1   Introduction

This study uses discourse analysis as a tool for studying Scandinavian management characteristics outside of Scandinavia, mainly in Singapore, with the broad aim of contributing knowledge and research to the two fields of Swedish management studies and discourse analysis studies.

This chapter will introduce the theoretical and applied elements that make up this study on Swedish management in Singapore. As Swedish organizations in Asia tend to employ local managers in their organizations, a profile of the Asian (mostly Chinese Singaporean) management style will be presented (in Chapter 2) as a comparative style of management to the Swedish management style in Singapore.

This chapter begins with a brief introduction to Scandinavian management studies and a global outlook on Swedish trade and Swedish trade presence in Singapore in particular. It will also describe the aim of this study and broadly discuss the approach to studying the Swedish management style from a functional view of language. The use of discourse analysis is situated within a functional view of language. Discourse analysis and an applied systemic functional linguistics framework of analysis give us the tools to study patterns of Swedish management characteristics, values and beliefs. An outline of the following chapters is provided at the end of this chapter.

1.1   Introduction: Scandinavian management studies

The first mention of "Scandinavian management" as a concept appeared in 1982 in Hofstede's (1982) article *Skandinaviskt management i og uden for Skandinavien* (cited in Furusten and Kinch, 1996). A few years later, the concept of "Scandinavian management" was further made publicly popular by the work of two consultants, Sjöborg (1986) and Thygesen-Poulsen (1987). Sjöborg's work described how 100 top managers looked upon their managerial practice and Thygesen-Poulsen's work is based on the results of the investigation of 18 Scandinavian companies. While Thygesen-Poulsen acknowledged that it was difficult to make generalisations based on his material about the presence of a homogeneous Scandinavian practice of leadership, both authors assumed that Scandinavians had specific social behaviours in connection to various institutions that led to a particular Scandinavian style of management.

The "Scandinavian management" concept, which differs from other types of management concepts such as those practised in the USA, Japan and Germany for example, could be seen as a movement toward the development of a more communicative model of leadership. Pehr Gyllenhammar of Volvo and Jan Carlzon of Scandinavian Airlines (SAS) are representatives of such leadership models (Byrkjeflot, 2003). There are other descriptive and comparative studies on Scandinavian management where the Scandinavian style of management is outlined and compared with styles of management of other countries. These studies, by Forss, Hawk and Hedlund (1984), Hedlund & Åman (1984), Czarniawska & Wolff (1986) and Axelsson *et al.* (1991) compare Scandinavian Management with the management styles of America, Latin America, Japan and Britain. Jönsson (1996) and Sivesind, Lawrence and Schramm-Nielsen (2005) draw a wider perspective in their work on Scandinavian management as a field of study, mapping changes, new ideas and future directions.

Within the field of Scandinavian management, some have studied and distinguished between Scandinavian management and Swedish management styles (Hofstede, 1980; Thygesen-Poulsen, 1987; Zemke, 1988; Tollgert-Andersson, 1989; Andersson-Sundelin, 1989; Gustavsson, Melin and McDonald, 1994). These studies have contributed to an understanding of Swedish management characteristics and value systems as different from other Nordic models of management in Norway, Finland and Denmark.

1.1.1 Terminology: Scandinavian management vs Swedish management

As most of the Scandinavian respondents (21 out of 23) in this study are Swedish, this study can be said to be more relevant as a study of Swedish management. As such, the phrase *Scandinavian management* is used to reflect mostly *Swedish management* in this study and the terms will be used interchangeably here. To make for easier reading, the term *Swedish management* will be used after chapter 2, which presents *Swedish management* characteristics in greater detail. Chapter 3 will give greater details on the method of investigation and a description of the participants to this study.

1.2 A global outlook of trade from Sweden and the international reach of Swedish management

The world is becoming an increasingly small place to live in. Many organizations today are multinational in nature in order to operate on the global scene. Managers in such organizations are often located away from their home countries in order to

continue the work of the organization on a global scale, contributing to the existence, expansion and success of the organization (Shay and Baack, 2004).

Organizations that are internationally active will most likely have their employees and managers working on a global stage, with their offices (or teams) including colleagues from several different countries. People working in such organizations tend to encounter Others who not only look physically different from them, but who share a different set of cultural values. In this study, *culture* refers to the characteristics common to a specific group of people that are learned and not given by nature that include patterns of thought, behaviour and artefacts (Allwood, 1985). Culture reflects the taken-for-granted assumptions and collectively shared beliefs, and the dominant ideologies of the group of persons (Simpson, 1993). These collectively shared beliefs or ideology, stem from socio-cultural and political background. Working together means communicating on a daily basis about work projects, negotiating meaning with each other so that each one understands what the other wants, the aim of which is usually to push the organization forward in reaching its goal (Shay and Baack, 2004; Hofstede, Van Deusen, Mueller and Charles, 2002).

Individuals who are deployed to an overseas organization affiliate from their home country are those who most often possess specialized knowledge, expertise and leadership skills, so that they can help set up and steer the affiliate organization in the new country.

Sweden in its first decade of the 2000's is more active in terms of setting up businesses and business affiliates overseas than ever before. With its current trading figures, Asia seems to hold the most promising trade for Sweden: China in 2005 for example had 44,000 Chinese employed in Swedish organizations with an annual intake of 7.9 billion US dollars. Sweden's presence in China since 2003 has also doubled (Serger, Schwaag and Widman, 2005). The Swedish Trade Council reported in their Export Managers Index (EMI) 2008, third quarter are also

forecasting highest export sales growth in Asia (Swedish Trade Council, Export Managers Index, 2008)

The fast-growing markets for Swedish exports today are found in Asia, especially Japan, China, Hong Kong, South Korea, Malaysia and Singapore. Asia now accounts for 8.4 percent of Swedish trade, making it the most important single region outside of Europe (Statistics Sweden, 2008). As Asia is one of the fastest growing markets for Swedish exports, the increasing Scandinavian and Asian international trade relations create a need for a better understanding of management styles and working relations in the interdependent countries. A contributing factor to many failed cross national joint ventures and start-ups is due to a lack of understanding of international markets, cultures and management behaviour (Hill and Hellriegel, 1994; Hambrick, Li, Xin, and Tsui, 2001). A greater chance of both tangible and intangible success will thus depend on understanding and acting upon the similarities and differences between management behaviour in different international markets.

1.3   Swedish trade presence and Swedish management in Singapore

Singapore as a country of study

Singapore seemed a reasonable country to study for this small-scale comparison between Sweden and an Asian country, for four main reasons.

The first reason is that Singapore, in strong competition with Hong Kong, is one of Asia-Pacific's important regional hubs (Langdale, 1989) and is currently already a base for many international organizations (Mutalib, 2002; Teofilo and Le, 2003).

The second reason is that Singapore provides access to English as an administrative language, in contrast with other

Asian and Southeast-Asian countries. English as a working language in Singapore means that organization information and interview data are more accessible. This makes the collection of interview data and the subsequent linguistic analysis of the data more manageable. No translation is needed between languages, as most Swedish managers / leaders are also proficient in English.

The third reason is that the existence of the Swedish Business Association of Singapore (SBAS) also provided easy access to Swedish owned or Swedish managed organizations in Singapore. Organization leaders and persons working within Swedish organizations were also listed with the SBAS, so that getting in contact with them was easy compared to any other Asian country.

And the last reason is that the Swedish Trade Council (STC) have been represented in Singapore since 1978, which means that Swedish organizations in Singapore have had time to develop a presence over several decades. According to the 2007 statistics of the Swedish Trade Council (STC), there are approximately 160 Swedish owned or Swedish related organizations in Singapore that are Swedish managed, with 900 Swedes living in Singapore. Companies included in the STC's list are of the following three types:

    i.   Singaporean companies which have a parent company in Sweden;

    ii.   Singaporean companies that sell Swedish products and who have active joint-ventures or partnership activities with a Swedish company and

    iii.   Singaporean companies owned by Swedish citizens.

1.4 Aim of the study and research questions

This study is cross-disciplinary in nature, situated in discourse analysis, with the purpose of contributing knowledge to the small but growing field of Swedish management studies. Using a linguistic framework based on discourse analysis, the purpose of this study is to explore and uncover some of the ideological patterns or value systems of the Swedish management style in Singapore.

Most studies on Swedish management have tended towards quantitative methods such as questionnaires and statistics (Hofstede, 1980; Hogberg and Wahlbin, 1984; Furusten and Kinch, 1996; Lindell and Arvonen, 1996). Some other studies on Swedish and Scandinavian management employed qualitative methods such as the study of narratives, interviews in depth with story telling and organizational texts such as company reports and annual reports (Jönsson and Lundin, 1977; Jönsson, 1995, 1996; Czarniawska, 1997, 1998, 1999). This study aims to take a complementary approach of exploring the Swedish management style via discourse analysis, with the transcribed long interview data sorted with the coding procedures adapted from grounded theory (Strauss and Corbin, 1998).

