I error (incorrectly rejecting null hypothesis). Missing values were treated as pairwise; that is, "cases missing for one or both of a pair of variables for a specific correlation coefficient are excluded from the analysis" (SPSS Inc., 1988, p. 423). There was no significant correlation between the length of the subjects'

current sojourn in the U.S. and intercultural communication compe-
tence (through the BASIC), attitudes toward the U.S. culture (through
the Attitude Scale), perception of Americans' attitude toward Japa-
nese culture (through the Perception Scale), and linguistic skill in
English (through the FSI test).

There is one significant correlation among the Japanese busi-
ness sojourners' BASIC items determining intercultural communica-
tion competence. It is between the BASIC item #5 — Task Role — and
item #6 — Relational Role — ($r = .5327$, $n = 48$, $p < .001$) (See Table V).

TABLE V

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS
AMONG THE LENGTH OF THE MALE SUBJECTS'
CURRENT SOJOURN AND THE BASIC ITEMS

	LENG	BSC 1	BSC 2	BSC 3	BSC 4	BSC 5	BSC 6	BSC 7	BSC 8
LENG	- - - - -								
BSC 1		- - - - -						.4069	
BSC 2			- - - - -					.3672	
BSC 3				- - - - -					
BSC 4					- - - - -		.4060		
BSC 5						- - - - -	.5327*		
BSC 6							- - - - -		
BSC 7								- - - - -	
BSC 8									- - - - -

Note: LENG means the length of subjects' current sojourn.
      BSC n means the BASIC item number.
      Significance * : $p < .001$ and others : $p < .01$
      For explanation of each item, see Appendix A

There are ten significant correlations among the Japanese business sojourners' FSI test items. The significant positive correlations among the FSI test items (See Table VI) were expected, because the test itself has high reliability ranging from .849 to .997 (Backman & Palmer, 1983, p. 157). Though not significant, the correlation between the BASIC item #2 — Interaction posture — and the FSI item #2 — Grammar — is an interesting correlation ($r = .4275$, $n = 49$).

TABLE VI

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS AMONG
THE LENGTH OF THE MALE SUBJECTS' CURRENT SOJOURN, THE
BASIC ITEMS, AND THE FSI TEST ITEMS

	FSI 1	FSI 2	FSI 3	FSI 4	FSI 5
LENGTH					
BASIC 1					
BASIC 2		.4275			
BASIC 3					
BASIC 4					
BASIC 5					
BASIC 6					
BASIC 7					
BASIC 8					
FSI 1	----------	.7830*	.6520*	.7416*	.7238*
FSI 2		----------	.7159*	.7619*	.6063*
FSI 3			----------	.8120*	.7564*
FSI 4				----------	.7868*
FSI 5					----------

Note: Significance * : $p < .001$ and other : $p < .01$

There is no significant correlation at $p < .001$ level among the BASIC items and the Attitude Scale items. However, there are eleven significant correlations among the BASIC items and the Attitude Scale items at $p < .01$ level emerged (See Table VII).

TABLE VII

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS AMONG THE LENGTH OF THE MALE SUBJECTS' CURRENT SOJOURN, THE BASIC ITEMS, AND THE ATTITUDE SCALE ITEMS

	AT 1	AT 2	AT 3	AT 4	AT 5	AT 6	AT 7	AT 8	AT 9
LENG									
BSC 1				.4050					.4554
BSC 2									
BSC 3									
BSC 4									
BSC 5									.3996
BSC 6			.3665					.4153	
BSC 7				.3869					.3710
BSC 8									

TABLE VII

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS AMONG THE LENGTH OF THE MALE SUBJECTS' CURRENT SOJOURN, THE BASIC ITEMS, AND THE ATTITUDE SCALE ITEMS
(continued)

	AT10	AT11	AT12	AT13	AT14	AT15	AT16	AT17
LENG								
BSC 1						-.4005		
BSC 2								
BSC 3								
BSC 4								
BSC 5							-.4052	
BSC 6							-.4469	-.3900
BSC 7								
BSC 8								

Note: LENG means the length of subjects' current sojourn.
BSC n means the BASIC item number.
Significance: $p < .01$

There are several significant correlations among the Attitude Scale items (See Table VIII). Item #8 — Americans should be regarded as any other group — highly correlates with item #16 — Americans are slow and unimaginative — ($r = .7198$, $n = 50$, $p < .001$). Item #16 correlates with seven items. These are negative correlations with items #1 — Americans are honest — ($r = -.5624$, $n = 50$, $p < .001$) and with items #2 — Americans tend to improve any other group with which they come in contact — ($r = -.5839$, $n = 49$, $p < .001$), and positive correlations with items #12 — I suppose Americans are all right, but I've never liked them — ($r = .5257$, $n = 50$, $p < .001$), with item #13 — Americans have a tendency toward insubordination — ($r = .4540$, $n = 50$, $p < .001$), with items #14 — Americans are envious of others — ($r = .6169$, $n = 50$, $p < .001$), with items #15 — Americans are discourteous — ($r = .5839$, $n = 50$, $p < .001$), and with items #17 — Americans are the most despicable people in the world ($r = .5506$, $n = 51$, $p < .001$).

There are other significant correlations. Items #2 — American tend to improve any group with which they come in contact — correlates negatively with items #8 — Americans should be regarded as any other group — ($r = -.5146$, $n = 50$, $p < .001$). Items #3 — I consider it a privilege to associate with American people — correlates positively with item #9 — Americans are equal in intelligence to the average person — ($r = .5598$, $n = 51$, $p < .001$). Items #8 correlates positively with items #12 — I suppose Americans are all right, but I've never liked them — ($r = .5205$, $n = 51$, $p < .001$).

Other significant correlations were between items #11 — Americans are gregarious — and #13 — Americans have a tendency toward insubordination $(r = .5204, n = 51, p < .001)$, and between items #11 and #14 — Americans are envious of others — $(r = .4724, n = 51, p < .001)$.

TABLE VIII

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS
AMONG THE ATTITUDE SCALE ITEMS

	AT 1	AT 2	AT 3	AT 4	AT 5	AT 6	AT 7	AT 8	AT 9
AT 1	-----					.3788		-.4210	.3695
AT 2		-----	.4417					-.5146*	
AT 3			-----					-.4536	.5598*
AT 4				-----				-.4655	
AT 5					-----				
AT 6						-----	.4212		
AT 7							-----		
AT 8								-----	-.3782
AT 9									-----

TABLE VIII

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS
AMONG THE ATTITUDE SCALE ITEMS
(continued)

	AT10	AT11	AT12	AT13	AT14	AT15	AT16	AT17
AT 1				-.4046	-.3864		-.5624*	
AT 2			-.4121			-.4540	-.5839*	
AT 3			-.4433				-.4180	
AT 4			-.3593					
AT 5								
AT 6				-.4077			-.3690	
AT 7								
AT 8			.5205*		.4166	.3736	.7198*	.3791
AT 9			-.3980				-.4351	
AT10	------							
AT11		------		.5204*	.4724*	.4281		
AT12			------	.3944	.3858	.3849	.5257*	.3972
AT13				------	.3854		.4540*	
AT14					------	.4521	.6169*	
AT15						------	.5839*	.3799
AT16							------	.5506*
AT17								------

Note: AT n means the Attitude Scale item number.
    Significance * : $p < .001$ and others : $p < .01$

There is no significant correlation among the length of the male subjects' current sojourn, the BASIC items & the FSI items and the Perception Scale items (See Table IX).

TABLE IX

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS AMONG THE LENGTH OF THE MALE SUBJECTS' CURRENT SOJOURN, THE BASIC ITEMS, THE FSI TEST ITEMS, AND THE PERCEPTION SCALE ITEMS

	PC 1	PC 2	PC 3	PC 4	PC 5	PC 6	PC 7	PC 8	PC 9
LENG									
BSC 1				.4521					
BSC 2						.4044			
BSC 3									
BSC 4									
BSC 5								-.4320	
BSC 6									
BSC 7	.4828					.4679			
BSC 8							.3824		
FSI 1									
FSI 2									
FSI 3									
FSI 4									
FSI 5									

TABLE IX

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS AMONG
THE LENGTH OF THE MALE SUBJECTS' CURRENT SOJOURN, THE
BASIC ITEMS, THE FSI TEST ITEMS, AND THE
PERCEPTION SCALE ITEMS
(continued)

	PC10	PC11	PC12	PC13	PC14	PC15	PC16	PC17
LENG								
BSC 1								
BSC 2								
BSC 3								
BSC 4								
BSC 5								
BSC 6								
BSC 7								
BSC 8								
FSI 1								
FSI 2								
FSI 3								
FSI 4		.3747						
FSI 5								

Note: LENG means the length of subjects' current sojourn.
BSC n means the BASIC item number.
PC n means the Perception Scale item number.
Significance: $p < .01$

There are several significant correlations among items in the Attitude Scale and the Perception Scale (See Table X). Item #4 in the Attitude Scale — Americans are on a level with my own group — has four significant correlations with items in the Perception Scale. These are items #1 — Americans think that the Japanese are honest — ($r = .4986$, $n = 50$, $p < .001$), #4 — Americans think that the Japanese are on a level with their own group — ($r = .6576$, $n = 51$, $p < .001$), #13 — Americans think that the Japanese have a tendency toward insubordination — ($r = -.5429$, $n = 51$, $p < .001$), and #14 — Americans think that the Japanese are envious of others — ($r = -.4729$, $n = 51$, $p < .001$).

Other significant correlations are between the item #5 in the Attitude Scale — Americans are religiously inclined — and the item #12 in the Perception Scale — Americans suppose that the Japanese are all right, but they've never liked us — ($r = .4649$, $n = 51$, $p < .001$), between the item #8 in the Attitude Scale and the item #15 in the Perception Scale — Americans think that the Japanese are discourteous — ($r = .5217$, $n = 50$, $p < .001$), between the item #12 in the Attitude Scale and the item #16 in the Perception Scale — Americans think that Japanese are slow and unimaginative — ($r = .4896$, $n = 51$, $p < .001$), between the item #15 in the Attitude Scale — Americans are discourteous — and the item #14 in the Perception Scale — Americans think that the Japanese are envious of others — ($r = .4755$, $n = 51$, $p < .001$), between the item #15 in the Attitude Scale and the item #16 in the Perception Scale ($r = .5741$, $n = 51$, $p < .001$), between the item #16 in the Attitude Scale — Americans are slow and un-

imaginative — and the item #15 in the Perception Scale ($r = .4689$, $n = 49$, $p < .001$), between the item #16 in the Attitude Scale and the item #16 in the Perception Scale ($r = .5344$, $n = 50$, $p < .001$), and between the item #17 in the Attitude Scale — Americans are the most despicable people in the world — and the item #17 in the Perception Scale — Americans think that the Japanese are the most despicable people in the world — ($r = .5015$, $n = 51$, $p < .001$).

TABLE X

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS AMONG THE ATTITUDE SCALE ITEMS AND THE PERCEPTION SCALE ITEMS

	PC 1	PC 2	PC 3	PC 4	PC 5	PC 6	PC 7	PC 8	PC 9
AT 1							.3659		.4025
AT 2									
AT 3			.4297	.4409			.3820		
AT 4	.4986*			.6576*					.3680
AT 5									
AT 6			.4173						
AT 7									
AT 8			-.3744	-.4391				.3961	-.4141
AT 9									
AT10									
AT11									
AT12				-.3831					
AT13							-.3653		
AT14									
AT15				-.3845					
AT16									
AT17									

TABLE X

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS
AMONG THE ATTITUDE SCALE ITEMS AND
THE PERCEPTION SCALE ITEMS
(continued)

	PC10	PC11	PC12	PC13	PC14	PC15	PC16	PC17
AT 1						-.4031		
AT 2						-.4304	-.3847	
AT 3						-.3997	-.4322	
AT 4				-.5492*	-.4729*	-.3670		
AT 5		.3673	.4649*					
AT 6								
AT 7								
AT 8				.4602		.5217*	.4427	.4260
AT 9								
AT10								
AT11								
AT12				.4535			.4896*	
AT13			.3962			.3756		
AT14								
AT15					.4755*	.3936	.5741*	.3933
AT16						.4689*	.5344*	.3788
AT17							.4437	.5015*

Note: AT n means the Attitude Scale item number.
PC n means the Perception Scale item number.
Significance * : $p < .001$ and others : $p < .01$

Thirteen correlations are significant among the items in the Perception Scale (See Table XI). Item #13 in the Perception Scale — Americans think that the Japanese have a tendency toward insubordination — correlated with item #14 — Americans think that the Japanese are envious of others — ($r = .7328$, $n = 51$, $p < .001$).

There are many significant correlations. These are correlations between item #2 — Americans think that the Japanese tend to improve any group with which they come in contact — and #3 — Americans consider it a privilege to associate with Japanese people — ($r = .4879$, $n = 51$, $p < .001$), between item #11 — Americans think that the Japanese are gregarious — and #12 — Americans suppose that the Japanese are all right, but they've never liked us — ($r = .4879$, $n = 51$, $p < .001$), between item #12 — Americans suppose that the Japanese are all right, but they've never liked us — and #17 — Americans think that the Japanese are the most despicable people in the world — ($r = .4639$, $n = 51$, $p < .001$), between item #13 — Americans think that the Japanese have a tendency toward insubordination — and #15 — Americans think that the Japanese are discourteous — ($r = .5522$, $n = 50$, $p < .001$), between item #13 — Americans think that the Japanese have a tendency toward insubordination — and #16 — Americans think that the Japanese are slow and unimaginative — ($r = .4818$, $n = 51$, $p < .001$), and between item #14 — Americans think that the Japanese are envious of others — and #15 — Americans think that the Japanese are discourteous — ($r = .6327$, $n = 50$, $p < .001$).

Also, there were significant correlations between item #14 — Americans think that the Japanese are envious of others — and #16 —

Americans think that the Japanese are slow and un-imaginative — (r = .6274, n = 51, $p <$ .001), between item #14 — Americans think that the Japanese are envious of others — and #17 — Americans think that the Japanese are the most despicable people in the world — (r = .4929, n = 51, $p <$ .001), between item #15 — Americans think that the Japanese are discourteous — and #16 — Americans think that the Japanese are slow and unimaginative — (r = .5466, n = 50, $p <$ .001), between item #15 — Americans think that the Japanese are discourteous — and #17 — Americans think that the Japanese are the most despicable people in the world — (r = .4902, n = 50, $p <$ .001), and between item #16 — Americans think that the Japanese are slow and unimaginative — and #17 — Americans think that the Japanese are the most despicable people in the world — (r = .5667, n = 51, $p <$ .001).