In order to do this, 33 interviews were gathered from both Scandinavian and Asian top level managers who work in Swedish related or Swedish owned organizations based in Singapore (a more detailed account of this can be found in Chapter 3).

Some research questions that will be addressed in this study are:

- How can discourse analysis be used as a tool to study management in organizations and uncover aspects of ideological patterns in management systems, in particular Swedish management in Singapore?

- Does there exist a Swedish management style outside of Sweden, mainly, in Singapore? And if so, is it different from the Swedish management style or model in Sweden as described in other studies, specifically Jönsson (1995)?

- Do the value systems of Swedish managers / leaders in Singapore differ from their Singaporean Chinese counterparts' value system in management?

Beyond the academic field, answers to the questions above could help Swedish multinational corporations (or multinational corporations in general) understand global leadership better and apply a more efficient form of human resource allocation within the organization when sending a top level manager to be stationed overseas.

1.5 Approaching the study of Swedish management in Singapore: grounded theory categorization and discourse analysis

The approach to this study and the interview material gathered is multi-levelled. The first level of analysis is an applied grounded theory coding procedure based on the theory developed by Strauss and Corbin (1998). The coding procedure was used primarily as a data management strategy, to manage the fairly massive information gathered from the interviews. It also provides an analysis of the data at a quantitative level. The method of grounded theory (Strauss and Corbin, 1998) as such, is not applied to its full extent in this study. Although the section below gives a brief overview of what grounded theory is, grounded theory is not applied in its entirety in this study. It is rather only

the coding procedures that were adapted from grounded theory and applied to the interview data as a form of systematic data management. A broad account of grounded theory is given below so that one can view how and to what extent the coding procedures have been adapted and applied in this study, in Chapter 4.

A second level of analysis applied, a more qualitative approach, is a systemic functional linguistics framework that lies broadly within the larger field of discourse analysis.

1.5.1 Grounded theory

Grounded Theory is a theory-generating qualitative methodology formally introduced by the sociologists Glaser and Strauss in *The Discovery of Grounded Theory* (1967, 1995). There, they addressed the deeper understanding of "the discovery of theory from data – systematically obtained and analyzed in social research" (Glaser and Strauss, 1995:1) as a means to the discovery of theory from data. They emphasised grounded theory as a general method of comparative analysis and a way of arriving at theory "suited to its supposed uses" (Glaser and Strauss, 1995:3). They saw the interrelated jobs of theory in sociology as enabling the prediction and explanation of behaviour, providing a perspective on behaviour that is useful in practical applications. It is a style of research and a strategy for handling data in research, providing modes of conceptualization for describing and explaining. Strauss in particular, was strongly influenced by the interactionist and pragmatist writings of others such as Dewey (1922), Meade (1934), Thomas (1966), Park (1967), Blumer (1969) and Hughs (1971). Strauss' background contributed ideas such as (i) the need for an empiricist approach to research, (ii) the relevance of theory grounded in data to the development of a discipline and as a basis for social action, (iii) the complexity and variability of phenomena and of human action, (iv) the belief that persons are actors who take an active role in responding to problematic situations, (v) the realization

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that persons act on the basis of meaning, (vi) the understanding that meaning is defined and redefined through interaction, (vii) a sensitivity to the evolving and unfolding nature of events and (viii) an awareness of the interrelationships among conditions (structure), action (process) and consequences. Glaser saw the need for making comparisons between data to identify, develop and relate concepts. He too emphasized empirical research in conjunction with the development of theory (Strauss and Corbin, 1998:9).

'Theory' for Strauss and Corbin (1998:15) refers to "a set of well developed concepts related through statements of relationship, which together constitute an integrated framework that can be used to explain or predict phenomena". In grounded theory, the creativity of the researcher plays an important role (Strauss and Corbin, 1998; Sandelowsky, 1995; Patton, 1990). In fact, for Patton (1990), "Qualitative evaluation inquiry draws on both critical and creative thinking – both the science and the art of analysis" (p. 434). For him, what was useful for research was (i) being open to multiple possibilities, (ii) generating a list of options, (iii) exploring various possibilities before choosing any one, (iv) making use of multiple avenues of expression such as art, music and metaphors to stimulate thinking, (v) using non-linear forms of thinking such as going back and forth and circumventing around a subject to get a fresh perspective, (vi) diverging from one's usual way of thinking and working again to get a fresh perspective, (vii) trusting the process and not holding back, (viii), not taking shortcuts but rather putting energy and effort into the work and (ix) having fun while doing it (p. 434 – 435). Analysis is thus a dialogic relationship and interplay between researchers and data (Tuner, 1981).

As a qualitative method, grounded theory has been applied in the fields of sociology (Abramson and Mizrahi, 1994), health sciences (Thompson, 1992; Mazmanian, 1980), education and learning (Courtney, Jha & Babchuk, 1994; Rennie & Brewer, 1987), management science (Locke, 2001; Isabella, 1990), organizational research (Martin & Turner, 1986), market research (Goulding, 2002), leadership studies (Komives, 2006) and visual

language and computer science (Petrie, 2003; Prince, Mislivec, Kosolapov & Lykken, 2002).

One way of systematizing data that grounded theory offers is through its coding procedures and in this study it is the version of coding procedures adapted from Strauss and Corbin (1998) that will be applied in the sorting of interview data. For Strauss and Corbin (1998), these procedures are to help "provide some standardization and rigour to the process. However, these procedures were designed not to be followed dogmatically but rather used creatively and flexibly by researchers as they deem appropriate." The coding procedures are, (i) to build rather than test theory, (ii) provide researchers with analytic tools for handling masses of raw data, (iii) help analysts to consider alternative meanings of phenomena, (iv) be systematic and creative simultaneously and (v) identify, develop and relate the concepts that are the building blocks of theory (p. 13).

In this study, the grounded theory coding procedures were used not only as a data sorting mechanism and tool but as a way to make more stringent the text selection process for the discourse analysis study. The coding procedures helped highlight the more salient topics of interest for the respondents and it is based on these salient topics of interest that text samples were selected for discourse analysis.

1.5.2 Discourse analysis from the perspective of systemic functional linguistics

Developed first within the field of linguistics, anthropology and philosophy, discourse analysis is a rapidly growing and evolving field of study. Because language is such that it is involved with almost every aspect of our human interaction and it is the medium in which most organized thought and communication proceed (Hodge and Kress, 1979, 1993), it is not surprising that the study of discourse falls within the interests not only of linguists, literary critics, critical theorists, communication scientists but of geographers, philosophers, political scientists, sociologists and those in the field of artificial intelligence

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(Jaworski and Coupland, 1999; Schiffrin, Tannen and Hamilton, 2001).

The breadth of scope of discourse analysis across various disciplines also means that the terms 'discourse' and 'discourse analysis' have different meanings. In their *Discourse Reader*, Jaworksi and Coupland (1999:1-3) include ten definitions from various sources, some of which are:

> …the analysis of discourse is, necessarily, the analysis of language in use. As such, it cannot be restricted to the description of linguistic forms independent of the purposes or functions which these forms are designed to serve in human affairs. (Brown and Yule, 1983:1)

> 'Discourse' is for me more than *just* language use: it is language use, whether speech or writing, seen as a type of social practice. (Fairclough 1992b:28)

> Discourse *constitutes* the social. Three dimensions of the social are distinguished – knowledge, social relations and social identity – and these correspond respectively to three major functions of language… Discourse is shaped by relations of power, and invested with ideologies. (Fairclough, 1992b:8)

> 'Discourse'…refers to language in use, as a process which is socially situated. However…we may go on to discuss the constructive and dynamic role of either spoken or written discourse in structuring areas of knowledge and the social and institutional practices which are associated with them. In this sense, discourse is a means of talking and writing about and acting upon worlds, a means which both constructs and is constructed by a set of social practices within these worlds, and in so doing both reproduces and constructs afresh particular social-discursive practices, constrained or encouraged by more macro movements in the over-arching social formation. (Candlin, 1997:ix)

The definitions, according to Schiffrin, Tannen and Hamilton (2001), generally tend to fall into the three categories of 'discourse' being, (i) anything beyond the sentence (Benveniste, 1971; Stubbs, 1983; Foucault, 1972), (ii) language use (Fasold, 1990; Fairclough, 1992b; Candlin, 1997) and (iii) a broader range of social practice that includes non-linguistic and non-specific instances of language (Fowler, 1981; Brown and Yule, 1983; Fairclough, 1992b). For purposes of this study, the terms 'discourse' and 'discourse analysis' refer to 'anything beyond a sentence' and 'the analysis of language in use'.

This study also takes on a functional view of language in the Hallidayan point of view, where language is considered in terms of its use. We as human, use language every day in our lives to do things, whether it is chatting with family members, reading the newspapers or performing commercial transactions etc. It is only for rare moments, perhaps when one is totally absorbed in a physical activity, do we drop language from our minds, but other than that, we constantly react to and produce language that is meaningful for our purposes (Eggins, 2004).

For Halliday (1994:xiv), "A language is interpreted as a system of meanings, accompanied by forms through which the meanings can be realized and answers the question, "how are these meanings expressed?". This puts the forms of a language in a different perspective: as means to an end, rather than as an end in themselves." It is in this point of view of language that systemic functional linguistics (SFL) was developed by Halliday and his associates during the 1960s. Fowler (1991:481) describes functional linguistics as:

> 'Functional linguistics' is 'functional' in two senses: it is based on the premises that the form of language responds to the functions of language use; and it assumes that linguistics, as well as language, has different functions, different jobs to do, so the form of linguistics responds to the functions of linguistics.

SFL has its foundations with the London School of Linguistics, with J. R. Firth (1890-1960) as its founding father. Halliday was

Firth's student who continued to develop Firth's ideas from 1960s onwards. This theory of language is built around the notion of language function, what language does and how it does it, in preference to more structural approaches to language, such as the Chomskyan school of thought and approach to language. With SFL, the social context of language in use is taken into account and one looks at how the social context can also put constraints on language use.

The extensive writings of Halliday since the 1960s have been edited and re-issued in a ten-volume set of *Collected Works* (Halliday and Webster, 2002a, 2002b, 2003a, 2003b) where SFL is increasingly recognized as a useful descriptive and interpretive framework for viewing language as a strategic, meaning-making resource, exploring language via metafunctions (Halliday and Hasan, 1985; Bloor and Bloor, 1995; Martin, Matthiessen and Painter, 1997; Butt *et al*. 2001; Droga and Humphrey, 2003; Martin and Rose, 2003; Eggins, 2004; Halliday and Matthiessen, 2004).

In this study, SFL is used as instrumental linguistics, which is "the study of language for understanding something else" (Fowler, 1991:481). It is applied in this study to understand the nature of management styles, in particular, that of the Swedish management style in Singapore, set in context with the Singapore Chinese management style.

1.6   Limitations and constraints

The choice of the subject of investigation, which is Swedish management in Singapore and the choice of methods to study the subject means that this study is inherently cross-disciplinary in nature. Its approach is corpus based or empirical in nature and its research and findings are aimed at contributing mainly to the small but growing field of Swedish management and to the field of linguistics, specifically discourse analysis applied in organization studies.

In order to find a balance between both qualitative and quantitative methods of analysis, the data management and analysis approach is selected to be one that is multi-levelled and eclectic in nature. The qualitative nature of this study and the time consuming nature of the linguistic analysis method of analysis means that only a limited amount of data can be analyzed with the SFL framework.

The findings of this study are also limited to Sweden and Singapore, as the participants are mainly from top-level management in Swedish owned or Swedish managed organizations based in Singapore.

1.7   Overview of Chapters

The following chapter will provide a review of previous studies on Scandinavian and Asian management styles, in particular Swedish and Singapore Chinese management styles. It will also introduce the theoretical background to the functional view of language, discourse analysis and its various approaches. Chapter 3 will outline the investigation process, the participants, the interview process and how the data was collected. As a data management strategy, an overview of the grounded theory coding procedures is also presented in this chapter. Chapter 4 presents the findings to the grounded theory coding procedures and how some topics emerge as salient in the data. This chapter also prepares the ground for the text analyses in Chapter 5, where the topics from Chapter 4 are grouped together to form categories to be studied via a linguistic analysis. This linguistic analysis with a systemic functional linguistics framework, is presented in Chapter 5. Chapter 6 discusses the findings of this study and points to future research in the area.

2 Literature Review and Theoretical Backgrounds: Scandinavian and Asian Management Styles and a Functional View of Language and Ideology

This chapter is broadly divided into two sections; the first section will explore Swedish management styles, with a presentation of Jönsson's (1995) model of Swedish management style. As most Swedish organizations in Singapore employ locals and local leaders to steer the organization, a review of Asian (mostly Singapore Chinese) management style will also be presented. The presentation of Asian management style will help in the understanding of the everyday socio-cultural encounters of the Swedish leaders in their situation at the office, and it is presented as a comparison to the Swedish management style. The second section begins with a look at the different approaches to conversation or discourse analysis, with a presentation of the theoretical backgrounds of discourse analysis, a functional view of language and systemic functional linguistics as a systematic method of studying language patterns that may reveal the value systems of the Swedish management style. The second section is connected to the first in that it is an eclectic linguistic framework based on systemic functional linguistics that will be used to study the interview data collected with Swedish and Singaporean leaders of Swedish owned or Swedish related organizations in Singapore.

The previous chapter mentioned that 'Scandinavian management' as a concept and a field of study is relatively young, beginning in the 1980s. Some scholars within that field have also distinguished variation of management styles within the Scandinavian countries and have discerned Swedish

management characteristics. The study of 'Swedish management' characteristics is also most relevant to this study since 21 out of 23 top level managers / leaders in the Scandinavian group of respondents who participated in this study were Swedes.

This chapter will thus begin with a review of Swedish management characteristics.

2.1 Swedish management characteristics and a model of Swedish management

Research on Swedish management began around the mid-1980s. In 1987, Jan Carlzon, who was then Chief Executive Officer (CEO) of Scandinavian Airlines (SAS) wrote a landmark book on Scandinavian leadership and management entitled *Moments of Truth*, in which Carlzon not only mapped SAS's winning management strategy under his leadership, but also created a Scandinavian leadership ideal. *Moments of Truth* (1987), which was given much publicity in the mass media, was an English translation of Carlzon's Swedish work, *Riv Pyramiderna!* (1985), literally translated to mean "tear down the pyramids!" which referred to the flattening of hierarchies in organizations.

Carlzon's work is also cited within academic circles (Jönsson, 1995; Boter and Holmquist, 1996; Byrkjeflot, 2003):

> Jan Carlzon, CEO of SAS from 1980 to 1993, later became the personification of "Scandinavian management". The success of SAS was, to a large extent, attributed to the management practices of Jan Carlzon, who was also associated with the even more influential "Service Management" trend, a management fashion with distinctive Scandinavian and Nordic roots. Carlzon's model was simultaneously customer-oriented and anti-hierarchical, a harbinger of things to come
>
> ~ Byrkjeflot (2003:33)

The leadership ideal obtained from interviews with the top managers carried out in studies by Thygesen-Poulsen (1978) and Sjöborg (1986) seems to agree with what was put forth in Carlzon's (1987) work; Sjöberg's work was published a year after Carlzon's. Here are some characteristics and management ideology or value systems from Carlzon (1987):

On leadership *(Carlzon, 1987:35)*

> The ability to understand and direct change is crucial for effective leadership. ... By defining clear goals and strategies and then communicating them to his employees and training them to take responsibility for reaching those goals, a leader can create a secure working environment that fosters flexibility and innovation. Thus, the new leader is a listener, communicator, and educator…[an] inspiring person who can create the right atmosphere rather than make all the decisions himself.

On *lateral hierarchy* or 'flattening the pyramid' (Carlzon, 1987: 60)

> Any business organization seeking to establish a customer orientation and create a good impression during its "moments of truth" must flatten the pyramid – that is, eliminate the hierarchical tiers of responsibility in order to respond directly and quickly to customers' needs.

On the importance of *communicating* (Carlzon, 1987:88)

> …a leader communicating a strategy to thousands of decentralized decision-makers who must then apply that general strategy to specific situations must go further. Rather than merely issuing your message, you have to be certain that every employee has truly understood and absorbed it. This means you have to reverse the approach:

you must consider the words that the receiver can best absorb and make them your own.

On *employee satisfaction* (Carlzon, 1987:118ff)

…the richest reward of all is being proud of your work.

…receiving well-defined responsibility and the trust and active interest of others is a much more personally satisfying reward. I believe that by understanding what the employees want from their jobs, what their aims are, and how they want to develop, leaders can heighten their employees' sense of self-worth. And the power behind healthy self-esteem generates the confidence and creativity needed to tackle the new challenges that are constantly around the corner.