TABLE XI

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS AMONG THE PERCEPTION SCALE ITEMS

	PC 1	PC 2	PC 3	PC 4	PC 5	PC 6	PC 7	PC 8	PC 9
PC 1	------					.4678		-.3970	
PC 2		------	.4879*		.3644			-.3924	
PC 3			------	.4260					
PC 4				------					
PC 5					-----				
PC 6						------	.4391		
PC 7							------		.4235
PC 8								------	
PC 9									------

TABLE XI

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS
AMONG THE PERCEPTION SCALE ITEMS
(continued)

	PC 10	PC 11	PC 12	PC 13	PC 14	PC 15	PC 16	PC 17
PC 1				-.3801				
PC 2								
PC 3							-.4193	
PC 4	.4069			-.3662				
PC 5								
PC 6								
PC 7								
PC 8		.3647		.4401			.4193	
PC 9						-.4411		-.4456
PC10	------							
PC11		------	.4879*			.4292		
PC12			------	.3869		.4386	.3926	.4636*
PC13				------	.7328*	.5522*	.4818*	
PC14					------	.6327*	.6274*	.4929*
PC15						------	.5466*	.4902*
PC16							------	.5667*
PC17								------

Note: PC n means the Perception Scale item number.
    Significance * : $p < .001$ and others : $p < .01$

RESEARCH QUESTION TWO

<u>Are there correlation among Japanese spouses' intercultural communication competence, attitudes toward the U.S. culture, perception of Americans' attitudes toward Japanese culture, linguistic skill in English, and length of current sojourn in the United States?</u>

A correlation analysis was performed to address the above research question. For this analysis the significance level was set at alpha = .001 to reduce type I error (incorrectly rejecting null hypothesis). Missing values were also treated as pairwise. There is no significant correlation between the length of the female subjects' current sojourn and intercultural communication competence (through the BASIC), attitudes toward the U.S. culture (through the Attitude Scale), perception of Americans' attitudes toward Japanese culture (through the Perception Scale) and linguistic skill in English (through the FSI test).

There are two significant collerations among the BASIC items for Japanese spouses. First, BASIC item #1 — Respect — correlated with BASIC #4 — Empathy — ($r = .7394$, $n = 32$, $p < .001$). Second, BASIC item #1 correlated with BASIC #8 — Ambiguity Tolerance — ($r = .6458$, $n = 31$, $p < .001$) (See Table XII).

TABLE XII

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS AMONG
THE LENGTH OF THE FEMALE SUBJECTS' CURRENT
SOJOURN AND THE BASIC ITEMS

	LENG	BSC 1	BSC 2	BSC 3	BSC 4	BSC 5	BSC 6	BSC 7	BSC 8
LENG	- - - - -								
BSC 1		- - - - -		.7394*					.6458*
BSC 2			- - - - -						
BSC 3				- - - - -					.4582
BSC 4					- - - - -				
BSC 5						- - - - -			
BSC 6							- - - - -	.5389	
BSC 7								- - - - -	.4739
BSC 8									- - - - -

Note: LENG means the length of subjects' current sojourn.
BSC n means the BASIC item number.
Significance * : $p < .001$ and others : $p < .01$

Significant correlations were expected for the length of the female subjects' current sojourn, the BASIC items, and the FSI items (See TABLE XIII). The FSI test itself has high reliability ranging from .849 to .997 (Backman & Palmer, 1983, p. 157).

TABLE XIII

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS AMONG THE LENGTH OF THE FEMALE SUBJECTS' CURRENT SOJOURN, THE BASIC ITEMS, AND THE FSI TEST ITEMS

	FSI 1	FSI 2	FSI 3	FSI 4	FSI 5
LENGTH					
BASIC 1					
BASIC 2					
BASIC 3					
BASIC 4					
BASIC 5					
BASIC 6					
BASIC 7					
BASIC 8					
FSI 1	----------	.5866*	.4571	.6002*	.6446*
FSI 2		----------	.6047*	.6935*	.6096*
FSI 3			----------	.6357*	.5646*
FSI 4				----------	.6502*
FSI 5					----------

Note: LENGTH means the length of subjects' current sojourn.
Significance $*$: $p < .001$ and other : $p < .01$

Two significant negative correlations emerged for the length of female subjects' current sojourn, the BASIC items, the FSI test items, and the Attitude Scale items. First, there is a significant correlation between the BASIC item #1 — Respect — and the Attitude Scale item #12 — I suppose Americans are all right, but I've never liked them — ($r = -.6023$, $n = 31$, $p < .001$). Second, there is a significant correlation between the BASIC item #3 — Orientation to Knowledge — and the Attitude Scale item #13 — Americans have a tendency toward insubordination — ($r = -.6731$, $n = 32$, $p < .001$) (See Table XIV).

TABLE XIV

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS AMONG THE LENGTH OF THE FEMALE SUBJECTS' CURRENT SOJOURN, THE BASIC SCALE ITEMS, THE FSI ITEMS, AND THE ATTITUDE SCALE ITEMS

	AT 1	AT 2	AT 3	AT 4	AT 5	AT 6	AT 7	AT 8	AT 9
LENG									
BSC 1									
BSC 2									
BSC 3								-.5437	
BSC 4									
BSC 5									
BSC 6									
BSC 7									
BSC 8									
FSI 1									
FSI 2								-.4746	
FSI 3									
FSI 4									
FSI 5									

TABLE XIV

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS AMONG THE
LENGTH OF THE FEMALE SUBJECTS' CURRENT SOJOURN, THE BASIC
SCALE ITEMS, THE FSI ITEMS, AND THE ATTITUDE SCALE ITEMS
(continued)

	AT10	AT11	AT12	AT13	AT14	AT15	AT16	AT17
LENG								
BSC 1			-.6023*					
BSC 2					-.5398			
BSC 3		-.4759		-.6731*	-.4601			
BSC 4			-.4623					
BSC 5								
BSC 6							-.5026	
BSC 7								
BSC 8								
FSI 1								
FSI 2								
FSI 3								
FSI 4								
FSI 5								-.5075

Note: LENG means the length of subjects' current sojourning.
BSC n means the BASIC item number.
AT n means the Attitude Scale item number.
Significance *: $p < .001$ and other : $p < .01$

There are several significant correlations among the Attitude Scale items (See Table XV). Item #12 — I suppose Americans are all right, but I've never liked them — has correlated significantly with three other factors. These are a significant correlation with item #15 — Americans are discourteous — ($r = .7431$, $n = 33$, $p < .001$), with item #16 — Americans are slow and unimaginative — ($r = .6492$, $n = 33$, $p < .001$), and with item #17 — Americans are the most despicable people in the world — ($r = .5780$, $n = 33$, $p < .001$). Other significant correlations are: a positive correlation between item #13 — Americans have a tendency toward insubordination — and item #14 — Americans are envious of others — ($r = .7200$, $n = 33$, $p < .001$) and a positive correlation between item #15 — Americans are discourteous — and item #16 — Americans are slow and unimaginative — ($r = .7066$, $n = 33$, $p < .001$).

TABLE XV

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS
AMONG THE ATTITUDE SCALE ITEMS

	AT 1	AT 2	AT 3	AT 4	AT 5	AT 6	AT 7	AT 8	AT 9
AT 1	------					.4629			
AT 2		------							
AT 3			------			.4721			
AT 4				------					
AT 5					------				
AT 6						------			
AT 7							------		
AT 8								------	
AT 9									------

TABLE XV

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS
AMONG THE ATTITUDE SCALE ITEMS
(continued)

	AT10	AT11	AT12	AT13	AT14	AT15	AT16	AT17
AT 1			-.5388					
AT 2								
AT 3								
AT 4								
AT 5								
AT 6		-.4613	-.4768				-.4526	
AT 7								
AT 8			.4909					
AT 9								
AT10	------							
AT11		------	.5278	.5383		.4791	.5438	
AT12			------	.4707		.7431*	.6492*	.5780*
AT13				------	.7200*	.4633*		
AT14					------			
AT15						------	.7066*	.4741
AT16							------	.4910
AT17								------

Note: AT n means the Attitude Scale item number.
Significance *: $p < .001$ and others: $p < .01$

There are no significant correlation among the BASIC items and the Perception Scale items (See Table XVI).

TABLE XVI

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS AMONG THE BASIC ITEMS AND THE PERCEPTION SCALE ITEMS

	PC 10	PC 11	PC 12	PC 13	PC 14	PC 15	PC 16	PC 17
BSC 1								
BSC 2								
BSC 3				-.5655				
BSC 4								
BSC 5								
BSC 6								-.5111
BSC 7								
BSC 8								

Note: BSC n means the BASIC item number.
PC n means the Perception Scale item number.
Significance: $p < .01$

No significant correlations emerged among the Attitude Scale items and the Perception Scale items (See Table XVII).

TABLE XVII

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS AMONG THE ATTITUDE SCALE ITEMS AND THE PERCEPTION SCALE ITEMS

	PC 1	PC 2	PC 3	PC 4	PC 5	PC 6	PC 7	PC 8	PC 9
AT 1									
AT 2									
AT 3									
AT 4									
AT 5									
AT 6									
AT 7									
AT 8									
AT 9									.5710
AT10									
AT11									
AT12									
AT13									
AT14			.4601						
AT15									
AT16			.4694						
AT17									

TABLE XVII

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS AMONG
THE ATTITUDE SCALE ITEMS AND THE PERCEPTION SCALE ITEMS
(continued)

	PC10	PC11	PC12	PC13	PC14	PC15	PC16	PC17
AT 1								
AT 2								
AT 3								
AT 4								
AT 5								
AT 6					-.4636			
AT 7					-.4589	-.4928		
AT 8								.4571
AT 9								
AT10								
AT11								
AT12								
AT13								
AT14								
AT15								
AT16								.4870
AT17								.4769

Note: AT n means the Attitude Scale item number.
    PC n means the Perception Scale item number.
    Significance: $p < .01$

Two significant correlations emerged among the Perception Scale items. These are a positive correlation between items #12 — Americans suppose that the Japanese are all right, but they've never liked us — and item#15 — Americans think that the Japanese are discourteous — ($r = .5712$, $n = 34$, $p < .001$), and between item #16 — Americans think that the Japanese are slow and un-imaginative — and #17 — Americans think that the Japanese are the most despicable people in the world — ($r = .5955$, $n = 33$, $p < .001$) (See Table XVIII).

TABLE XVIII

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS
AMONG THE PERCEPTION SCALE ITEMS

	PC 1	PC 2	PC 3	PC 4	PC 5	PC 6	PC 7	PC 8	PC 9
PC 1	- - - - -								
PC 2		- - - - -		.4843					
PC 3			- - - - -						
PC 4				- - - - -					
PC 5					- - - - -				
PC 6						- - - - -			
PC 7							- - - - -		
PC 8								- - - - -	
PC 9									- - - - -

TABLE XVIII

PEARSON PRODUCT MOMENT CORRELATION COEFFICIENTS
AMONG THE PERCEPTION SCALE ITEMS
(continued)

	PC10	PC11	PC12	PC13	PC14	PC15	PC16	PC17
PC 1								
PC 2								
PC 3								
PC 4								
PC 5								
PC 6								
PC 7								
PC 8			.5560					
PC 9								
PC10	------							
PC11		------						
PC12			------			.5712*		
PC13				------	.5268			
PC14					------			
PC15						------		
PC16							------	.5955*
PC17								------

Note: PC n means the Perception Scale item number.
 Significance * : $p < .001$ and other $p < .01$

There are many significant correlations among the BASIC items, the FSI items, the Attitude Scale items, and the Perception Scale items through these results of data analysis and interpretations. In the correlations among these measurements, some significant results which help to answer the Research Question Two were found such as correlations between the BASIC item #1 — Respect — and the Attitude Scale item #12 — I suppose Americans are all right, but I've never liked them — ($r = -.6023$, $n = 31$, $p < .001$), between the BASIC item #3 — Orientations to knowledge — and the Attitude Scale item #13 — Americans have a tendency toward insubordination — ($r = -.6731$, $n = 32$, $p < .001$).

RESEARCH QUESTION THREE

Are there any significant differences between the Japanese business sojourners' and Japanse spouses' intercultural communication competence, attitudes toward the U.S. culture, perception of Americans' attitudes toward Japanese culture, and linguistic skill in English?

The t-test analysis was performed to answer the above research question. For this analysis, cases missing on either the grouping variable or the analysis variable were excluded. Separate variance estimate of the output data was used, because of unequal sample size. Some significant differences between male subjects and female subjects emerged in the BASIC and the FSI test items through the analysis. Examination of the mean score is listed in Table XIX.

TABLE XIX

MEANS AND STANDARD DEVIATIONS FOR THE
SIGNIFICANT DIFFERENCES BY GENDER

SCALE ITEMS	GENDER	NUMBER OF CASES	MEAN	STANDARD DEVIATION
BASIC 4	Male	49	3.1429	.816
	Female	33	3.6970	.847
BASIC 6	Male	49	3.3061	.871
	Female	32	3.8125	.693
BASIC 7	Male	49	3.3061	.796
	Female	33	3.8182	.769
BASIC 8	Male	49	3.0816	1.077
	Female	32	3.8438	.808
FSI 3	Male	50	3.5800	1.071
	Female	33	2.4848	.972
FSI 4	Male	50	3.9600	.755
	Female	33	3.2121	1.166
FSI 5	Male	50	4.0000	.756
	Female	33	3.2424	1.032

In the BASIC items, means for males were significantly lower than those of females such as the BASIC item #4 — Empathy — ($t = 2.95$, $p < .005$), the BASIC item #6 — Relational Role — ($t = 2.90$, $p < .01$), the BASIC item #7 — Interaction Management — ($t = 2.92$, $p < .01$), and the BASIC item #8 — Ambiguity for Tolerance — ($t = 3.63$, $p < .005$). On the contrary, in the FSI test items, means of females were significantly lower than those of males such as the FSI test item #3 — Vocabulary — ($t = 4.82$, $p < .001$), the FSI item #4 — Fluency — ($t = 3.66$, $p < .005$), and the FSI item #5 — Understanding — ($t = 3.62$, $p < .005$).

Many significant positive and negative correlations emerged in the analysis of the research question one and two. Also, some significant differences by gender were found in the research question three. Possible reasons for these results will be discussed in the following chapter.

CHAPTER V

DISCUSSION, LIMITATIONS, AND
SUGGESTIONS FOR FUTURE RESEARCH

DISCUSSION

The discussion focuses on possible reasons and interpretations for the results of this study. The discussion section is separated into parts; research question one, research two, research three, and unexpected results.

RESEARCH QUESTION ONE

Research question one investigated possible relationships among Japanese business sojourners' intercultural communication competence, attitudes toward the U.S. culture, perception of Americans' attitudes toward Japanese culture, linguistic skill in English, and length of current sojourning in the United States. There are some significant correlations among the variables in the results for the research question one.