In brief, Carlzon emphasised SAS's strategy of flattening the hierarchy, decentralizing decision making and achieving multi-level communication within the organization. The quotation below captures many of Carlzon's ideas in a few lines:

In a changing business environment, you can't wield total control from the top of a pyramid. You must give people authority far out in the line where the action is. They are the ones who can sense the changes in the market. By giving them security, authority, and the right to make decisions based on current market conditions, you put yourself in the best position to gain a competitive edge.
~ Carlzon (1987:38)

These broad characteristics of Scandinavian management style outlined by Carlzon were also found in Jönsson's (1995) work, where he outlined the following characteristic traits of Swedish management based on 22 interviews with top Swedish management leaders in private organizations. According to Jönsson (1995), Swedish management tended to have / be:

i. Imprecise and unclear

Jönsson found that Swedish management style is often imprecise
and unclear, a characteristic trait that was both a strength and a
weakness. While this characteristic trait gave individual freedom for
employees to be creative and take on more responsibility, it also
frustrated those who would prefer clearer guidelines when working.
Jönsson also called this characteristic trait "informal" to mean that
Swedish management was much less formal in management style
than in countries with a more authoritative style of management. He
noted that the phrase "See what you can do about it!" is more often
the norm in Swedish management rather than "I want you to do this
and that!" which can often come across as frustrating for team
members who might prefer to work with clearer instructions on
their responsibilities (Jönsson, 1995:321).

ii. Decentralisation

While frustrating to people who feel more comfortable working
under a more authoritarian style of leadership, Jönsson (1995) found
that the "imprecise and unclear" Swedish management style has its
advantage in that it gives room for creativity and innovativeness.
Responsibility for decision making is delegated away from the top
management to persons directly involved in the project,
empowering employees along other levels within the organization.
This point of view is also held by Carlzon (1987).

iii. International orientation

One might have thought that international working experience
would be a necessity for top management in Sweden. However,
Jönsson's (1995) study revealed that surprisingly few top Swedish
management interviewed in Sweden had overseas working
experience. Top management is usually seen as the personification
of the organization's corporate culture, so having worked overseas
need not necessarily be an advantage since these 'outside'
experiences may in fact 'dilute' one's orientation towards Swedish
management culture. The general opinion from Jönsson's
respondents was that being abroad could also well cost them
getting promoted back in Sweden and that most people who get

promoted are the ones who do not leave for an international posting (Jönsson, 1995:325).

iv. Consensus

Jönsson's (1995) study also highlighted that an important aspect of successful management is the ability to argue for one's ideas. As a leader in an organization one needs to convince colleagues and employees to move in a single direction, in order to execute a unified vision of organizational strategy. This makes for lengthy discussions and what is deemed as "consensus seeking" in Swedish management. Making people see one's point of view as a leader is important, since employees need to understand the reasoning / means in reaching a target or goal for the organization. Understanding the means and achieving agreement or consensus within the organization in turn, creates a certain sense of loyalty to the organization. It is this sense of loyalty that makes strategic implementation of organizational goals more efficient in the long run.

v. Impartiality and objectivity

When Curt Nicolin, then head of SAF (the Confederation of Swedish Enterprise), was asked to describe Swedish management in Jönsson's study, Nicolin mentioned that Swedish leaders were honest, where he meant that they were objective and fact oriented when managing and tended not to take biased opinions from persons involved in the task (Jönsson, 1995:328). Connected to honesty and impartiality was the building of trust within the organization. The leaders needed to trust that others were capable of making sound judgements, which means that they do not need to know everything that goes on within the organization. But in the event of a mistake occurring, it is still important in Swedish management that the leaders take the responsibility or blame for it (Jönsson, 1995:328 and 346ff).

In general, literature on Swedish management characteristics seems to concur that the Swedish management style has (i) a freer *communicative style with subordinates* (Tichy, 1974; Sjöberg,

1986; Carlzon, 1987; Jönsson, 1995; Lindell and Arvonen, 1996); (ii) a fostering attitude in *encouraged creativity in their subordinates* (Tichy, 1974; Carlzon, 1987; Jönsson, 1995; Lindell and Arvonen, 1996; Furusten and Kinch, 1996); (iii) *delegated responsibility* and *decentralized decision making* (Carlzon, 1987; Jönsson, 1995; Furusten and Kinch, 1996; Boter and Holmquist, 1996; Søndergaard, 1996); (iv) *a lengthy decision making process* (Jönsson, 1995; Furusten and Kinch, 1996) that tends to (v) *avoid conflicts* (Nilsson, 1992; Jönsson, 1995) and it has (vi) *an informal* way of working between colleagues and subordinates (Carlzon, 1987; Jönsson, 1995; Furusten and Kinch, 1996).

2.2   Singapore Chinese Management

2.2.1 Terminology: Asian management vs Singapore Chinese management

Even though the words *Asian management* would have been a more convenient term to use in this study, the word *Asia* covers many countries, including countries as diverse as India, Malaysia and Japan. As the countries of Asia each have their own distinct culture and cultural diversity within them, the phrase *Asian management* is deemed too broad and general in the context of this study. As most of the Asian respondents (7 out of 10 respondents) are Singapore Chinese, the term *Singapore Chinese management* will be used to reflect the cultural background of the Asian group of respondents.

Another reason for the use of the term *Singapore Chinese management* is that Singapore has currently the largest Chinese population outside of China, with the dominant government ideology being Confucian based with emphasis on filial piety (Chan, 1997; Englehart, 2000; Frankenberg, Chan and Ofstedal, 2002). The beginnings of Singapore in the early 1800s reflect an immigrant. Today, 78% of Singapore's population is Chinese,

reflecting the largest Chinese population outside of China. The Malays who are native to Singapore and the Indians in Singapore currently make up 14% and 7% respectively. The rest of the 1% of the population are made up of the Eurasians (mostly of Dutch and Portuguese decent) and people from other nationalities (Singapore Department of Statistics, 2006). As such, the literature review will also focus on the Singapore Chinese style of managing within organizations.

Both the Scandinavian and Asian groups of respondents are based in Singapore but work regionally, covering regions from India, Southeast-Asia, to China and Japan. Singapore itself is home to hundreds of multinational companies from around the world including USA, UK, Japan, Germany, France and Scandinavia who have their Asian base operations headquartered in Singapore.

2.2.2 Singapore Chinese management characteristics: literature review

Singapore's socio-cultural and even political fabric is one that tends towards the patriarchal and more masculine compared to the Nordic countries (Hofstede, 1980; Hofstede and Bond, 1999). Most studies on Singapore management characteristics have thus far been studied in relation to gender and government politics. Singh, Putti and Yip (1998) for example wrote about Singapore as a regional hub in Asia, with more than 3,500 MNCs (Multi-national corporations) located in Singapore. They also outlined the Singapore government's efforts in foreign investment policy and their globalization drives where foreign organizations are encouraged to locate in Singapore. Foreign organizations based in Singapore are quite autonomous and a study has found that foreign subsidiaries in Singapore operate without significantly localizing most aspects of their operations (Putti, Singh and Stoever, 1993), an aspect that is considered advantageous for foreign organizations. While the Singapore workforce is one that is well-trained, educated and hardworking, Singh, Putti and Yip

(1998:167) noted that the highly structured environment of Singapore and the test-oriented lives of students had the negative influence of "leading many Singaporeans to prefer waiting for instructions, to not be entrepreneurial, not be creative and most of all, to be afraid to risk anything for fear of losing". The concept of a "fear of losing" goes by the name of one being *kiasu*, Hokkien words meaning "afraid to lose" when translated to English. Luke's (1998) study on the management styles in Singapore adds the dimension of gender where she focuses on women in Singapore who are in higher education management. She draws an outline on the perceptions of gender differences in management and leadership styles. Her respondents in the study believe that it is women's consultative and collaborative styles that point to the management model of the future in Singapore and that there is movement away from the more traditional patriarchal / hierarchical style of management.

Osman-Gani and Tan's (2002) study of Singaporean management characteristics focused on the influence of culture on negotiation styles of Singapore managers. This study acknowledged the cultural diversity of Singaporeans and looked at the varying styles of negotiation between the Chinese, Indians and Malays in Singapore. Singapore's immigrant history means that today, Singaporeans inevitably find themselves working in a cross-cultural environment. The study also outlines the various negotiation styles of Chinese, Malay and Indian Singaporean managers. In brief, their study found that the Chinese as a group also tended to look for more long term business relations where they would be more interested in a business project if the business plans contained a proposal for the future of the project, one that would benefit both parties. Chinese business organizations are often characterized by a centralized family control and more informal transactions with business partners. The study found the Indian society highly contextualized and hierarchical where power and authority are usually clearly demonstrated. Indian managers tend to want to protect their employees and are not afraid of demonstrating their emotions, sometimes even coming across as aggressive to foreigners. The

Malay managers were found to be more adventurous and were more ready to listen to new possibilities. They were hierarchic in the sense that they paid respect to the older generation in the organization and took the elder generation as mentors to the younger generation. The Malay and Chinese managers were found to have more similar management styles in that both groups had a preference for displaying less emotions and for a greater reliance on facts. All three ethnic groups studied were similar in management characteristics in the sense that they were all people oriented and focused on business relations. All three ethnic groups tended to practice vertical hierarchy within the organization (Osman-Gani and Tan, 2002:836).

In-house organization studies conducted by Lillebö (1996), who compiled reports on Malaysia, Indonesia and Singapore, interviewed Scandinavians working in these countries. Lillebö produced country reports containing background information of the country and how one can prepare oneself before departure to the foreign country. The report also contained information on the new culture and the experiences of the Scandinavians who were already working there. Based on 50 interviews with employees from Scandinavian organizations in Singapore, the broad characteristics of Singapore management, according to Lillebö (1996:58ff) include:

> i. Competitive work environment and pressure to perform
>
> Employee achievements seemed to be published every week within the organization, which in effect, created immense peer pressure to perform on the job. Most employees worked long hours on the job, and many of them were 'deal-driven', business minded and worked aggressively in selling the company. There existed a sense of 'fear of losing' where employees seemed to avoid taking risks that can cause a mistake with a loss of face or loss of income.

ii. Authoritarian in management style

The corporate cultures in Singapore were rather closed and outsiders to the organization were seldom invited to attend internal work meetings. Employees were also not given all information from the top level of management, but rather, selective information from top management would filter down to the lower rungs of the hierarchy depending on the employee assignments. Authority and seniority were also highly respected within the vertical hierarchies of the organization.

iii. Centralized decision making

'The boss is the boss' is a concept in the Singapore management style and consensus seeking as a concept, such as that which exists in the Scandinavian management style, is generally not encouraged in most Singapore management styles. Decisions are made centrally and usually come from the top echelons of the organization.

The boss can also take on a fatherly / paternalistic role within the organization, in whom employees can confide to a large degree. Employee rewards are often given on a personal basis in such cases, if the boss deems a certain employee as one who is performing well on the job.

iv. Long term relationship building

Relationships are built over a period of time, built on carrying out for each other mutual favours and social obligations. Most relationships are cooperative and much time is spent cultivating long term relationships in networking and seeking business partners / clients.

Lillebö's (1996) study, like Osman-Gani and Tan's (2002) study, also acknowledged Singapore's multi-ethnic background, but more in relation to how Singapore is a mixture of both Eastern and Western values. While the government of Singapore has stressed the importance of Confucianism in the running of the

country, Lillebö (1996:36) states that "It would be wrong to assume that Chinese-owned companies are one hundred per cent Confucian. With more than a century of Western influence, Singaporeans display a mixture of Eastern and Western traits. Many aspects of science, technology and business methods come from the West. Confucianism most clearly appears in relationships so rooted in Eastern traditions." Confucian values are most clearly demonstrated in the concept of *filial piety* in which children should honour their parents and help support their parents when they get older. In society, the elderly are respected, thus creating a 'hierarchy' of age and experience both within the family and in the larger social fabric. Filial piety behaviour is also transferred to a large extent into management practices in Singapore family owned companies where a family member who is less qualified for the job will be considered a better person for the job than an outsider who may be more qualified. Since Confucian values permeate the social fabric, organizations in Singapore tend to be organized in a vertical hierarchy with 'the boss' being the most respected and obeyed individual in the organization.

With the above studies in view, general literature with regards to Singapore management characteristics tend to outline Singapore management style as one that has (i) *vertical structures of hierarchy,* with *centralised decision making* (McKenna and Richardson, 1995; Lillebö, 1996; Selmer, 1997; Osman-Gani and Tan, 2002; Bala, 2005); (ii) *authoritarian leadership* (McKenna and Richardson, 1995; Lillebö, 1996; Selmer, 1997; Chan and Pearson, 2002; Bala, 2005); (iii) an objective of *long term business relations* when working with their business partners, and (iv) *customer orientation* (Selmer, 1997; Hofstede and Bond, 1999). The Singapore management style is also found to generally (v) *not encourage employee creativity* (McKenna and Richardson, 1995; Selmer, 1997; Chan and Pearson, 2002; Bala, 2005). In addition, (vi) the *gender* of the manager affects the style of management (Mckenna and Richardson, 1995; Luke, 1998); Luke's study finds that the more feminine approach to management with greater consensus seeking is the future

management style in Singapore. In times of conflict, the Singapore manager will most often come to a (vii) *compromise* in times of conflict (McKenna and Richardson, 1995).

2.3 Studying management style with discourse analysis

2.3.1 Approaches to the analysis of discourse / conversation

In this study, the term *discourse* (as mentioned in the previous chapter) is used in a broadly to refer to language in use in the way Fairclough (1992b) refers to *discourse* as social practice. As a social practice, discourse also refers to "language above the sentence or above the clause" (Stubbs, 1983:1). *Discourse* is in particular, speech and written texts that encompass a functional aspect of language, since language not only reflects social order but shapes social order and the individual's interaction with society. The study of discourse or *discourse analysis* is "the study of *any* aspect of language use" (Fasold 1990:65). As such, discourse analysis "cannot be restricted to the description of linguistic forms independent of the purposes or functions which these forms are designed to serve in human affairs" (Brown and Yule 1983:1). In this study, the investigation of the social relations reflected through the discourse of the participants in this study will shed light on the relations of power, identity and ideologies between the Scandinavian and Asian respondents.

Since discourse exists in many aspects of society, the study of discourse and its analysis encompasses a wide variety of perspectives and styles. Eggins and Slade (1997) gives a detailed account of how discourse or conversation / spoken interaction has been analyzed from a variety of points of interests, including ethnomethodology, sociology, philosophy, social semiotics and structural-functional linguistics. Diagram 2.1, adapted from Eggins and Slade (1997:24) provides a brief typology of the

various approaches they feel are most relevant to analyzing spoken interaction / discourse in the various fields of study.

As a branch of ethnomethodology, conversation analysis emerged in the 1970s from the work of Sacks, Schegloff, Jefferson and their successors. Conversation was seen as an appropriate and accessible means by which everyday happenings could be empirically observed for ethnomethodological enquiry:

> Seeing the sense of ordinary activities means being able to see what people are doing and saying, and therefore one place in which one might begin to see how making sense is done in terms of the understanding of everyday talk.
>
> ~ Sharrock and Andersson 1987:299

Diagram 2.1 The different approaches to analyzing conversation or spoken interaction / discourse (Eggins and Slade, 1997:24)
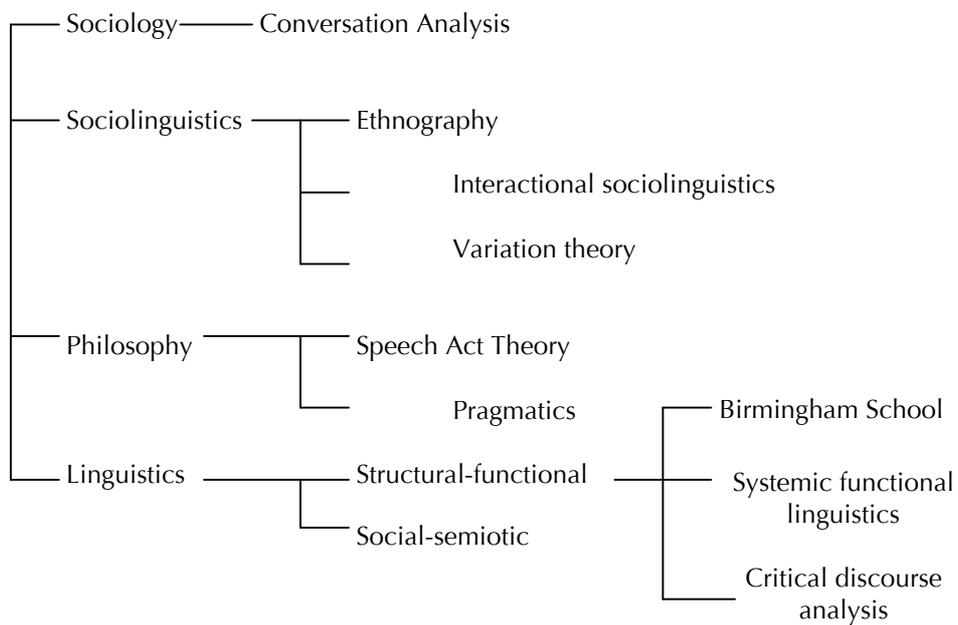
In the ethnomethodological approach, conversation is seen not as a form of social interaction that is incidentally verbal but rather as a linguistic interaction that is fundamentally social. As such, conversation does not only make good data for studying social life, but for studying language as it is used to enact social life.