There is only one significant correlation between the length of the Japanese business sojourners' current sojourn and the BASIC items. BASIC item #5 — Task Role — correlated with BASIC item #6 — Relational Role — ($r = .5327$, $n = 49$, $p < .001$) (See Table V). This suggests that the Japanese business sojourners in Portland Metropolitan

area reported that the more they positively evaluate Americans who engage in group problem-solving behaviors, the more they positively evaluate the Americans as those who devote effort to building or maintaining relationships within a group. This stems from group-orientation in the Japanese culture. For the Japanese, group membership equates with self-identity (Nakane, 1967). "The Japanese approach to the group role is to perceive of oneself as an integral part of the whole" (Cathcart & Cathcart, 1988, p. 187). Therefore, the Japanese devote themselves to achieving group goals and perceive their own behavior as subordinate to the group goal not as superordinate to the group. Hence, even if an American behaves individualistically in a group, Japanese perceive this behavior as subordinate to the group and therefore evaluate the behavior positively (Cathcart & Cathcart, 1988).

Highly positive correlations were expected in regard to the FSI items (Accent, Grammar, Vocabulary, Fluency, and Comprehension), (See Table VI). These correlations suggest that the greater the Japanese business sojourners report that they perceive themselves linguistically competent in a particular aspect in English, the greater they report that they perceive themselves as linguistically proficient in other linguistic area of English.

The most positive correlated items on the Attitude Scale items are item #8 in the Attitude Scale — Americans should be regarded as any other group — and item #16 — Americans are slow and unimaginative — ($r = .7198$, $n = 50$, $p < .001$). Item #16 — Americans are slow and unimaginative — also correlates with seven items in the

Attitude Scale (See Table VIII). There are two other significant correlations. These are a negative correlation between item #2 — Americans tend to improve any group with which and #8 — Americans should be regarded as any other group — and a positive correlation between item #3 — I consider it a privilege to associate with American people — and item #9 — Americans are equal in intelligence to the average person. These results suggest that the more the Japanese business sojourners report that they think of Americans as outsiders, the more they report that they tend to have a negative attitude toward the American culture. The Japanese culture is a highly group-oriented culture, so that their attitude toward outsiders is generally very cool and hostile (Nakane, 1967). In short, the Japanese perceive outsiders as persons who belong to a different group, and thus tend to have negative attitudes toward them. These results support the group-concept of the Japanese culture (Nakane, 1967); that is, positive or negative attitudes toward the U.S. culture are based on the insider and outsider concept.

Interesting results emerged regarding correlations among the Attitude Scale items and the Perception Scale items (See Table X). For example, item #4 in the Attitude Scale — Americans are on a level with my own group — significantly correlates with four items in the Perception Scale. Item #4 positively correlates with item #1 in the Perception Scale — Americans think that the Japanese are honest — $(r = .4986, n = 50, p < .001)$, and with item #4 — Americans think that the Japanese are on a level with their own group — $(r = .6576, n = 51, p < .001)$, and negatively correlates with item #13 — Americans

think that the Japanese have a tendency toward insubordination — ($r = -.5429$, $n = 51$, $p < .001$), and with item #14 — Americans think that Japanese are envious of others — ($r = -.4729$, $n = 51$, $p < .001$). These significant correlations suggest that the more Japanese business sojourners report that they think that American people are on a level with their own group, the more Japanese business sojourners report that they have positive perceptions of Americans' attitudes toward the Japanese culture. In other words, if Americans are perceived equal to the Japanese, they, then expect the Americans to indicate positive attitudes toward the Japanese culture. These results support Kondo's (1989) assertion that Japanese business sojourners still tend to assimilate others from another culture into their own cultural value and expect Americans to do as the Japanese do in Japanese culture. Of course, the acceptance into the Japanese culture might be easier if Americans would acquiesce it, but if they would not, this acceptance could cause a cultural conflict that may lead to dysfunctional intercultural communication. This suggests a type of ethnocentrism regarding Japanese intercultural communication with Americans.

Twelve significant correlations emerged among the Perception Scale items (See Table XI). The most positive correlation is between item #13 — Americans think that the Japanese have a tendency toward insubordination — and item #14 — Americans think that the Japanese are envious of others — ($r = .7328$, $n = 49$, $p < .001$). Most of the other significant correlations among items in the Perception Scale are concerned with negative statements. Thus, it suggests that the

more Japanese business sojourners report that they perceive Americans' negative attitude toward the Japanese culture, the more they report that they are sensitive to other related negative perceptions. Cathcart and Cathcart (1988) explained a well-known phrase that illustrates a typical Japanese group orientation as follows:

> Deru kugi wa utareru ('the nail that sticks up is hit') is a well-known saying in Japan. . . . It reflects an important cultural attitude. Japanese are fond of the saying because it suggests their abhorrence of egocentricity and their wish to avoid being singled out for praise or blame (p. 186).

Therefore, Japanese people are very sensitive to others' attitudes toward them to avoid being singled out. There is a term, sekentei, that literally means "appearance for the public." Sekentei is a social standard which acts as an ethical guideline for Japanese people in their social interaction. Always being sensitive to other's attitude toward themselves and sekentei, Japanese people can control their own behavior or communication style (Ishii, 1990). Thus, once they perceive others' negative attitude toward them, they become sensitized other related negative attitudes.

As Kondo (1989) asserted, Japanese companies that send their employees abroad should recognize the cultural differences in beliefs, values, customs between the United States and Japan and establish effective training system for the employees. Otherwise, their employees try to assimilate Americans to Japanese cultural value and have dysfunctional intercultural communication. Then, they would follow another's steps in maladjustment to the American culture.

RESEARCH QUESTION TWO

The second research question examined relationships among Japanese spouses' intercultural communication competence, attitudes toward the U.S. culture, perception of Americans' attitudes toward Japanese culture, linguistic skill in English, and length of current sojourn in the United States.

Two significant correlations emerged among the BASIC items (See Table XII). First, between item #1 in the BASIC — Respect — and item #3 — Orientations to knowledge and second, between item #1 — Respect — and item #8 — Ambiguity Tolerance. Ruben and Kealey (1979) explained "Respect" as follows:

> The ability to express respect and positive regard for another person has been suggested as an important component in effective interpersonal and intercultural relations by a number of persons (e.g., Carkhuff, 1969: Arensberg & Niehoff, 1971). The expression of respect can be expected to confer status upon the recipient, contribute to his or her self-esteem, and thereby foster positive regard for the source of the communicated respect, increasing the likelihood for profitable cross-cultural relations (pp. 16-17).

They also defined the terms; "Orientation to knowledge" and "Ambiguity Tolerance" as follows:

> Different people explain themselves and the world around them in different terms. Some people tend to assume that their own knowledges, values and perceptions are valid for everyone. Presumably, the less a person understands and acknowledge that knowledge is individual in nature, the more difficulty he or she will have adjusting to other people in other cultures, whose views of

what is "true" or "right" are likely to be quite different
from his or her own (p. 17).

The ability to react to new and ambiguous situations
with minimal discomfort has long been thought to be an
important asset when adjusting to a new culture (e.g.,
Aitken, 1973; Guthrie & Zetrick, 1967). Excessive discom-
fort resulting from being placed in a new or different
environment — or from finding the familiar environment
altered in some critical ways — can lead to confusion,
frustration and interpersonal hostility. Some people
seem better able than others to adapt well in new envi-
ronments and adjust quickly to the demands of a chang-
ing milieu. Presumably such skills can be crucial for suc-
cessful cross-cultural adaptation, where change and
novelty are perhaps the only constants (p. 19).

The above definitions support the results of the study, suggesting
that the more the Japanese spouses report that they positively
evaluate Americans' behaviors in respecting others, the more they
report that they positively evaluate Americans' intercultural com-
munication competence in regards to "knowledge" and "ambiguity
tolerance."

There are significant correlations among the FSI items, the
length of the female subjects' current sojourn, and the BASIC items
(See Table XIII). It is possible to say that the more the Japanese
spouses report that they perceive themselves linguistically proficient
in a particular aspect in English, the more they report that they per-
ceive themselves as linguistically proficient in other areas of English.

There are two significant correlations among the length of fe-
male subjects' current sojourn, the BASIC items, the FSI test items,
and the Attitude Scale items (See Table XIV). These negative corre-
lations emerged between item #1 in the BASIC — Respect — and item

#12 in the Attitude Scale — I suppose Americans are all right, but I've never liked them — (r = -.6023, n = 31, p < .001) and between item #3 in the BASIC — Orientation to Knowledge — and item #13 in the Attitude Scale — Americans have a tendency toward insubordi-nation — (r = -.6731, n = 31, p < .001). It is possible that the more the Japanese spouses report that they positively evaluate Americans' intercultural communication competence in regards to "respect" toward others, the less they report that they believe "Americans are all right, but I've never liked them."

As Ruben and Kealey (1979) stated, "the ability to express respect and positive regard for another person has been suggested as an important component in effective interpersonal and intercultural relations" (p. 16). In this sense, it could be said that the female sub-jects prefer Americans who highly respect others to those who do not respect others, because they may realize the ability as an important aspect for successful intercultural communication. Then, in regard to the second significant correlation, it could be said that the more the the Japanese spouses report that they positively evaluate Americans' intercultural communication competence in regards to "knowledge," the less they report that they believe that "Americans have a ten-dency toward insubordination." ". . . the less a person understands and acknowledges that knowledge is individual in nature, the more difficulty he or she will have adjusting to other people in other cultures, . . ." (Ruben & Kealey, 1979, p. 17). Hence, the more the Japanese spouses become competent in intercultural communication,

the easier they could adjust to Americans with less negative attitudes toward the American culture.

There are six significant correlations among the Attitude Scale items (See Table XV). These six correlations each address negative statements such as "I suppose Americans are all right, but I've never liked them," "Americans have a tendency toward insubordination," "Americans are envious of others," "Americans are discourteous," "Americans are slow and unimaginative," and "Americans are the most despicable people in the world." Citing Diaz-Guerrero's notion, Condon (1974) explained the difference between what different cul-ture's value. According to his notion, there are cultures that value "objective reality" and other cultures that value "interpersonal real-ity." For example, Americans place great value on objectivity and facts, while Japanese people do it on the feelings of the people in-volved. Therefore, Japanese people interpret the reality of their atti-tude toward the U.S. culture based on their feeling through interper-sonal communication with Americans. Once they have negative feelings toward the American culture, their attitude toward the American culture would be constructed by the negative feelings that their reality is based on. Hence, it could be possible that the signifi-cant correlations in the Attitude Scale prove the existence of the "interpersonal reality."

Two significant correlations emerged at the $p < .001$ level among the Perception Scale items (See Table XVIII). First, a positive correlation between item #12 — Americans suppose the Japanese are all right, but they've never liked us — and item #15 — Americans

think that the Japanese are discourteous — ($r = .5712$, $n = 34$, $p <$ .001). Second, a positive correlation between item #16 — Americans think that the Japanese are slow and unimaginative — and item #17 — Americans think that the Japanese are the most despicable people in the world — ($r = .5955$, $n = 33$, $p < .001$). These two positive correlations refer to a Japanese cultural aspect; that is, a high sensitivity to others' attitude toward themselves. Because they are very sensitive to Americans' attitude toward themselves, the Japanese seem to constantly worry about being perceived negatively. Thus, once they perceive an American's negative attitude toward Japanese, they tend to suspect that this American has other negative attitudes toward them as well.

These results suggest that intercultural communication competence of the Japanese spouses is also influenced by their cultural values. Especially their attitude is based on their perceived reality; that is, "interpersonal reality." This would affect their interaction with Americans.

RESEARCH QUESTION THREE

The third research question examined significant differences among intercultural communication competence, attitude toward the U.S. culture, perception of Americans' attitude toward the Japanese culture, and linguistic skill in English between the Japanese business sojourners and their spouses.

There were some significant differences between the the Japanese business sojourners and the Japanese spouses (See Table XIX).

Interestingly, the Japanese spouses reported higher score than the business sojourners on four BASIC items, and the business sojourners reported higher score than the Japanese spouses on the FSI test. In other words, some items of the Japanese spouses' intercultural communication competence are reported higher than the business sojourners', and some items of the business sojourners' linguistic proficiency are reported higher than the Japanese spouses'.

First, the Japanese spouses reported higher scores than the business sojourners in four BASIC items (Empathy, Relational Roles, Interaction Management, and Ambiguity Tolerance). It is possible to say that the Japanese spouses may be more interculturally competent than the business sojourners. However, it is difficult to accept the result that the Japanese spouses are more competent than the Japanese business sojourners in intercultural communication competence, since some literatures asserted that generally Japanese spouses living in the United States tend to have less interpersonal interaction with hose-nationals than the business sojourners (Cunningham, 1988; Farkas & Kohno, 1987; Minoura, 1984). Brislin (1981) introduced a different view of the competence dimension between sojourners and host-nationals as follows:

> Foreign students might feel competent if they can survive the host university's system of hurdles and attain a degree. They may have no ambitions to interact in the local community and to develop interpersonal skills which are valued by hosts. While the sojourners many be pleased with the accomplishments, outsiders might wonder if the students are being too narrow (p. 285).

In other words, if sojourners' primary goal of sojourn in the host-nation is to survive, they might feel competent though they are not actually competent enough to have successful intercultural communication with host-nationals. The Japanese spouses, in this sense, might report that they are more competent than the Japanese business sojourners. As Minoura (1984) asserted that the Japanese spouses perceive their sojourn as karizumai (temporary residence), they might be concentrating on surviving from the temporary sojourn through minimum interaction with host-nationals such as shopping, routine conversation with their neighbors.

Contrarily, the Japanese business sojourners' primary goal is successful business through interaction with American employees and host-nationals. Hence, they might have reported that they feel less competent than the Japanese spouses. In short, sojourners who are interactive with host-nationals feel less competent than those who are less interactive with them.

Second, the Japanese business sojourners reported that they were significantly more positive than the Japanese spouses on three items of the FSI test (in vocabulary, fluency, and comprehension). This result might be related to the Japanese business sojourners' daily opportunities of using English as a communication channel in their business setting. Because they communicate with their American co-workers in English and their communication topics require mutual understanding, their linguistic proficiency might improve. In opposition, the Japanese spouses reported that they perceive their English proficiencies lower than the business sojourners'. The Japa-

nese spouses generally stay home all day and have few opportunities to use English unless they go shopping or have routine conversations with neighbors (Cunningham, 1988; Inamura, 1980; Minoura, 1984). Thus, their English proficiency does not improve as much as their husbands'. This result supports Cunningham's (1988) and Farkas & Kohno's assertions (1987) that the Japanese business sojourners' English proficiencies are higher than their spouses'.

UNEXPECTED RESULTS

Two unexpected results emerged from the data. First, there is no sigificant correlation between the length of the Japanese business sojourners' and Japanese spouses' current sojourn in the United States and the four measurements (the BASIC, the Attitude Scale, the Perception Scale, and the FSI test). Minoura (1984) reported in her research that there were positive correlations between the Japanese spouses language competence, length of stay in the United States, and perceptions of the United States. Thus, this researcher expected there would be significant correlation between the length of time of sojourn and the four measurements (the BASIC, the Attitude Scale, the Perception Scale, and the FSI test) and assumed that the longer the Japanese sojourned in the United States, the more their intercultural communication competence would improve. However, the results of research question one and two contradicted this assumption. This unexpected result suggests that the Japanese business sojourners' and their spouses' intercultural communication competence is not affected by the length of their sojourn in the United States and

that intercultural communication competence is not dependent upon frequency of intercultural interaction, but upon the depth or quality of interpersonal interaction with host-nationals.

Another unexpected result is the significant differences in the four BASIC items between gender. As discussed previously, the Japanese spouses indicated higher means in these items than the Japanese business sojourners. As discussed in the review of literature, Japanese spouses have less interaction with host-nationals than the business sojourners, so that they often face difficulties adjusting to the host culture (Cunningham, 1988; Inamura, 1980; Minoura, 1984). Thus, this researcher assumed that the Japanese spouses indicated significantly lower scores than the Japanese business sojourners in the BASIC items. However, the significant differences in the four BASIC items (Empathy, Relational Roles, Interaction Management, and Ambiguity Tolerance) contradicted this assumption. This suggests that the Japanese spouses might have high quality of interpersonal interaction with Americans and at least they are more competent than the Japanese business sojourners in the four BASIC items.

LIMITATIONS

There were several minor problems in this research. First, the number of respondents for this research was not enough to acquire a variety of answers. Though four hundred questionnaires were mailed, only 85 responses were returned (21.25%). To have higher response rate, Tucker, Weaver and Berryman-Fink (1981)

suggested to operate follow-up contacts asking for cooperation. However, the researcher did not have follow-up contact because it was considered as time consuming.

Second, there might be a certain difference between self-report measurement and observational behavioral measurement.

Third, some respondents had difficulty understanding the language of the questionnaire. One Japanese business sojourner complained that the language was too complicated to understand what the questions asked. Though the back-translation was applied to avoid this kind of problems in language, some respondents seemed to have difficulty in reading the questions. It would be possible that this language problem might cause the low response rate, because some of those who did not return the questionnaire might have difficulty in reading.

Fourth, the length of the questionnaire (12 pages in Japanese) seemed to frustrate some respondents. Especially the BASIC had 8 pages that were full of explanation and description for each question. A few Japanese business sojourners commented that they did not have enough time to read whole questionnaire, so that they left questions or pages blank. In the Likert-type scale of the Attitude Scale items and the Perception Scale items, there were some responses that repeated the same number in the last few questions. These problems might have negatively affected the subjects' motivation to fill all answers and reduced their concentration on the questionnaire. Then, this might affected the validity of their responses.

These limitations of this research revealed some crucial factors for constructing and conducting data collection. The language and the length of questionnaire should be taken under consideration to have high response rate and subjects' high motivation to cooperate with data collection.

SUGGESTIONS FOR FUTURE RESEARCH

This research examined the Japanese business sojourners' and their spouses' intercultural communication competence, attitudes toward the U.S. culture, perception of Americans' attitudes toward the Japanese culture, and linguistic proficiency in Englsih. If this research is replicated, several factors should be taken into consideration. First, the definition, "your friend" in the BASIC should be addressed more obviously. The term was not defined clearly enough, so that the relationship between each subject and his or her friend was not understood. According to Gudykunst and Nishida (1986), there were significant differences in level of intimacy by culture. Originally, the study focused on the differences between Japan and the United States and revealed significant differences between the two cultures. In the survey, there were ten terms which concern with the term "your friend." Those, for example, such as cohort, coworker, colleague, best friend, companion, close friend, etc.. Thus, the Japanese subjects indicated obvious differences in terms of their defition for intimacy. Future research should focus on the semantic differences of the term, "friend."

Second, future research could conduct with two-way perspective on the BASIC. For the current research, subjects were limited to Japanese business sojourners and spouses and they were asked to evaluate their American friend's behavioral aspect of intercultural communication competence. Data gathered were from only this one-way perspective. However, since intercultural communication is a certain situation of interpersonal communication, this issue should be treated from two-way perspective. For instance, selecting American and Japanese subjects whose relationship is intimate, it might be a good approach to ask them to evaluate each other's behavioral competence and compare their differences on evaluating one another. As Imahori and Lanigan (1989) asserted, the two-way perspective, like the above approach, could help to obtain more complex and useful information for intercultural communication.

SUMMARY AND CONCLUSION

This research revealed many significant results. First, the Japanese business sojourners and the Japanese companies should realize that they are not competent enough to have successful intercultural communication and interaction with Americans. Day by day, the number of Japanese companies that send their employees to the United States are increasing. However, they have still have little prior understanding of intercultural communication problems.

An indirect purpose of this research was to alert them to realize and understand this issue. This researcher expect many representatives read this at the Shokokai of Portland. Also this researcher

believe that Japanese companies need to take into account this issue for their successful international business with the United States and their employees' intercultural adjustment to the United States. This researcher had chances to discuss with personnel representatives of some Japanese companies. During the discussion, most representatives seemed to be interested in this issue, but they did not seem to make a strenuous effort to the issue. In other words, they recognized the importance of the issue, but they would not like to spend time and money to make effective resolution for this issue. It is possible to consider that these responses represent current Japanese companies' posture toward this issue. Thus, this researcher expect that this study attracts their attentions.

This researcher hopes that this research will inspire intercultural communication scholars to design new research projects that address the issue of more successful intercultural communication between the Japanese and Americans. Also, it is hoped that the scholars will recognize the need to establish clear definition of "intercultural communication competence" and training programs to improve interactants' intercultural communication competence, by taking into consideration the cultural context or situation of interactions.

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APPENDIX A

QUESTIONNAIRE

Dear Japanese business sojourners and spouses:

My name is Muneo Hotta, a graduate student in Speech Communication at Portland State university. With the cooperation of the Shokokai of Portland providing me a list of members, I am writing this letter to ask you for your cooperation in the survey questionnaire for my Master's thesis.

The purpose of this research is to discover how Japanese business sojourners and their spouses manage and adjust to the American culture, and what kind of aspects are related to their adjustment.

Since there are no right or wrong answers of the questionnaire, please give your honest responses. It will take just 25 minutes for you to complete this questionnaire. Also, please do not write your name and address on the questionnaire, as every information given to this questionnaire is treated as an anonymous and confidential matter. There are two enclosed questionnaires, so that I would like you and your spouse to fill in each questionnaire.

I have been studying intercultural communication, feeling strongly the difficulties to adjust to another culture with my own experience. I wish to dedicate myself to the service of this field, helping those who will live out of Japan.

I would like you and the sojourners and their spouses who will stay in Portland in the future to review my thesis based on this research result, a copy of my thesis will be donated to the Shokokai of Portland.

I sincerely appreciate your cooperation.

Sincerely yours,

Muneo Hotta

QUESTIONNAIRE

Q1 Please indicate your gender and age.   <u>Male/Female</u>   <u>years old</u>

Q2 Please circle the level of your education which you last completed.

1. Junior High School 2. Senior High School   3. Special School
4. Junior College   5. Undergraduate   6. Graduate

Q3 How long have you sojourned in the U. S.? Please indicate by circling an appropriate response.

1. Less than 6 months 2. 6 months - 1 Year 3. 1 Year - 2 Years
4. 2 Years - 3 Years   5. 3 Years - 4 Years 6. 4 Years - 5 Years
7. More than 5 Years

Q4 Have you been assigned overseas business sojourning previously? (For Wives: Have you been companied your husband's overseas business sojourning?)   Yes / No

If 'Yes,' please state where you sojourned and how long you were there, following the next example?
　e.g., 1st   time   <u>Indonesia   :   April 1979 - March 1981.</u>
　　　　 1st   time   <u>   :   .</u>
　　　　 2nd time   <u>   :   .</u>
　　　　 3rd   time   <u>   :   .</u>
　　　　 4th   time   <u>   :   .</u>

Q5 How did you prepare for the current sojourning in the U.S.? Please indicate by circling an appropriate response as many as you did, or by describing what you did.

1. I learned English conversation.
2. I attended orientation programs for living in the U.S. sponsored by my (my husband's) company and/or other organization.
3. I read books about living in the U.S..
4. I interviewed a former sojourner or someone who had an experience of living in the U. S..
5. Nothing.

Here are some descriptions of people's communication. Please read them and respond as directed, keeping your American friend in mind.

A. Respect

Individuals express respect or positive regard for other people around them to different degrees. This is shown through their behavior, which can take many forms. These range from spoken and unspoken expressions of low interest and regard to statements, gestures and tones of voice that are very supportive and show high regard and respect. Please choose which of these five best describes your American friend.

1. The spoken and unspoken expression of my American friend suggest a clear lack of respect and negative regard for others around him or her. By his or her actions my American friend indicates that the feelings and experiences of other are not worthy of consideration or that others are not capable of doing a good job without help or guidance. Examples include a condescending tone, lack of eye contact, general lack of interest, etc.

2. My American friend responds to others in a way that communicate little respect for others' feelings, experiences or abilities. My American friend may respond mechanically or passively or may appear to ignore many of the thoughts and feelings of others.

3. My American friend indicates some respect for others' situations and some concern for their feelings, experience and abilities. She or he may pay some attention to others' efforts and express themselves.

4. My American friend indicates a concern for the feelings, experiences and abilities of others. My American friend responds to others in a way that makes them feel that they have something worthwhile to contribute to human interactions. She or he gives that other person a feeling of being valued as an individual.

5. <u>My American friend shows deep respect for the worth of others as persons of high potential and worth. He or she indicates (through eye contact, general attentiveness, appropriate tone of voice, and general interest) a clear respect for the thought and feelings of others</u>. He or she seems committed to supporting and encouraging their development.

B. Interaction Posture

Responses to another person in an interpersonal or group situation range from descriptive, non-valuing to highly judgmental. Please choose one of following four which interaction pattern is most characteristic of your American friend.

1. My American friend appears to respond to others' verbal and nonverbal contributions in a highly judgmental and evaluative manner. He or she appears to measure the contributions of others in terms of a highly structured, predetermined frame work of thoughts, beliefs, attitudes and values. My American friend's responses communicate clearly whether she or he thinks the other person is "right" or "wrong." Reactions are made in strong statements that convey a sense of authority based on what is "right." Judgmental comments follow other's opinions very quickly, indicating little thought was given to what was being said before judging it.

2. My American friend responds to others verbally and nonverbally in an evaluative and judgmental manner. He or she measures responses and comments of others in terms of a predetermined framework of thoughts, beliefs, and ideas. The framework is not totally rigid but provides a clear basis for determining whether others' contributions are "right" or "wrong." There are some indication of a minimal attempt to consider others' ideas before responding positively or negatively.

3. My American friend appears to measure the responses of others in terms of a framework based partly on information, thoughts, attitudes, and feelings gathered from the particular situation and the other individuals involved. He or she offers evaluative response, but they do not appear to be very rigidly held. His or her responses seem open to negotiation and modification. He or she takes time to respond to others' comments, indicating an effort to digest and consider them before reacting either positively or negatively.

4. <u>My American friend responds to others in a manner that draws out information, thoughts and feelings.</u> He or she provided evaluative responses, but only after gathering enough information to provide a response that is appropriate to the individuals involved. He or she asks questions, restates others' ideas, and appears to gather information before responding evaluatively.

C Orientations to knowledge

Different people explain themselves and the world around them in different terms. Some personalize their explanations, knowledge, and understandings. Their statements will often start with phrases such as "I feel" or "I think." For examples, they might say, "I don't like Mexican food." Other tend to generalize their explanations, understandings and feeling. They tend to use statements such as "It's a fact that," "It's human nature to," etc. This pattern could lead to a person saying "Mexican food is very disagreeable," indicating that the food is the basis of the problem, and not the person's tastes. For your American friend, choose on a 1-4 continuum the pattern of expression that you feel is the most characteristic.

1. <u>My American friend generally assume that what he or she sees is also what others see. He or she assumes that perceptions, knowledge, feelings and insights are inherent in the people or objects being observed, and will be observed in the same way by others. If differences do emerge, they thought to imply that the other persons are "wrong" or lack maturity or knowledge</u>. Such an orientation might lead to a statement such as "Mexican food is too hot." This type of individual might use phrases such as, "It's human nature," "That's inevitable," "What else could they have done," etc.

2. <u>My American friend treat perceptions, knowledge, feelings and insights as highly generalizable from one individual to another within a culture. He or she assume that other personas of similar cultural heritage will almost always share the some perceptions</u>. This may be shown by a statement such as "North American find Mexican food far too hot for their tastes." "Canadians are generally," "In this culture," etc.

3. <u>My American friend treats perceptions, knowledge, and feelings as personal to some extent, but also generalizable to others to some extent. He or she tends to assume that others in an immediate group will share the same feelings, perceptions, or thoughts (as with friends, colleagues, family).</u> This type of person might say "No one in may family would like these tacos," or may use phrases such as "We feel," "We believe," "Most of you in the group know that," "People in my profession believe," etc.

4. <u>My American friend treats perceptions, knowledge, and feelings and insights as personally based.</u> This may be shown by a statement such as "I don't like Mexican food," which makes clear that the mismatch between the food and the taster is consequence of the taster's particular tastes and likes; this may have nothing necessarily to do with Mexican food. She or he sees that the differences in perception between people are not problems. Examples of phrases that may be characteristic of this orientation are "I feel that," "It is my view that," "I believe," etc.
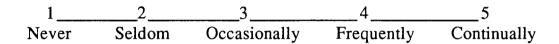
D. Empathy

Individuals differ in their ability to give others the impression that they understand things from another person's point of view. Some individuals seem to communicate a complete awareness of another person's thoughts, feeling, and experiences. Others seem unable to display any awareness of another's thoughts, feelings, or state of affairs. For your American friend, choose one which pattern of behavior is most characteristic.

1. <u>My American friend shows little or no awareness of even the most obvious, surface feelings and thought of others</u>. He or she appears to be bored or disinterested, or simple operating from a position that totally excludes the other person around at a particular point in time.

2. <u>My American friend may display some awareness of obvious feelings and thoughts of others</u>. He or she may attempt to respond based on this awareness. Often the responses seems only superficially matched to the thoughts and feelings of others involved.