Sociolinguistic approaches to analysing conversation arose from the interdisciplinary connections between sociology, anthropology and linguistics, with contributions mostly from the works of Hymes in the ethnography of speaking and Gumperz in interactional sociolinguistics. Works of Labov and associates from variation theory are also included. Interactional sociolinguistics focused on the importance of context in the production and interpretation of discourse. Through detailed analyses of grammatical and prosodic features in interactions involving interracial and interethnic groups, Gumperz (1982) for example, demonstrated that interactants from different socio-cultural backgrounds may understand discourse differently according to their interpretation of contextualization cues in discourse since interactions take place against the background of our socio-cultural contexts:

> What we perceive and retain in our mind is a function of our culturally determined predisposition to perceive and assimilate.
>
> ~ Gumperz, 1982:4

In the logico-philosophic perspective of analysis of conversation, the focus is on the interpretation rather than the production of utterances in discourse. In Austin's (1962, 1975, 1998) and Searle's (1979, 1976, 1969) work, the notion of illocutionary force of speech acts means that every utterance can be analysed as the realization of the speaker's intent to achieve a particular purpose. The works of Grice (1975a, 1975b), Leech (1983) and Levinson (1983) formulate conversational behaviour in terms of general principles rather than rules, that seek to account for how interlocutors go about deciding what to do next in conversation

and how they go about interpreting what the previous speaker has just done.

The structural-functional approach, which is most relevant to the field of linguistics and for the purposes of this study, refers to two major approaches to discourse analysis: the Birmingham School and Systemic Functional Linguistics (discussed in greater detail in the following section). These two approaches share the common orientation to discourse in that they both seek:

> to describe conversation as a distinctive, highly organized
> level of language
>
> ~ Taylor and Cameron, 1987:5

Structural-functional approaches seek to explore just what is conversational structure and how it relates to other units, levels and structures of language. Both the Birmingham School and the systemic functional linguistic approaches to discourse analysis share a common origin, drawing upon the semantic theories of Firth (1957) and Palmer (1968), which focus upon the functional interpretations of discourse structure as the expression of elements of the social and cultural context. The Birmingham School was established mainly through the work of Sinclair and Coulthard (1975, 1992) whose approach to discourse analysis went beyond the study of classroom discourse.

The focal contribution of the Birmingham School approach involved recognizing discourse as a level of language organization that was distinct from the levels of grammar and phonology. While most conversational analysis methods focused on the adjacency pair or a two-turn structure, the Birmingham School tried to generate a theory of discourse structure, developing a general description in functional-structural terms, of the exchange as the basic unit of conversational structure. An 'exchange' was meant as "two or more utterances" (Sinclair and Coulthard, 1975:21).

The other discourse analysis approach that shared the same roots as the Birmingham School is systemic functional linguistics, based on the model of "language as a social semiotic"

outlined in the work of Halliday (1973, 1975, 1978, 1994, 2004, Halliday and Hasan, 1985). It is also within the context of the semiotic-contextual perspective that systemics has recently been influenced by and has also influenced, the last approach of conversation analysis, that of the critical linguists and critical discourse analysts.

2.3.2 Systemic Functional Linguistics (SFL): a functional approach to discourse analysis

Although the theoretical base of the linguistic framework for the analysis of the language in use in the study of management styles is rather eclectic, SLF plays a crucial role in the investigation of the various levels of meanings in the texts.

The orientation of SFL is social, looking at the overall language system and its grammar / code, in its environment. It can be seen as similar to Malinowsk's 'context of culture', where:

> The context of culture determines the nature of the code. As a language is manifested through its texts, a culture is manifested through its situations; so by attending to text-in-situation a child construes the code, and by using the code to interpret text he construes the culture. Thus for the individual, the code engenders the culture; and this gives a powerful inertia to the transmission process.
>
> ~ Halliday (1994:xxxi)

The SFL approach to linguistic analysis is always oriented to the social character of texts, based on the model of 'language as a social semiotic' outlined in the work of Halliday (1973, 1975, 1978, 1994; Halliday and Hasan, 1976, 1985, 1989; Martin, 1992; Kress 1993, 1996; Kress and van Leeuwen, 1996a, 1996b; van Leeuwen, 1996; Fairclough, 2003). Eggins (2004) provides an introduction to the basic principles of the systemic approach, outlining the general approach to discourse / text analysis and Ventola (1988) illustrates some applications of the systemic

approach to the analysis of interactions. Adapted from Eggins and Slade (1997), the two major benefits that SFL offers in the analysis of a text (written or spoken) are:

> i. It offers an integrated, comprehensive and systematic model of language which enables language patterns to be described and quantified at different levels and in different degrees of detail.

> ii. It theorises the links between language and social life so that texts can be seen as reflecting of social life, social identity and interpersonal relations.

Chouliaraki and Fairclough (1999) also deem SFL as a framework that offers clear and rigorous linguistic categories for analyzing the relationships between discourse and social meaning. It is because of these advantages that SFL has been applied in various fields, including educational fields (Cope and Kalantzis, 1993; Martin, 1992; McCarthy, 1991; Christie 1991a, 1991b) and computational linguistics (Bateman and Paris, 1991; Matthiessen and Bateman, 1991). A full review of the applications of SFL can be found in Fries and Gregory (eds., 1996).

The Ideational, Interpersonal and Textual meanings

From an SFL perspective, language as a semiotic system is a conventionalized coding system organized as systematic sets of choices. The distinguishing factor of systemic theory is that its basic form of synoptic representation is not syntagmatic but paradigmatic, so that the organizing concept is not structure but system (hence the name). Since language is a semiotic potential, the description of a language is a description of choice (Halliday, 1985). Thus in using language, the semiotic interpretation of the system of language allows for various linguistic choices in relation to contexts of use. This is useful since it helps to compare the different points of view obtained by one saying *x* instead of *y*. If we took the words, *I had a/an x time at the party last night,* one

could come up with some of the following paradigmatic lexical choices to describe the experience:

> I had a <u>good</u> time at the party last night.
> I had a <u>great</u> time at the party last night.
> I had a <u>lousy</u> time at the party last night.
> I had a <u>bad</u> time at the party last night.
> I had an <u>okay</u> time at the party last night.

The same line can also be expressed in slightly different ways to render:

> The party last night was <u>disastrous</u>.
> The party last night was <u>fantastic</u>.
> I've been to <u>better</u> parties than the one last night.

What this means is that how people view their experiences is projected through their use of language. Their experiences also describe their 'point of view' on reality. Language is used functionally, what is said depends on what one needs to accomplish. It is a resource that we use in making linguistic choices to render meanings against a contextual background that outlines our reality.

Language expresses three main kinds of meaning simultaneously – ideational, interpersonal and textual meanings (Halliday, 1985; Halliday & Matthiessen, 2004):

(i)   The *ideational* metafunction or meaning (the clause as representation), serves for the expression of "content" in language, that is, our experience of the real world, including the experience of our inner world of our consciousness. Whenever we use language, we often use it to speak of something or someone doing something. Ideational meanings give structure to experience and help determine our way of looking at things.

(ii)   The *interpersonal* metafunction or meaning (the clause as exchange), serves to establish and maintain social relations, for the expression of social roles; the individual is identified and reinforced in this aspect by enabling him / her to interact with others by expression of their own individuality and development of their own personality. Our role relationships with other people and our attitudes towards others are often expressed by interpersonal meanings.

(iii)   The *textual* metafunction or meaning (the clause as message), provides for making links with features of the text with elements in the context of situation, enabling speakers to construct a coherent text; it refers to the manner in which a text is organized.

The Ideational Metafunction: the clause as representation

The ideational or experiential meaning comes from the clause as representation. In construing experiential meaning, there is one major system of grammatical choice involved: the system of Transitivity or process type. Halliday in his work, *Introduction to Functional Grammar* (1985), explains transitivity as follows:

> A fundamental property of language is that it enables human beings to build a mental picture of reality, to make sense of their experience of what goes on around them and inside them … Our most powerful conception of reality is that it consists of 'goings-on': of doing, happening, feeling, being. These goings on are are sorted out in the semantic system of the language, and expressed through the grammar of the clause… This…is the system of TRANSITIVITY. Transitivity specifies the different types of

> processes that are recognised in the language and the structures by which they are expressed. (p. 101)

Our impression of experience most often consists of a flow of events and activities, modelled as a form of happening, doing, sensing, saying, being or having (Halliday and Matthiessen, 2004). All forms of activities consist of a process unfolding through time and of participants being directly involved in this process in some way. In addition, there exist circumstances of time, space, cause and manner that make up these experiences. All these elements are sorted out in the grammar of the clause, and the system of transitivity is the grammatical system that construes the world of experience, organized into a manageable set of process types.

The system of transitivity or process type realizes ideational meanings in a text. It helps us to understand the respondent's physical, mental and emotional environment.