3. <u>My American friend predictably responds to others with reasonably accurate understandings of the surface feelings of others around, but may not respond to, or may misinterpret, less obvious feeling and thoughts</u>.

4. <u>My American friend displays an understanding for responses of others at a deeper-than-surface level</u>. This enable others involved to express thoughts or feelings they may have been unwilling or unable to discuss around people who are less empathic.

5. <u>My American friend appears to respond with great accuracy to both obvious and less-obvious thoughts and feelings of others. He or she shows interest and feelings of others. He or she shows interest and provides verbal and nonverbal cures that she or he understands the state of affairs of others</u>.

E. Role Behavior

Task Roles: Individuals differ in the extent to which they engage in behavior that contributes to group problem-solving activities. Examples of this behavior include initiating new ideas, requesting further information or facts, seeking clarification of group tasks, seeking clarification of task-related issues, evaluating the suggestions of others, or keeping a group on task. Please choose one which indicates how often your American friend displays these behavior.

1_____2_____3_____4_____5
Never   Seldom   Occasionally   Frequently   Continually

Relational Roles: Individuals differ in the extent to which they devote effort to building or maintaining relationships within a group. These efforts are usually called group-development activities. Group-development activities may consist of verbal and nonverbal behaviors that demonstrate support for the group members and help to solidify members' feelings of participation. Examples might include: harmonizing and mediating conflicts between group members; attempts to bring about even contributions from all group members; willingness to compromise one's own position for the sake of group consensus; and general displays of interest (nods of agreement, eye contact, etc.) Please choose one which indicates how often this type of behavior is displayed by your American friend.

1_____2_____3_____4_____5
Never   Seldom   Occasionally   Frequently   Continually

F. Interaction Management

People vary in their skill at "managing" interactions in which they take part in a discussion, some individuals are skilled at starting and ending interactions among participants based upon the needs of others. They are also skilled at taking turn in a discussion. Please choose one pattern best describes that your American friend's behavior.

1. My American friend is not concerned with taking turns in discussion. He or she may either dominated or refuse to interact at all; be unresponsive or unaware of other's needs for involvement and time sharing, start and end a discussion without regard for the wished of others, continue to talk long after obvious displays of disinterest and boredom by others; or may end discussion — or withhold information — when there is clear interest by others for continued dialogue.

2. My American friend is slightly concerned with taking turns in a discussion. He or she either dominates or is reluctant or participate, is often unresponsive to other's needs for involvement and time sharing; and begins and/or ends conversations with minimal regard for others.

3. My American friend is somewhat concerned with taking turns in discussion. She or he may tend to dominate or provide a little interaction from time to time, depending one the topic and persons involved. He or she shows some concerns for time sharing, and starting and stopping interactions in a manner that shows concern for the needs of others.

4. My American friend is quite concerned with taking turns in discussion. He or she neither dominates nor is reluctant to interact with most persons at most times. He or she shows a concern for time sharing and starting and ending interactions in a way that is consistent with the needs of other participants.

5. <u>My American friend is extremely concerned with providing equal opportunity for all participants to share in contributions to discussion</u>. Whether beginning or ending a discussion, he or she always indicates concern for the interests, tolerances, and points of view of the other participants.

G. Ambiguity Tolerance

Some people react to new situations with greater comfort than others. Some are extremely nervous, highly frustrated, and/or hostile toward the new situations an/or the persons who may be present. They may think of those present as sources of their problems. Other encounter new situations as a challenge; they seem to do best whenever they unexpected or unpredictable may occur, and quickly adapt to the demands of changing environments. Please choose one manner which your American friend seems to respond to new and/or unclear positions.

1. <u>My American Friend seems quite troubled by new/or unclear situations, shows nervousness and frustration, and is somewhat slow to the situation, and is somewhat slow to the situations, and maybe hostile to those in authority or leadership roles</u>. Negative feelings may result in verbal hostility (expressions of anger, shouting, sarcasm, extremely short answers, etc.) directed towards others present, especially those who seem to be in control of the immediate situation.

2. <u>My American friend seems somewhat trouble by new and/or unclear situations, shows nervousness and frustration, and is somewhat slow to adapt to the situation</u>. He or she may express some hostility to those who seem to be in control.

3. <u>My American friend reacts with moderate nervousness and frustration to new or unclear situations, but adapts to them with reasonable speed and flexibility</u>. They don't appear to be any personal, interpersonal, or group consequences as a result of the individual's uneasiness. Those seem as being in leadership or authority positions may be the targets of minor verbal barbs — through sarcasm, joking and mild protests — but there are not really significant signs of hostility.

4. <u>My American friend reacts with some nervousness and frustrations to new or unclear situations. He or she adapts to the situations quite rapidly, with no personal, interpersonal or group-directed expressions of hostility</u>. Those in leadership and authority positions are not a target for verbal barbs or sarcasm, nor are others in the situations.

5. <u>My American friend reacts with little or no nervousness and frustrations to new or unclear situations</u>. He or she adapts to the situations quite rapidly, with no personal, interpersonal or group consequences, and this person seems to adapt very rapidly and comfortable to new and/or changing environments.

Here are some descriptions of linguistic proficiency in English. Please read them and respond to the following categories by circling an appropriate statement which indicates your English ability.

Accent

1. Pronunciation frequently unintelligible.
2. Frequent gross errors and a very heavy accent make understanding difficult, require frequent repetition.
3. "Foreign accent" requires concentrated listening and mispronunciations lead to occasional misunderstanding and apparent errors in grammar or vocabulary.
4. Marked "foreign accent" occasional mispronunciations that do no interfere with understanding.
5. No conspicuous mispronunciations, but would not be taken for a native speaker.
6. Native pronunciation, with no trace of "foreign accent."

Grammar

1. Grammar almost entirely inaccurate expect in stock phrases.
2. Constant errors showing control of very few major patterns and frequently preventing communication.
3. Frequent errors showing some major patterns uncontrolled and causing occasional irritation and misunderstanding.
4. Occasional errors showing imperfect control of some patterns but no weakness that causes misunderstanding.
5. Few errors, with no patterns of failure.
6. Grammar apparently as accurate and extensive as that of an educated native speaker.

Vocabulary

1. Vocabulary inadequate for even the simple conversation.
2. Vocabulary limited to basic personal and survival areas. (time, food, transportation, family, etc.)
3. Choice of words sometimes inaccurate, limitations of vocabulary prevent discussion of some common professional and social topics.
4. Professional vocabulary adequate to discuss special interests; general vocabulary permits discussion of any non-technical subject with some circumlocutions.
5. Professional vocabulary broad and precise; general vocabulary adequate to cope with complex practical problems and varied social situation.
6. Vocabulary apparently as accurate and extensive as that of an educated native speaker.

Fluency

1. Speech is so halting and fragmentary that conversation is virtually impossible.
2. Speech is very slow and uneven except for short or routine sentences.
3. Speech is frequently hesitant and jerky; sentences may be left uncompleted.
4. Speech is occasionally hesitant, with some unevenness caused by rephrasing and groping for words.
5. Speech is effortless and smooth, but perceptible non-native in speed and evenness.
6. Speech on all professional and general topics as effortless and smooth as native speaker's.

Comprehension

1. Understand too little for the simplest type of conversation.
2. Understand only slow, very simple speech on common social and touristic topics; requires constant repetition and rephrasing.
3. Understand careful, somewhat simplified speech directed to him or her, with considerable repetition or rephrasing.
4. Understand quite well normal educated speech directed to him or her, but requires occasional repetition or rephrasing.
5. Understand everything in normal educated conversation except for very colloquial or low frequency items or exceptionally rapid or slurred speech.
6. Understand everything in both formal and colloquial speech to be expected of an educated native speaker.

The following statements are concerned with your attitude toward American people. Please indicate your first impressions which you think the most appropriate by circling.

	Strongly Disagree	Disagree	Agree	Strongly Agree
1. Americans are honest.	SD	D	A	SA
2. Americans tend to improve any group with which they come in contact.	SD	D	A	SA
3. I consider it a privilege to associate with American people.	SD	D	A	SA
4. Americans are on a level with my own group.	SD	D	A	SA
5. Americans are religiously inclined.	SD	D	A	SA
6. Americans are considerate of others.	SD	D	A	SA
7. Americans can be resourceful when necessary.	SD	D	A	SA
8. Americans should be regarded as any other group.	SD	D	A	SA
9. Americans are equal in intelligence to the average person.	SD	D	A	SA
10. I have no particular love or hatred for Americans.	SD	D	A	SA
11. Americans are gregarious.	SD	D	A	SA
12. I suppose Americans are all right, but I've never liked them.	SD	D	A	SA

13. Americans have a tendency toward insubordination.	SD	D	A	SA
14. Americans are envious of others.	SD	D	A	SA
15. Americans are discourteous.	SD	D	A	SA
16. Americans are slow and unimaginative.	SD	D	A	SA
17. Americans are the most despicable people in the world.	SD	D	A	SA

The following statements are concerned with your perception from American people. Please indicate your first impressions which you think the most appropriate by circling.

	Strongly Disagree	Disagree	Agree	Strongly Agree
1. Americans think that the Japanese are honest.	SD	D	A	SA
2. Americans think that the Japanese tend to improve any group with which they come in contact.	SD	D	A	SA
3. Americans consider it a privilege to associate with Japanese people.	SD	D	A	SA
4. Americans think that the Japanese are on a level with their own group.	SD	D	A	SA
5. Americans think that the Japanese are religiously inclined.	SD	D	A	SA
6. Americans think that the Japanese are considerate of others.	SD	D	A	SA
7. Americans think that the Japanese can be resourceful when necessary.	SD	D	A	SA
8. Americans think that the Japanese should be regarded as any other group.	SD	D	A	SA

9. Americans think that the   SD   D   A   SA
   Japanese are equal in intelli-
   gence to the average person.

10. Americans have no particular   SD   D   A   SA
   love or hatred for the Japanese.

11. Americans think that the   SD   D   A   SA
   Japanese are gregarious.

12. Americans suppose that the   SD   D   A   SA
   Japanese are all right, but
   they've never liked us.

13. Americans think that the   SD   D   A   SA
   Japanese have a tendency
   toward insubordination.

14. Americans think the Japanese   SD   D   A   SA
   are envious of others.

15. Americans think that the   SD   D   A   SA
   Japanese are discourteous.

16. Americans think that the   SD   D   A   SA
   Japanese are slow and un-
   imaginative.

17. Americans think that the   SD   D   A   SA
   Japanese are the most des-
   picable people in the world.

JAPANESE TRANSLATION

日本企業派遣員の方々、並びにご夫人方へ：

拝啓

　私はポートランド州立大学修士課程スピーチ・コミュニケーション学科にて、勉強しております堀田宗男と申します。この度、私の修士論文のための、アンケートによるリサーチへのご協力をお願いするために、お便りさせて頂いております。尚、このアンケートの配布に於きましては、ポートランド商工会のご協力を得て、行わせて頂いております。

　このリサーチの主旨は、現在アメリカ合衆国において、日本企業派遣員の方々とご夫人がどのようにアメリカ文化に対応され、適応されているか、また、その適応において、どのような要素がいかに係わっているかを調査するものです。

　アンケートの回答には正誤はありませんので、ご自分の思われるまま、正直にお答えいただきたいと存じます。このアンケートに、お答えして頂くのに、25分間程かかります。また、このアンケートに記入されました情報は全て匿名扱いで、秘密厳守として分析されますので、アンケート用紙には氏名、住所等はご記入なさらないようにお願い致します。アンケートは2部同封しておりますので、ご主人様と奥様で1部ずつお答え下さいますよう、お願い致します。尚、お答え頂いたアンケートは同封の返信用封筒で9月25日迄に郵送して頂きたいと存じます。

　私自身、ポートランドでの約三年間の滞在を通じて、異文化への適応の難しさを痛感しながら、この分野での勉強を続けて参りました。今後は、この分野を専門として、社会に貢献したいと希望しております。以上のことをご理解の上、ご協力いただけるよう心からお願い申し上げます。

　最後に、皆様のご協力に対する感謝の意を込めて、この調査結果を基にした私の卒業論文のコピーをポートランド商工会に寄贈させて頂き、皆様及び将来ポートランドにおいでになる方々にご覧頂きたいと存じます。

　皆様のご協力に心から感謝致します。

敬具

堀田　宗男

アンケート

問1　性別，年齢をご記入下さい　　　　　　　　　　　　　　男 ・ 女 　　歳

問2　あなたの最終学歴について，該当するものを○でお選び下さい

　　　　1. 中学校　2. 高等学校　3. 専門学校　4. 短期大学　5. 大学　6. 大学院

問3　今回，米国にはどのくらい滞在なさっていますか　該当するものを○で
　　　お選び下さい。

　　　　1. 6ケ月未満　2. 6ケ月〜1年　3. 1年〜2年　4. 2年〜3年
　　　　5. 3年〜4年　6. 4年〜5年　　7. 5年以上

問4　以前，海外赴任されたことがおありですか。　　　　　　はい ・ いいえ
　　　（ご夫人は同行された場合についてお答えください。）
　　　'はい' とお答えになった方は例にそって，赴任国及び期間を記入下さい。

　　　例　第1回目　インドネシア：　1979年4月〜1981年3月

　　　　　第1回目　＿＿＿＿＿＿：＿＿年＿月〜＿＿年＿月

　　　　　第2回目　＿＿＿＿＿＿：＿＿年＿月〜＿＿年＿月

　　　　　第3回目　＿＿＿＿＿＿：＿＿年＿月〜＿＿年＿月

　　　　　第4回目　＿＿＿＿＿＿：＿＿年＿月〜＿＿年＿月

問5　今回，米国で生活を始めるにあたって，日本で何か準備されましたか。下記の中で
　　　該当するもの（いくつでも）を選んで○を付けてください。

　　　　1. 英会話を習った。
　　　　2. 自分（ご主人）の会社，又はその他が主催する
　　　　　米国生活のための講座に参加した。
　　　　3. 米国生活に関する本を読んだ。
　　　　4. 前任者，又は米国生活の経験のある知人に話を聞いた。
　　　　5. 何もしなかった。
　　　　6. その他（ご自由にご記入ください）

以下に人々のコミュニケーションに関する記述があります。頭の中にあなたのアメリカ人
の友人一人を思い浮かべながら、それらを読んで指示に従ってお答えください。

A．尊敬
　人々は自分の周囲にいる他の人達にそれぞれ違う度合いで尊敬の念や敬意を表します。
これらはいろいろな形の行動によって表されます。興味が薄いことや敬意の少ないこと
を示す言語的、非言語的表現から、深い尊敬の念や敬意を裏付けするような話し方、ジェ
スチャー、声のトーンまであります。下に記載されているのは5つの表現パターンの
記述です。これら5つの記述であなたのアメリカ人の友人のことをもっともよく表して
いるものを選んで下さい。

1．私のアメリカ人の友人の言語的、非言語的表現方法には彼／彼女の周囲の人に対
して、明らかに尊敬の念や敬意が見られない。彼／彼女は他人の感情や経験は考
慮するに値せず、他人は援助や指示がなくては物事をうまく処理できない、とい
った態度を示す。例として、威張った声のトーンや、相手と視線を保たなかった
り、全般的に興味を示さなかったりする。

2．私のアメリカ人の友人は他人に対しその人の感情や、経験、能力をほとんど尊重
せずに対応する。彼／彼女は機械的、消極的に返事をしたり、他人の考えや感情
を無視したりする。

3．私のアメリカ人の友人は、他人に対しその人の感情や、経験、能力をある程度尊
重して対応する。彼／彼女は、他人の努力や自己表現に、ある程度注意を払う。

4．私のアメリカ人の友人は、他人に対しその人の感情や、経験、能力に興味を示し
他人が人間関係に於て、価値あるものを持っていると、考えていることを示しな
がら対応する。彼／彼女は他人に対して個人を尊重していることを表す。

5．私のアメリカ人の友人は他人に対して、高い潜在能力を持つ立派な人として深い
尊敬の念を表す。彼／彼女は視線を保ち、全般的な注意、適切な声のトーン、全
般的な興味で、他人の考えや感情に明らかな尊敬を表す。彼／彼女は他人の成長
や発展を支援、促進する。

B．人との係わり合いに対する姿勢
　対人形式やグループ形式に於ける他人への対応は記述的なものから断定的なものまであ
ります．あなたのアメリカ人の友人の性格をもっともよく表現している対人形式を下の
4つから選んでください．

　　　1．私のアメリカ人の友人は他人の言語的，非言語的活動にかなり断定的，評価的に
　　　　対応する．彼／彼女は考え，信条，態度，価値観における組織的，既定的な概念
　　　　で他人の活動を評価する．他人の正違を考えようが考えまいが，私の友人ははっ
　　　　きりとした対応で話す．何が正しいかという権威的な観念を伝える強い表現で反
　　　　応を示す．先に言われたことをほとんど考慮にいれず，断定的な批評を他人の意
　　　　見のすぐ後に述べる．

　　　2．私のアメリカ人の友人は評価的，断定的な方法で言語的，非言語的に他人に対応
　　　　する．彼／彼女は考え，信条，思想の既定的な概念で他人の対応や批評を評価す
　　　　る．その既定的な概念は，全てが厳密なものではないが，他人の活動が正しいか
　　　　どうかを決めるためのはっきりとした基礎になっている．他人に対して肯定的，
　　　　または否定的に対応する前に，その人の考えを少しだけ考慮する姿勢が見られる．

　　　3．私のアメリカ人の友人は，特定の状況や他人からの情報，考え，態度や感情に基
　　　　づいた概念体系で，他人の対応を評価する．彼／彼女は評価的な対応をするが，
　　　　それらは厳密的なものではない．彼／彼女の対応は，交渉や変更に融通が効く．
　　　　彼／彼女は，肯定的，または否定的に対応する前に，他人からの批評を整理して
　　　　熟考する努力を示しながら，時間をかけて対応する．

　　　4．私のアメリカ人の友人は相手から情報，考え，感情をうまく引き出す方法で他人
　　　　に対応する．彼／彼女は，他人の対して適切な対応のための充分な情報を得た後
　　　　にだけ，評価的な対応をする．彼／彼女は質問したり，他人の考えを言い替えた
　　　　りして，評価的な対応をする前に充分な情報を得ようとする．

C．知識に対する認識

　人それぞれ異なった方法で自分自身や自分の周囲の世界を解釈します．ある人はその解釈や知識，理解を自分のものとして表現します．それらの表現は，「私は〜と感じます．」とか「私は〜と思います。」という文で表されます．例えば，「私はメキシコ料理は好きじゃありません。」などです．また，他の人はその解釈や知識，理解を一般論で表現します．それらの表現は，「〜は事実である。」とか「〜は人の常である。」などです．例えば，問題はメキシコ料理にあって，個人的な味覚の問題ではないと言いながら，「メキシコ料理はとてもひどい。」などと言う人はこの考え方です．私のアメリカ人の友人の性格を最もよく表しているものを下の5つから選んでください．

1．私のアメリカ人の友人は自分のものの考え方と他人の考え方は同じであると考える．彼／彼女は他人も自分と同様に生まれながら認識，知識，感情，見識を持つものと思い，見解の相違がある場合は，他人が間違っているか，成長や知識のない人間などと考える．それらの意識は「メキシコ料理は辛すぎる。」などと表される．このタイプの人は「〜は人の常である。」とか「〜は避けがたい。」，「他にどうしようもない。」などと言ったりする．

2．私のアメリカ人の友人は認識，知識，感情，見識は，ある文化において個人間でかなり一般的なものであるとして論じる．彼／彼女は似通った文化背景を持つ人はいつも同じ認識をほとんどいつも共有していると考える．これは，「メキシコ料理は自分たちの味覚よりもかなり辛いと北米人は思っている。」といった表現にみられる．彼／彼女は，「私の国では〜。」「カナダ人は一般的に〜。」「この文化においては〜。」などと言う．

3．私のアメリカ人の友人は認識，知識，感情，見識はある程度個人的なものであるが，他人にも同時にあてはまるものとして論じる．彼／彼女は親密なグループ（友人，仲間，家族など）における人々は同じ認識や，知識，感情を共有すると考える．このタイプの人は「我が家では誰もこんなタコスは好まない。」「我々は〜と感じる」「我々は〜と思う。」「あなたたちのほとんどは〜だと知っている。」「私の仕事仲間は〜と信じる。」などと言う．

4．私のアメリカ人の友人は認識，知識，感情，見識は個人個人に基づいているものとして論じる．これは「私はメキシコ料理は好きじゃない。」という，食べ物と食べる側との不適合は，食べる側の特定の味覚や好みの結果であるという表現にみられる．彼／彼女は人々の認識の違いは問題ではないと思う．この認識の特徴を表す例文としては「私は〜と感じます。」「わたしの見方では〜。」「私は〜と信じる。」などがある．

D．感情移入

他人の見方から物事を理解するということを人に印象づける能力はそれぞれ個人差があります。ある人は他人の考え，感情，経験を完全に認識していることを伝えたり，また他の　ある人は他人の考え，感情，経験，問題点の認識を全く表せません。私のアメリカ人の友人の行動パターンの特徴をよく表しているものを下の5つから選んでください。

1．私のアメリカ人の友人は，他人の最もはっきりとした表面的な感情や考えを全く，または，ほとんど認識しない。彼／彼女はうんざりしたり，興味を示さなかったり，全然相手の立場に立たずに単純に指示したりする。

2．私のアメリカ人の友人は，他人のはっきりとした感情や考えをある程度しか認識しない。彼／彼女はこの認識に基づいて対応しようとする。しばしばその対応は他人の考えや感情に表面的にしか適応しない。

3．私のアメリカ人の友人は，他人の表面的な感情を比較的正確に理解しながら，対応するが，あまりはっきりしない感情や考えには対応できなかったり，誤解したりする。

4．私のアメリカ人の友人は，表面上よりも，より深く他人のことを理解していることを示す。彼／彼女は，これによって他人が感情移入の少ない人に対して，あまり話したがらなかったり，話すことの出来ない考えや感情を，表に出させることができる。

5．私のアメリカ人の友人は他人のはっきりと，またあまりはっきりしない感情や考えにさえも，とても正確に対応する。彼／彼女は興味を示したり，他人の問題点を理解していることを表す言語的，非言語的合図を出す。

F．役割行動

目的に対する役割

　　グループの問題解決活動に貢献する行動には，ある程度個人差があります．この行動の例としては，新しいアイディアを提案したり，先の情報や事実を尋ねたり，グループの目標の解明や，目標に関係する事柄の解明を求めたり，他人の提案を評価したり，グループを目的に集中させたりすることなどがあります．あなたのアメリカ人の友人はこれらの行動をどの程度行うか，下から選んでください．

1	2	3	4	5
全くしない	ほとんどしない	時々する	しばしばする	絶えずする

人間関係に対する役割

　　グループ内での人間関係を築いたり，維持する努力には，ある程度個人差があります．これらの努力は普通「グループ発展行動　（Group-development activities)」と言われています．グループ発展行動はグループメンバーを援助し，メンバーの感情や参加を結束する助けとなる言語的，非言語的行動も含みます．例としては，グループメンバー間の調和を保ったり，論争の調停をしたり，全てのグループメンバーから貢献を引き出したり，グループでの意見の一致のために喜んで自分の立場を妥協したり，全般的な興味を示したり（同意のうなずきや，視線を保ったり）することです．あなたのアメリカ人の友人はこれらの行動をどの程度行うか，下から選んでください．

1	2	3	4	5
全くしない	ほとんどしない	時々する	しばしばする	絶えずする

F．係わり合いの処理（Interaction Management）

　　話し合いに参加する際の係わり合いを処理する能力は，ある程度個人差があります．ある人は，他人の要望に基づいて，参加者間の係わり合いを始めたり，終えたりすることが上手です．彼等はまた，話し合いで順番に話をすることも上手です．あなたのアメリカ人の友人の行動をもっともよく表しているパターンを下から選んでください．

　　1．私のアメリカ人の友人は，話し合いに於て，順番に話をすることに全く関心を示さない．彼／彼女は係わり合いを支配したり，全く拒絶したりする．すなわち，人との結び付きや，時間の共有のニーズに対して，無責任で認識がなく，他人の希望を尊重せずに話し合いを始めたり，終えたりし，他人が明らかに無関心で退屈しているにもかかわらず，長い間話しを続けたり，また，他人が明らかに会話を続けることに興味を示しているのに，話を終えたり，情報を与えなかったりする．

　　2．私のアメリカ人の友人は，話し合いに於て，順番に話をすることに，ほとんど関心を示さない．彼／彼女は話し合いを支配したり，参加したがらなかったり，また，人との係わり合いや時間の共有したいという要望に対して，しばしば無責任で，他人をほとんど尊重せずに会話を始めたり，終えたりする．

　　3．私のアメリカ人の友人は，話し合いに於て，順番に話をすることにある程度の関心を示す．彼／彼女は時々，話題や参加している人によって，係わり合いを支配したり，少しの係わり合いしか示さなかったりする傾向がある．彼／彼女は，時間の共有にある程度の関心を示し，他人の要望に関心を示す方法で，話し合いを始めたり，終えたりする．

　　4．私のアメリカ人の友人は，話し合いに於て，順番に話をすることに，かなりの関心を示す．彼／彼女はたいてい，ほとんどの人との係わり合いを支配したり，参加したがらなかったりすることはない．彼／彼女は，時間の共有に関心を示し，他人の要望に一致した方法で話し合いを始めたり，終えたりする．

　　5．私のアメリカ人の友人は，全ての参加者が話し合いに貢献出来るような，平等に機会を与えることに，とても関心を示す．話し合いを始めようが終えようが，彼／彼女は興味や寛大さ，他人のものの考え方に関心を示す．

G. 不明瞭に対する寛大さ

　ある人は新しい状況に他の人よりもかなり快適に反応します。またある人は新しい状況や初対面の人に対して，かなり神経質であったり，フラストレーションを感じたり，敵対したりします。彼等はそれらの存在が，自分の問題の原因であると考えたりします。他の人はチャレンジとしての新しい状況に直面します。彼等は期待しないことや予測できないことが起ころうとも，ベストを尽くし，変わりゆく環境の要求に素早く適応します。あなたのアメリカ人の友人が取るであろう，新しい不明瞭な立場に対する対応の方法を下の5つから選んでください。

　　1．私のアメリカ人の友人は，新しい不明瞭な状況に全く苦労し，神経過敏やフラストレーションを起こし，その状況に適応するのが多少遅く，権威者やリーダーシップを取る者が及ぼす不明瞭な状況に敵対する。その状況に対する否定的な感情は，他人の存在，特にその直面した状況を左右する人に対して言語的敵対（怒りの表現，叫び，皮肉，極端に短い返答など）という結果を生む。

　　2．私のアメリカ人の友人は，新しい不明瞭な状況に多少苦労し，神経過敏やフラストレーションを起こし，その状況に適応するのが多少遅い。彼，彼女はそれを左右する人に対してある程度の敵対心を見せる。

　　3．私のアメリカ人の友人は，新しい不明瞭な状況に極端でないが，神経過敏やフラストレーションの反応をしめすが，適切な速さと柔軟さでそれに適応する。個人の不安感による自分自身，他人，グループに対する影響はない。リーダーや権威的立場にいる者が少しとげとげしい言葉（皮肉や冗談，わずかな反抗）の的となるが，本心からの敵対の兆候ではない。

　　4．私のアメリカ人の友人は，新しい不明瞭な状況に，ほんの少しの神経過敏やフラストレーションの反応を示すが，他人，グループに向けて敵対心を表することもなく，その状況に適応する。リーダーや権威的立場にいる者もその状況にいる他の人も，とげとげしい言葉や皮肉の的にはならない

　　5．私のアメリカ人の友人は，新しい不明瞭な状況にほとんど，または全く神経過敏やフラストレーションで反応することはなく，状況の必要性に応じて，素早く適応する。自自分身，他人，グループに対する目立つ影響もなく，この人物は新しく，変化している環境にとても素早く，快適に適応する