How the process types come to be is based on our awareness of an inner and outer experience; between what is going on 'out there' in the material world around us and what is going on inside ourselves, in the world of our consciousness, our perceptions, emotions and imagination. The most common figure of an outer experience is that of actions, events and happenings with people or other actors doing things, making things happen. An experiential 'figure' consists of the three components of (a) a process unfolding through time, (b) the participants involved in the process and (c) the circumstances associated with the process.

Inner experiences are harder to configure, consisting of our own reflections and reactions to the outer experiences; an awareness of our states of being. The grammar of transitivity distinguishes quite clearly, between inner and outer experiences setting up a distinct discontinuity between these two experiences, the processes of the outer / external world and the processes of our inner experience, of our consciousness.

Broadly, the processes of the external world are *material* process clauses while the processes of the internal world of our consciousness are *mental* process clauses, as illustrated by:

I <u>ate</u> lunch with my colleague today
and
I was <u>intrigued</u> by the food they served for lunch

The word *ate* illustrates a material process of doing whilst the word *intrigued* illustrates a mental process of thought and emotion.

In order to have a coherent experience, a third component of experience has to be provided apart from the material and mental processes and that is a matter of relating experiences. We create a coherent picture of our experience by relating fragments of what has happened and how we understand our experiences. The system of transitivity recognizes identifying and classifying processes as *relational* process clauses. For example, *this is a Swedish-Finnish company* and *we are all managers…from Scandinavia,* are both relational clauses. More examples of process types are given in Table 2.1.

The three main process categories are material, mental and relational. However, intermediate processes that are recognizable in the grammar of experience, exist between the three boundaries. On the borderline between material and mental processes are the *behavioural* processes that represent the outer manifestations of inner workings, the acting out of the processes of the consciousness such as laughing and crying. Physiological states such as sleeping and breathing are also behavioural processes. On the borderline between mental and relational processes are the *verbal* processes; figurative relationships constructed in human consciousness and enacted in the form of language such as saying and meaning. On the borderline between relational and material processes are the *existential* processes concerned with subsistence; phenomena that are recognized to 'be', to exist or to happen.

Table 2.1 Examples of different process types from an interview
with a Swedish respondent

Process type	Example (Process + participants underlined; Process in Bold; circumstances in italics)
material	the **negotiations go on** *forever*
behavioural	everybody **laughed**
mental	you have to **understand** what he is trying to say to us
verbal	*in this region* we usually **say** that it takes a longer time to sell a project than it takes to build it
relational	the total contract figures **is** split up in a few different companies
existential	there **is** quite a large group of ethnic Chinese *in Singapore*

The process types are not hierarchically ranked with one being more important than the other. Visually, these six process types can be projected in the form of a circle (rather than a linear relationship between them), with the three main processes separated by the in-between processes.

An analysis of the system of transitivity is useful since it helps describe ideational meanings in a text, where the choice of process types and process roles realizes the respondents' encoding of their experiential reality. We can come to understand how the respondents encounter their world of actions and relations. We can come to understand whom they engage in their activities and where they place themselves as participants and even identify the circumstances that give meaning to their experience.

The Interpersonal Metafunction: the clause as exchange

The second line of meaning in a clause comes from the clause functioning as an exchange. The nature of the commodity being exchanged are of two types, being either (a) goods and services or (b) information. The former refers to when one uses language to facilitate an action or to demand an object such as in an offer of a service "Would you like some tea?" or in demand of service and an entity, "Give me some tea!" The latter, an information exchange, refers to when the clause is used as a resource for carrying / obtaining information. The two differ in that in a goods & services exchange, the expectant result is most typically an action whilst in an information exchange, the expectant result is most typically achieved verbally or in writing. In an exchange of information the semantic function of a clause is a proposition whilst in the exchange of goods & services, the clause is seen as a proposal.

The Textual Metafunction: the clause as message

The textual meaning comes from the clause as message. What gives the clause its character as a message is its *thematic* structure. The *theme* of the clause, as defined by Halliday and Matthiesen (2004:64) is that element which serves as a "starting point for the message: it is what the clause is going to be about". As the point of departure of the message, the theme serves to locate and orientate the clause within its context. It is typical that the point of departure for most clauses is something familiar, a given piece of information that can be located within the text or its surrounding context. The remainder of the message, the part that develops the theme in extension and elaboration, and all that is not the theme, is termed the *rheme*. As a message therefore, the clause consists of both a theme and a rheme, with rhemes typically containing new information.

In the example below, the boundary between the theme and rheme is shown by +.

i heard once + an expression saying that
singapore + is asia and business class
here you can find + basically everything you want
i + have basically no complaints /

The theme is found at the beginning of the clause and sets the scene for the clause itself, positioning it in relation to the unfolding text. A *theme + rheme* analysis will give a concrete illustration on how the text is oriented, its ideas and subject matter.

Halliday claims that the three types of meaning we find represented in language are not accidental but are necessarily in place because it is those three types of meanings that we need in order to perform functions in social life. The implication is that social life requires the negotiation of a shared ideational world, of who we are, how we related to other people and how we feel about it. The tripartite structure of language thus corresponds to the tripartite structure of the contexts of situation.

Modelling Context: Register

The main construct used by SFL to model context is known as register, where the ideational, interpersonal and textual meanings in language correspond to the three contextual situations of field, tenor and mode.

Table 2.2 Model of language in social context: register variables and metafunction (Martin and Rose, 2003:243)

Metafunction	Context	
Ideational	Field	'the social action that is taking place'
Interpersonal	Tenor	'kinds of role relationship'
Textual	Mode	'what part language is playing'

Field refers to what is happening, to the nature of the social action that is taking place: what it is that the participants are engaged in, in which language figures as some essential component. Tenor refers to who is taking part, to the nature of

the participants, their statuses and roles: what kinds of role relationship obtain, including permanent and temporary relationships of one kind or another and the whole cluster of socially significant relationships in which they are involved. Mode refers to what part language is playing, what it is that the participants are expecting language to do for them in the situation: the symbolic organisation of the text, the status that it has and its function in the context (Halliday and Hasan, 1985:12, also in Martin and Rose, 2003:243). The three register variables of field, tenor and mode, together compose the context of situation in the text.

SFL as a framework for the linguistic study of Swedish and Singapore management styles

Apart from the fact that SFL offers an integrated, comprehensive and systematic manner of discourse analysis and helps analysts theorise between language and social life, an eclectic model of text analysis broadly based on SFL is used here to study management styles because of the advantages this sytem offers in enabling a dissection of language in use and that few studies have applied SFL for this purpose thus far.

Several studies have concurred that a people's history and socio-cultural contexts have to some extent, an influence on management styles (Hofstede, 1980, 1983; Selmer and de Leon, 1993; Lillebö 1996; Newman and Nollen, 1996; Selmer, 1997; Hofstede and Bond, 1999), the largest most comprehensive study being Hofstede's (1980), covering 40 different nations. Hofstede's surveys were held twice in 1968 and in 1972, rendering 116,000 questionnaires. Hofstede (1980) argued that nationality is intricately linked with management for the reasons that nations are politically rooted in their own history and their own legal and sociological institutions. The running of organizations and manner of thinking are also cultural bases rooted in the family unit and education systems of the country. Other well-known examples include the international surveys of Haire, Ghiselli and Porter (1963), Laurent (1983) and Trompenaars (1993).

As socialized individuals, we tend to spend most of our time interacting with others, using language in a functional manner, to accomplish a wide range of tasks. Within organizations, language plays a more functional / practical role in getting tasks done, whether it is partaking in a discussion for a project, discussions in meetings or simply talking about what happens within organizations.

Organizations and places where people gather to work on a daily basis can also be seen as social institutions with their own social processes and practices (Mumby, 1988, 2000). One can define *organization* as "a social collective, produced, reproduced and transformed through the on-going, interdependent and goal-oriented communication practices of its members" (Mumby and Clair, 1997:181). Organizations existing in a cross-cultural, competitive and globalized world have led to an immense diversity in managerial approaches and practices. According to Grant, Hardy, Oswick and Putnam (2004:1):

> A growing disillusionment with many of the mainstream theories and methodologies that underpin organizational studies has encouraged scholars to seek alternative ways in which to describe, analyse and theorize the increasingly complex processes and practices that constitute 'organization'. In order to study and theorize management and organizational sciences, both academics and practitioners have increasingly turned to the study and analysis of language use and visual semiotics in organizations.

Language then, is a system for making meanings, helping us accomplish tasks, expressed by grammar as well as vocabulary. Language has evolved to satisfy human needs and the way it is organized is functional with respect to these needs – it is not arbitrary. A functional grammar is a conceptual framework that looks at any text, written or spoken, unfolded in its context of use. It is essentially a 'natural' grammar in the sense that everything can be explained, ultimately by reference to how language is used (Halliday, 1994). Thus, an analysis of language

in use with the help of the tools provided by SFL in discourse analysis should give some insights into the different management practices across cultures.