以下に英語における言語能力に関する記述があります．それらを読んで，各項目でのあなたの英語能力を表している記述に○を付けて答えてください．

発音：　　1．発音は頻繁に不明瞭で，分かりにくい．

　　　　　2．しばしば大きな間違いがあり，理解しにくいアクセントで繰り返し言い直す必要がある．

　　　　　3．外国人（日本人）アクセントで，集中して聴いてもらう必要があり，発音の誤りが時折誤解につながり，文法・語彙を明らかに間違える．

　　　　　4．外国人（日本人）アクセントが目立つが，時折出る発音の誤りは相手の理解の妨げにはならない．

　　　　　5．顕著な発音の誤りはみられないが，英語を母国語とする人には及ばない．

　　　　　6．英語を母国語とする人並みの発音で，外国人（日本人）アクセントの跡はみられない．

文法：　　1．ありふれた言葉使い以外では，文法はほとんど全て正確ではない．

　　　　　2．ほとんど文型で絶え間ない文法用法の誤りがあり，しばしば会話を妨げる

　　　　　3．いくつかの文型で文法用法の誤りがしばしばあり，話し相手のいらだちや誤解を生じる．

　　　　　4．いくつかの文型の不完全な文法用法があるのもの，誤解を生じるような欠点はない．

　　　　　5．間違える文法用法もなく，ほとんど誤りがない．

　　　　　6．英語を母国語とする人並みの文法力．

語彙：　　1．もっとも簡単な会話にさえも不適当な語彙しか持っていない．

　　　　　2．語彙は基本的な個人生活（時間，食べ物，交通，家族）の範囲に限られている．

　　　　　3．単語の選択が時折不正確で，一般の専門的，社会的話題に対しては語彙が限られている．

　　　　　4．特に興味のあることを話す，自分にとって専門的な話題に対する語彙はあるが，普通の語彙は，まわりくどい表現での非専門的な話題に限られている．

　　　　　5．自分の専門に対する語彙は豊富で正確であり，しかも一般的な語彙においては複雑で，現実的な問題や様々な社会状況に対応する能力がある．

　　　　　6．語彙は英語を母国語とする教養のある人と同じくらい正確で幅が広い．

流暢さ：　1．話し方は断片的にとぎれがちで，事実上会話は不可能。

　　　　　2．当り前の短い文以外は，話し方は非常に遅く，滑らかでない。

　　　　　3．話し方は，しばしばためらいがちで，文は不完全なままである。

　　　　　4．話し方は，時折ためらいがちで，言い直しや単語の手探りによる滑らかでない表現がある。

　　　　　5．話し方は滑らかではあるが，話の速さや滑らかさは英語を母国語とする人とは明らかに違う。

　　　　　6．全ての専門的，一般的な話題に於ける話し方は英語を母国語とする人と同じくらい滑らかである。

理解力：　1．もっとも簡単な会話でさえもほとんど理解できない。

　　　　　2．共通する社会的な話題や，旅行に関してのゆっくりとした簡単な話し方しか理解できず，繰り返しや言い替えを絶えず必要とする。

　　　　　3．幾分単純化された話し方なら理解できるが，繰り返しや言い替えをかなり必要とする。

　　　　　4．普通の教養的な話し方は充分理解できるが，時折繰り返しや言い替えを必要とする。

　　　　　5．口語表現，あまり使われない言葉や，著しく速くあいまいな話し方以外の普通の教養的な話し方は全て理解できる。

　　　　　6．英語を母国語とする人同じくらい，形式的，口語的な話し方を理解できる。

次の記述はアメリカ人に対して，あなたのとる態度に関するものです．適当と思われるところに○を付けてください．素早く，あなたの第一印象をお答えください．

	全く 同意しない (SD)	同意しない (D)	どちらとも 言えない (N)	同意する (A)	全く 同意する (SA)
1. アメリカ人は正直である．	SD	D	N	A	SA
2. アメリカ人と関係を持つ集団にとって，その関係はプラスになる．	SD	D	N	A	SA
3. 私はアメリカ人と交際することを名誉に思う．	SD	D	N	A	SA
4. アメリカ人は自分の所属する集団の人々と同格にある．	SD	D	N	A	SA
5. アメリカ人は宗教心に厚い．	SD	D	N	A	SA
6. アメリカ人は他人に対して思いやりがある．	SD	D	N	A	SA
7. アメリカ人は必要な際には，いろいろな知恵を出すことができる．	SD	D	N	A	SA
8. アメリカ人は全く，他の集団であるとみなすべきである．	SD	D	N	A	SA
9. アメリカ人は知性の面において平均的な人々と同じである．	SD	D	N	A	SA
10. 私はアメリカ人に対して特別な愛情も感じないし，憎しみの情も持っていない．	SD	D	N	A	SA
11. アメリカ人は自己中心主義者が多い．	SD	D	N	A	SA
12. 私はアメリカ人は悪くはないと思うが，決して好きにはなれない．	SD	D	N	A	SA
13. アメリカ人は反抗的な態度をとる傾向がある．	SD	D	N	A	SA
14. アメリカ人は嫉妬深い．	SD	D	N	A	SA
15. アメリカ人は無作法である．	SD	D	N	A	SA
16. アメリカ人はのろまで，想像力がない．	SD	D	N	A	SA
17. アメリカ人は世界中で最も卑劣な人々である．	SD	D	N	A	SA

次の記述はアメリカ人の日本人への態度に対してのあなたの考えに関するものです。各記述に対して、適当と思われるところに○を付けてください。素早く、あなたの第一印象をお答えください。

	全く 同意しない (SD)	同意しない (D)	どちらとも 言えない (N)	同意する (A)	全く 同意する (SA)
1. 日本人は正直であると、アメリカ人は思っている。	SD	D	N	A	SA
2. 日本人と関係を持つ集団にとって、その関係は必ずプラスになると、アメリカ人は思っている。	SD	D	N	A	SA
3. 日本人と付き合うことは名誉があると、アメリカ人は思っている。	SD	D	N	A	SA
4. 日本人はアメリカ人の所属する集団と同格であると、アメリカ人は思っている。	SD	D	N	A	SA
5. 日本人は宗教心が厚いと、アメリカ人は思っている。	SD	D	N	A	SA
6. 日本人は他人に対して思いやりがあると、アメリカ人は思っている。	SD	D	N	A	SA
7. 日本人は必要な際にはいろいろな知恵を出すことができるとアメリカ人は思っている。	SD	D	N	A	SA
8. 日本人は全く他の集団だとみなされるべきであると、アメリカ人は思っている。	SD	D	N	A	SA
9. 日本人は平均的な人々と同じ知性を持っていると、アメリカ人は思っている。	SD	D	N	A	SA
10. アメリカ人は、日本人に対して特別な愛情も感じないし憎しみの情も持っていない。	SD	D	N	A	SA
11. 日本人は自己中心主義であると、アメリカ人は思っている。	SD	D	N	A	SA
12. 日本人は悪くはないと思うが、決して好きにはなれないと、アメリカ人は思っている。	SD	D	N	A	SA
13. 日本人は反抗的な態度を取る傾向があると、アメリカ人は思っている。	SD	D	N	A	SA
14. 日本人は嫉妬深いと、アメリカ人は思っている。	SD	D	N	A	SA
15. 日本人は無作法であると、アメリカ人は思っている。	SD	D	N	A	SA
16. 日本人はのろまで、想像力がないと、アメリカ人は思っている。	SD	D	N	A	SA
17. 日本人は世界中でもっとも卑劣な人々であると、アメリカ人は思っている。	SD	D	N	A	SA

APPENDIX B

BEHAVIORAL ASSESSMENT SCALE FOR
INTERCULTURAL COMMUNICATION

Here are some descriptions of people's communication. Please read them and respond as directed, keeping your roommate in mind.

A. <u>Respect</u>

INSTRUCTIONS: Individuals express respect or positive regard for other people around them to different degrees. This is shown through their behavior, which can take many forms. These range from spoken and unspoken expressions of low interest and regard to statements, gestures and tones of voice that are very support-ive and show high regard and respect. Please indicate which of these five best describes your roommate best.

1. The spoken and unspoken expression of my roommate suggest a <u>clear lack of respect and negative regard</u> for others around him or her. By his or her actions my roommate indicates that the feelings and experiences of other are not worthy of consideration or that others are not capable of doing a good job without help or guid-ance. Examples include a condescending tone, lack of eye contact, general lack of interest, etc.

2. My roommate responds to others in a way that communicate <u>little respect</u> for others' feelings, experiences or abilities. My roommate may respond mechanically or passively or may appear to ignore many of the thoughts and feelings of others.

3. My roommate indicates some respect for others' situations and <u>some concern</u> for their feelings, experience and abilities. She or he may pay some attention to others' efforts and express them-selves.

4. My roommate indicates a <u>concern</u> for the feelings, experiences and abilities of others. My roommate responds to others in a way that makes them feel that they have something worthwhile to con-tribute to human interactions. She or he gives that other person a feeling of being valued as an individual.

5. My roommate shows deep respect for the worth of others as persons of high potential and worth. He or she indicates (through eye contact, general attentiveness, appropriate tone of voice, and general interest) a clear respect for the thought and feelings of others. He or she seems committed to supporting and encouraging their development.

RATING

1 _____2_____3 _____4 _____5

Place an X to indicate the position on the continuum that represents your roommate.

B. Interaction Posture

INSTRUCTIONS: Responses to another person in an interpersonal or group situation range from descriptive, non-valuing to highly judgmental. Indicate which interaction pattern is most characteristic of your roommate.

1. High Evaluative. My roommate appears to respond to others' verbal and nonverbal contributions in a highly judgmental and evaluative manner. She or he appears to measure the contributions of others in terms of a highly structured, predetermined frame work of thoughts, beliefs, attitudes and values. My roommate's responses communicate clearly whether she or he thinks the other person is "right" or "wrong." Reactions are made in strong statements that convey a sense of authority based on what is "right." Judgmental comments follow other's opinions very quickly, indicating little thought was given to what was being said before judging it.

2. Evaluative. My roommate responds to others verbally and nonverbally in an evaluative and judgmental manner. He or she measures responses and comments of others in terms of a predetermined framework of thoughts, beliefs, and ideas. The framework is not totally rigid but provides a clear basis for determining whether others' contributions are "right" or "wrong." There are some indication of a minimal attempt to consider others' ideas before responding positively or negatively.

3. Evaluative-Descriptive. My roommate appears to measure the responses of others in terms of a framework based partly on information, thoughts, attitudes, and feelings gathered from the particular situation and the other individuals involved. She or he offers evaluative response, but they do not appear to be very rigidly held. My roommate's responses seem open to negotiation and modification. My roommate takes time to respond to others' comments, indicating an effort to digest and consider them before reacting either positively or negatively.

4. <u>Descriptive</u>. My roommate responds to others in a manner that draws out information, thoughts and feelings. <u>She or he provided evaluative responses, but only after gathering enough information to provide a response that is appropriate</u> to the individuals involved. She or he asks questions, restates others' ideas, and appears to gather information before responding evaluatively.

RATING

1 _____ 2 _____ 3 _____ 4

Place an X to indicate the position on the continuum that represents your roommate.

C Orientations to knowledge

INSTRUCTIONS: Different people explain themselves and the world
around them in different terms. Some personalize their explana-
tions, knowledge, and understandings. Their statements will often
start with phrases such as "I feel" or "I think." For examples, they
might say, "I don't like Mexican food." Other tend to generalize
their explanations, understandings and feeling. They tend to use
statements such as "It's a fact that," "It's human nature to," etc.
This pattern could lead to a person saying "Mexican food is very
disagreeable," indicating that the food is the basis of the problem,
and not the person's tastes. For your roommate, indicate on a 1-4
continuum the pattern of expression that you feel is the most
characteristic.

1. Physical Orientation. My roommate generally assume that what
    he or she sees is also what others see. He or she assumes that
    perceptions, knowledge, feelings and insights are inherent in the
    people or objects being observed, and will be observed in the
    same way by others. If differences do emerge, they thought to
    imply that the other persons are "wrong" or lack maturity or
    knowledge. Such an orientation might lead to a statement such as
    "Mexican food is too hot." This type of individual might use
    phrases such as, "It's human nature," "That's inevitable," "What
    else could they have done," etc.

2. Culture Orientation. My roommate treat perceptions, knowledge,
    feelings and insights as highly generalizable from one individual
    to another within a culture. My roommate assume that other per-
    sonas of similar cultural heritage will almost always share the
    same perceptions. This may be shown by a statement such as
    "North American find Mexican food far too hot for their tastes."
    "Canadians are generally," "In this culture," etc.

3. <u>Interpersonal Orientation</u>. <u>My roommate treats perceptions, knowledge, and feelings as personal to some extent, but also generalizable to others to some extent</u>. He or she tends to assume that others in an immediate group will share the same feelings, perceptions, or thoughts (as with friends, colleagues, family). This type of person might say "No one in may family would like these tacos," or may use phrases such as "We feel," "We believe," "Most of you in the group know that," "People in my profession believe," etc.

4. <u>Intrapersonal Orientation</u>. <u>My roommate treats perceptions, knowledge, and feelings and insights as personally based</u>. This may be shown by a statement such as "I don't like Mexican food," which makes clear that the mismatch between the food and the taster is consequence of the taster's particular tastes and likes; this may have nothing necessarily to do with Mexican food. She or he sees that the differences in perception between people are not problems. Examples of phrases that may be characteristic of this orientation are "I feel that," "It is my view that," "I believe," etc.

<div align="center">RATING</div>

<div align="center">1 _____2_____3 _____4</div>

Place an X to indicate the position on the continuum that represents your roommate.

D. Empathy

INSTRUCTIONS: Individuals differ in their ability to give others the impression that they understand things from another person's point of view. Some individuals seem to communicate a complete awareness of another person's thoughts, feeling, and experiences. Others seem unable to display any awareness of another's thoughts, feelings, or state of affairs. For your roommate, indicate on a 1-5 continuum which pattern of behavior is most characteristic.

1. Low-level Empathy. My roommate shows little or no awareness of even the most obvious, surface feelings and thought of others. He or she appears to be bored or disinterested, or simple operating from a position that totally excludes the other person around at a particular point in time.

2. Medium-Low Empathy. My roommate may display some awareness of obvious feelings and thoughts of others. He or she may attempt to respond based on this awareness. Often the responses seems only superficially matched to the thoughts and feelings of others involved.

3. Medium Empathy. My roommate predictably responds to others with reasonably accurate understandings of the surface feelings of others around, but may not respond to, or may misinterpret, less obvious feeling and thoughts.

4. Medium-High Empathy. My roommate displays an understanding for responses of others at a deeper-than-surface level. This enable others involved to express thoughts or feelings they may have been unwilling or unable to discuss around people who are less empathic.

5. <u>High Empathy.</u> My roommate appears to respond with great accuracy to both obvious and less-obvious thoughts and feelings of others. He or she shows interest and feelings of others. <u>She or he shows interest and provides verbal and nonverbal cures that she or he understands the state of affairs of others</u>.

<div align="center">RATING</div>

<div align="center">1 _____2_____3 _____4 _____5</div>

Place an X to indicate the position on the continuum that represents your roommate.
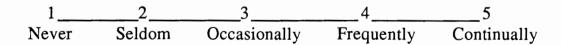
E. Role Behavior

INSTRUCTIONS: Indicate how often your roommate has show each pattern of behavior described below.

DESCRIPTION

Task Roles. Individuals differ in the extent to which they engage in behavior that contributes to group problem-solving activities. Examples of this behavior include initiating new ideas, requesting further information or facts, seeking clarification of group tasks, seeking clarification of task-related issues, evaluating the suggestions of others, or keeping a group on task. Please choose one which indicates how often your American friend displays these behavior.

1_____2_____3_____4_____5
Never   Seldom   Occasionally   Frequently   Continually

Relational Roles. Individuals differ in the extent to which they devote effort to building or maintaining relationships within a group. These efforts are usually called group-development activities. Group-development activities may consist of verbal and nonverbal behaviors that demonstrate support for the group members and help to solidify members' feelings of participation. Examples might include: harmonizing and mediating conflicts between group members; attempts to bring about even contributions from all group members; willingness to compromise one's own position for the sake of group consensus; and general displays of interest (nods of agreement, eye contact, etc.) Indicate with an X how often this type of behavior is displayed by your roommate.

1_____2_____3_____4_____5
Never   Seldom   Occasionally   Frequently   Continually

F. Interaction Management

INSTRUCTIONS: People vary in their skill at "managing" interactions in which they take part in a discussion, some individuals are skilled at <u>starting and ending interactions among participants based upon the needs</u> of others. They are also skilled at taking turn in a discussion. For your roommate, indicate on the 1 to 5 continuum which pattern best describes that person's behavior.

1. <u>Low Management</u>. My roommate is <u>not concerned with taking turns in discussion</u>. He or she may either dominated or refuse to interact at all; be unresponsive or unaware of other's needs for involvement and time sharing, start and end a discussion without regard for the wished of others, continue to talk long after obvious displays of disinterest and boredom by others; or may end discussion — or withhold information — when there is clear interest by others for continued dialogue.

2. <u>Moderately Low Management</u>. My roommate is <u>slightly concerned with taking turns in a discussion</u>. She or he either dominates or is reluctant or participate, is often unresponsive to other's needs for involvement and time sharing; and begins and/or ends conversations with minimal regard for others.

3. <u>Moderate Management</u>. My roommate <u>is somewhat concerned with taking turns in discussion</u>. She or he may tend to dominate or provide a little interaction from time to time, depending one the topic and persons involved. He or she shows some concerns for time sharing, and starting and stopping interactions in a manner that shows concern for the needs of others.

4. <u>Moderately High Management</u>. My roommate is <u>quite concerned with taking turns in discussion</u>. He or she neither dominates nor is reluctant to interact with most persons at most times. He or she shows a concern for time sharing and starting and ending interactions in a way that is consistent with the needs of other participants.

5. <u>High Management</u>. My roommate is <u>extremely concerned with providing equal opportunity for all participants to share in</u> contributions to discussion. Whether beginning or ending a discussion, she or he always indicates concern for the interests, tolerances, and points of view of the other participants.

<div align="center">RATING</div>

<div align="center">

1 _____2_____3 _____4 _____5

</div>

Place an X to indicate the position on the continuum that represents the individual chosen.

G. Ambiguity Tolerance

INSTRUCTIONS: Some people react to new situations with greater comfort than others. Some are extremely nervous, highly frustrated, and/or hostile toward the new situations an/or the persons who may be present. They may think of those present as sources of their problems. Other encounter new situations as a challenge; they seem to do best whenever they unexpected or unpredictable may occur, and quickly adapt to the demands of changing environments. On the 1 to 5 continuum, indicate the manner in which your roommate seems to respond to new and/or unclear positions.

1. Low Tolerance. My roommate seems quite troubled by new/or unclear situations, shows nervousness and frustration, and is somewhat slow to the situation, and is somewhat slow to the situations, and maybe hostile to those in authority or leadership roles. Negative feelings may result in verbal hostility (expressions of anger, shouting, sarcasm, extremely short answers, etc.) directed towards others present, especially those who seem to be in control of the immediate situation.

2. Moderately Low Tolerance. My roommate seems somewhat trouble by new and/or unclear situations, shows nervousness and frustration, and is somewhat slow to adapt to the situation. My roommate may express some hostility to those who seem to be in control.

3. Moderate Tolerance. My roommate reacts with moderate nervousness and frustration to new or unclear situations, but adapts to them with reasonable speed and flexibility. They don't appear to be any personal, interpersonal, or group consequences as a result of the individual's uneasiness. Those seem as being in leadership or authority positions may be the targets of minor verbal barbs — through sarcasm, joking and mild protests — but there are not really significant signs of hostility.

4. <u>Moderately High Tolerance</u>. My roommate reacts with <u>some nervousness and frustrations to new or unclear situations. She or he adapts to the situations quite rapidly, with no personal, interpersonal or group-directed expressions of hostility</u>. Those in leadership and authority positions are not a target for verbal barbs or sarcasm, nor are others in the situations.

5. <u>High Tolerance.</u> My roommate reacts with <u>little or no nervousness and frustrations to new or unclear situations</u>. He or she adapts to the demands of the situations quickly. There are no noticeable personal, interpersonal or group consequences, and this person seems to adapt very rapidly and comfortable to new and/or changing environments.

<div align="center">

RATING

1 _____2_____3 _____4 _____5

</div>

Place an X to indicate the position on the continuum that represents your roommate.

APPENDIX C

REMMERS' ATTITUDE TOWARD OTHER CULTURE SCALE

	Strongly Disagree	Disagree	Agree	Strongly Agree
1. The Japanese are honest.	SD	D	A	SA
2. The Japanese tend to improve any group with which they come in contact.	SD	D	A	SA
3. I consider it a privilege to associate with Japanese people.	SD	D	A	SA
4. The Japanese are on a level with my own group.	SD	D	A	SA
5. The Japanese are religiously inclined.	SD	D	A	SA
6. The Japanese are considerate of others.	SD	D	A	SA
7. The Japanese can be resourceful when necessary.	SD	D	A	SA
8. The Japanese should be regarded as any other group.	SD	D	A	SA
9. The Japanese are equal in intelligence to the average person.	SD	D	A	SA
10. I have no particular love or hatred for the Japanese.	SD	D	A	SA
11. The Japanese are gregarious.	SD	D	A	SA
12. I suppose the Japanese are all right, but I've never liked them.	SD	D	A	SA

13. The Japanese have a tendency   SD   D   A   SA
toward insubordination.

14. The Japanese are envious of   SD   D   A   SA
others.

15. The Japanese are discourteous. SD   D   A   SA

16. The Japanese are slow and   SD   D   A   SA
unimaginative.

17. The Japanese are the most   SD   D   A   SA
despicable people in the world.

APPENDIX D

THE FSI (FOREIGN SERVICE INSTITUTE) TEST

Accent

1. Pronunciation frequently unintelligible.
2. Frequent gross errors and a very heavy accent make understanding difficult, require frequent repetition.
3. "Foreign accent" requires concentrated listening and mispronunciations lead to occasional misunderstanding and apparent errors in grammar or vocabulary.
4. Marked "foreign accent" occasional mispronunciations that do no interfere with understanding.
5. No conspicuous mispronunciations, but would not be taken for a native speaker.
6. Native pronunciation, with no trace of "foreign accent."

Grammar

1. Grammar almost entirely inaccurate expect in stock phrases.
2. Constant errors showing control of very few major patterns and frequently preventing communication.
3. Frequent errors showing some major patterns uncontrolled and causing occasional irritation and misunderstanding.
4. Occasional errors showing imperfect control of some pat terns but no weakness that causes misunderstanding.
5. Few errors, with no patterns of failure.
6. Grammar apparently as accurate and extensive as that of an educated native speaker.

Vocabulary

1. Vocabulary inadequate for even the simple conversation.
2. Vocabulary limited to basic personal and survival areas. (time, food, transportation, family, etc.)
3. Choice of words sometimes inaccurate, limitations of vocabulary prevent discussion of some common professional and social topics.
4. Professional vocabulary adequate to discuss special inter ests; general vocabulary permits discussion of any non-technical subject with some circumlocutions.

5. Professional vocabulary broad and precise; general vocabulary adequate to cope with complex practical problems and varied social situation.
6. Vocabulary apparently as accurate and extensive as that of an educated native speaker.

Fluency

1. Speech is so halting and fragmentary that conversation is virtually impossible.
2. Speech is very slow and uneven except for short or routine sentences.
3. Speech is frequently hesitant and jerky; sentences may be left uncompleted.
4. Speech is occasionally hesitant, with some unevenness caused by rephrasing and groping for words.
5. Speech is effortless and smooth, but perceptible non-native in speed and evenness.
6. Speech on all professional and general topics as effortless and smooth as native speaker's.

Comprehension

1. Understand too little for the simplest type of conversation.
2. Understand only slow, very simple speech on common social and touristic topics; requires constant repetition and rephrasing.
3. Understand careful, somewhat simplified speech directed to him or her, with considerable repetition or rephrasing.
4. Understand quite well normal educated speech directed to him or her, but requires occasional repetition or rephrasing.
5. Understand everything in normal educated conversation except for very colloquial or low frequency items or exceptionally rapid or slurred speech.
6. Understand everything in both formal and colloquial speech to be expected of an educated native speaker.

The FSI Weighting and Conversion Tables

FSI Weighting Table

Proficiency description	1	2	3	4	5	6	
Accent	0	1	2	3	4	5	____
Grammar	6	12	18	24	30	36	____
Vocabulary	4	8	12	16	20	24	____
Fluency	2	4	6	8	10	12	____
Comprehension	4	8	12	15	19	23	____
						Total:	____

FSI Conversion Table

Total Score	Level	Total Score	Level
16 - 25	0+	63 - 72	3
26 -32	1	73 - 82	3+
33 - 42	1+	83 - 92	4
43 - 52	2	93 - 99	4+
53 - 62	2+	100	5

The FSI Proficiency Ratings

Level 1: Able to satisfy routine travel needs and minimum courtesy requirements. Can ask and answer questions on topics very familiar to him or her; within the scope of his or her very limited language experience can understand simple questions and statements, allowing for slowed speech, repetition or paraphrase; speaking vocabulary inadequate to express anything but the most elementary needs; errors in pronunciation and grammar are frequent, but can be understood by a native speaker used to dealing with foreigners attempting to speak his or her language. While elementary needs vary considerably from individual to individual, any person at level 1 should be able to order a simple meal, ask for shelter or lodging, ask and give simple directions, make purchases, and tell time.

Level 2: Able to satisfy routine social demands and limited work requirements. Can handle with confidence but not with facility most social situations including introductions and casual conversations about current events as well as work, family and autobiographical information; can handle limited work requirement, needing help in handling any complications or difficulties; can get the gist of most conversations on non-technical subjects (i.e., topics that require no specialized knowledge) and has a speaking vocabulary sufficient to express himself or herself simply with some circumlocutions; accent, thought often constructions quite faulty, is intelligible; can usually handle elementary constructions quite accurately but does not have thought or confident control of the grammar.

Level 3: Able to speak the language with sufficient structural accuracy and vocabulary to Participate effectively in most formal and informal conversations on practical, social, and professional topics. Can discuss particular interests and special fields of competence with reasonable ease; comprehension is quite complete for a normal rate of speech; vocabulary is broad enough that he or she rarely has to grope for a word; accent may be obviously foreign; control of grammar good. errors never interfere with understanding and rarely disturb the native speaker.

Level 4: Able to use the language fluently and accurately on all levels normally pertinent to professional needs. Can understand and participate in any conversation within the range of his or her experience with a high degree of fluency and precision of vocabulary; would rarely be taken for a native speaker but can respond appropriately even in unfamiliar situations; error of pronunciation and grammar quite rare; can handle informal interpreting from and into the language.

Level 5: Speaking proficiency equivalent to that of an educated native speaker. Has complete fluency in the language such that his or her speech on all levels in fully accepted by educated native speakers in all of its features, including breadth of vocabulary and idiom, colloquialisms, and pertinent cultural references.

Plus Values:
Except for Level 5, a "plus" may be added to each of the above levels. The "plus" indicates the individual's performance substantially exceeds the minimum requirements for that level but fails to meet all the requirements for the next higher level. A "plus" rating, therefore, does not represent a midway point between two levels but is used to indicate a degree of performance that approaches but does not satisfy in all respects the requirements of the higher level.

APPENDIX E

A COVER LETTER

Dear Japanese representatives:

My name is Muneo Hotta, a graduate student in Speech Communication at Portland State university. I am writing this letter to ask you for your cooperation in the survey questionnaire for my Master's thesis. Since I was a staff of Portland Japanese School year, I could have the cooperation of the Shokokai of Portland providing me a list of members.

The purpose of this research is to discover how Japanese business sojourners and their spouses manage and adjust to the American culture, and what kind of aspects are related to their adjustment.

I would like to ask you to distribute the enclosed envelopes, which include two questionnaires, to Japanese employees of your company. Explanation of the questionnaire are attached with the questionnaire. If you have any question about this issue, please contact the address listed below.

I have been studying intercultural communication, feeling strongly the difficulties to adjust to another culture with my own experience. I wish to dedicate myself to the service of this field, helping those who will live out of Japan.

I would like you and the sojourners and their spouses who will stay in Portland in the future to review my thesis based on this research result, a copy of my thesis will be donated to the Shokokai of Portland.

I sincerely appreciate your cooperation.

Sincerely yours,

Muneo Hotta
4000 S. W. Carman Dr. #22
Lake Oswego, OR 97035
(503) 635-2134

JAPANESE TRANSLATION

在オレゴン日本企業派遣員代表者の皆様へ：

拝啓

　私はポートランド州立大学修士課程スピーチ・コミュニケーション学科にて、勉強しております堀田宗男と申します。この度、私の修士論文のための、アンケートによるリサーチへのご協力をお願いするために、お便りさせて頂いております。尚、このアンケートの郵送に於きましては、私が昨年度ポートランド日本人学校で、教員として働いた関係により、ポートランド商工会のご協力を得て、行わせて頂いております。

　このリサーチの主旨は、現在アメリカ合衆国において、日本企業派遣員の方々とご夫人がどのようにアメリカ文化に対応され、適応されているか、また、その適応において、どのような要素がいかに係わっているかを調査するものです。

　一方的に勝手なお願いをすることとなりますが、貴社の日本人の皆様に、アンケート在中の返信用封筒１部ずつ（各家庭、ご主人並びに奥様用に計２部のアンケート）を配布していただくようお願い申し上げます。アンケートについての説明は、各アンケートに添付してあります。また、この度のお願いについて、質問等ございましたら、下記の連絡先までご一報ください。

　私自身、ポートランドでの約三年間の滞在を通じて、異文化への適応の難しさを痛感しながら、この分野での勉強を続けて参りました。今後は、この分野を専門として、社会に貢献したいと希望しております。以上のことをご理解の上、ご協力いただけるよう心からお願い申し上げます。

　最後に、皆様のご協力に対する感謝の意を込めて、この調査結果を基にした私の卒業論文のコピーをポートランド商工会に寄贈させて頂き、皆様及び将来ポートランドにおいてになる方々にご覧頂きたいと存じます。

　皆様のご協力に心から感謝致します。

敬具

堀田　宗男
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(503) 635 - 2134