2.3.3 Critical linguistics and critical discourse analysis

The final method in analyzing conversation or discourse within the structural-functional and semiotic approach as shown in the typology in Diagram 2.1 is critical linguistics and critical discourse analysis (CDA).

Works by Kress and his associates (Kress, 1996, 1993, 1990, 1987 1985a, 1985b; Hodge and Kress, 1979, 1988, 1990; Kress and van Leeuwen, 1996) and works by Fairclough (1989, 1992a, 1995a, 1995b) have contributed significantly to the fields of critical linguistics and CDA respectively. In this approach to discourse analysis, a critical perspective is adopted with regards to:

> investigating verbal interactions with an eye to their determination by, and their effects on, social structures
> ~ Fairclough, 1995a:36

Individuals who come into interactions often share membership of particular social groupings and are then schooled into the various modes of speaking or discourses associated with those institutions. People also bring along with them discursive histories, influenced by their social history and position in society. As such, discourse exists to a large extent due to "relations of difference" or differences in power (Kress 1985a:56):

> Because of the constant unity of language and other social matters, language is entwined in social power in a number of ways: it indexes power, expresses power and language is involved wherever there is contention over and challenge to power. Power does not derive from language, but language may be used to challenge power, to subvert it

and to alter distributions of power in the short or in the longer term.

~ Kress, 1985a:52

Due to the 'relations of difference' or power differences, language analysis can be revealing in terms of mapping the social distribution of power:

> Language provides the most finely articulated means for a nuanced registration of differences in power in social hierarchical structures, both as a static system and in process. All linguistic forms which can be used to indicate relations of distance, and those which can indicate 'state' or 'process' serve the expression of power. In fact, there are few linguistic forms which are not pressed into the service of the expression of power, by a process of syntactic / textual metaphor.

~ Kress, 1985a:53

CDA has also had close links to SFL reaching back to the foundation work of Fowler, Hodge, Kress and Trew (1979) on critical linguistics at East Anglia in the 1970s. Halliday's conception of linguistics as an ideologically committed form of social action has been an important factor in CDA and many CDA analysts have regularly used and referred to SFL as providing tools of analysis where close systematic readings of texts are required.

Connected to the idea that discourse is socially situated comes the critical point of view that discourse, more than having the power to enable action, is also a mode of thinking. Discourse is a way to mould and manifest ideologies, where 'ideology' can be defined as the everyday taken for granted collective set of assumptions and value systems that social groups share (Simpson 1993). Ideologies are the essential and basic social cognitions that reflect the aims, significances and values of the social group (Wodak, 2001; van Dijk, 1997, 1996, 1993). The social cognitions that are embedded in the minds of individuals in turn act as their operating structure, coordinating and monitoring their

social attitudes and behaviour, steering them implicitly in accord with the social attitudes and behaviour of the larger social group. Social cognition also steers discourse, communication and other forms of action and interaction since what is embodied in the minds of individuals belonging to the same socio-cultural and political backgrounds tend to be shared thus allowing a group of people to manifest and perpetuate dominant ideologies. The very definition of ideology means that it does not manifest itself neutrally but is rather intricately bound with the relations of power and control that characterises a social group.

As a mode of thinking and philosophy, discourse is a powerful vehicle in the construction of social reality, a vehicle that shapes points of views through dominant ideologies and constructs the realities of living and being (Fairclough 2003, 1992b; van Dijk, 1997; Simpson, 1993; Hodge and Kress, 1993; Berger and Luckmann 1966). In this sense, discourse is not external to or beside society and organization but rather, dialectically related to the socio-cultural, institutional and political contexts (Fairclough 2003, 1989; Wodak, 1995); meaning that discourse is not just a language activity that goes on in social contexts, reflecting social processes, practices and structures but "it is *part of* those processes and practices" (Fairclough 1989:23) and one cannot take the entities apart and make them separate.

CDA states that discourse is socially constitutive as well as socially conditioned. It aims to make more transparent, the obscurity of discourse in today's socities and examine closely, the relationship between discourse and power (Fairclough and Wodak, 1997; van Dijk, 1996, 1993; Fairclough, 1993; Kress, 1990). According to Fairclough (1993:135) CDA aims to:

> systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between

discourse and society is itself a factor securing power and hegemony.

This point of view is also echoed by Kress (1993:170):

> CDA in its very aims seeks to reveal the structures, locations and effects of power – whether in the operation of discourses of race, or of gender, or of ethnicity; or in the operation of power at microlevels as in relations across the institutional/individual divide (doctor-patient interactions, for instance); or in the interactions of socially positioned individuals in everyday relations – this challenge is a fundamental one to CDA.

Van Dijk (1993:259) summarises the core of CDA as:

> a detailed description, explanation and critique of the ways dominant discourses (indirectly) influence such socially shared knowledge, attitudes and ideologies, namely through their role in the manufacture of concrete models. More specifically, we need to know how specific discourse structures determine specific mental processes, or facilitate the formation of specific social representations.

Kress (1990:84-97) gives an account of the theoretical foundations and sources of CDA. He lists the criteria that characterize work in the CDA paradigm, illustrating how these distinguish such work from other politically engaged discourse analysis. Fairclough and Wodak (1997) took these criteria and established some basic principles of a CDA programme. The basic assumptions of CDA include (Kress, 1989):

- language is a social phenomena
- not only individuals, but also institutions and social groupings have specific meanings and values, that are expressed in language in systematic ways
- texts are the relevant units of language in communication
- readers / hearers are not passive recipients in their relationship to texts

- there are similarities between the language of science and the language of institutions

Fairclough (1992a) outlines a tri-pronged context for conceiving of and analyzing discourse:

  i. discourse as text
  ii. discourse as discursive practice
  iii. discourse as social practice

Discourse as text refers to the linguistic features and organization of concrete instances of discourse where the choices and patterns of words in vocabulary (e.g. working, metaphor), grammar (e.g. transitivity, modality), cohesion (e.g. conjunction, schemata) and text structure (e.g. episoding, turn-taking) should be systematically analyzed. Discourse as discursive practice refers to discourse as something that is produced, circulated, distributed and consumed in society, as concrete, specific texts such as magazine or newspaper articles etc. This latter aspect also analyses vocabulary, grammar, cohesion and text structure. Intertextuality is given emphasis in this manner of analyzing discourse, since texts are most often produced in a certain context, drawing upon other texts to form its discourse representation. And discourse as social practice investigates the ideological effects and hegemonic processes in which discourse is a feature. Hegemony concerns power that is achieved through constructing alliances and integrating classes and groups through consent, so that "the articulation and rearticulation of orders of discourse is correspondingly one stake in hegemonic struggle (Fairclough 1992a:93). Fairclough's model of discourse is framed in a theory of ideological processes in society, for discourse is seen in terms of processes of hegemony and changes in hegemony. Large-scale hegemonic processes identified by Fairclough include democratization, commodification and technologization. He also identifies the multiple ways in which individuals move through such institutionalized discursive regimes, constructing selves, social categories and social realities. Hegemonies change and this can be witnessed in discursive

change, when the latter is viewed from the angle of intertextuality.

The core of critique for CDA is the interrelations of language/discourse/speech and social structure, uncovering ways in which social structure reflects upon discourse patterns, human relations and ideologies. It is in treating these relations as problematic that CDA situates the critical dimension of their work, taking into account an ethical / political dimension, advocating interventionism in the social practices it critically investigates (Wodak and Matouschek, 1993). The analyses made within CDA should have effects in society, lending voices to the voiceless and empowering the powerless. It is not uncommon therefore, for CDA studies to propose change and suggest amendments / improvement to particular discourses, putting into effect social change and practice-orientedness.

This study is CDA oriented in the sense that it aims to raise to consciousness of the socio-cultural differences between the Scandinavians and Asians when working together and in so doing, an applied knowledge of the findings in organization practice, attempts to contribute to an improvement of working relations, of greater cooperation between the two groups.

2.4   Words in context analysis

As the textual analyses in discourse analysis means that only a select number of texts relevant to each topic will be analysed, a look at the meanings of certain words as the respondents have used in context will help gain an understanding of a cross-section of meaning for specific words in the entire data of transcribed interviews. A look at how words are used in context by the respondents also mean that this section of analysis is corpus based and words can be retrieved and mapped for their meanings.

Analyzing 'words in context' is still part of a discourse analysis approach to the investigation of management styles and

ideology in this study. The process of locating specific words is assisted by the use of a concordance program TextStat (Nieuwland, 2005), which helps sort the relevant words from the data as the respondents used them in context. This method of computer-assisted analysis is broadly based in corpus linguistics. Corpus linguistics is today, a common method of studying language both qualitatively and quantitatively via the use of computers.

The use of computers and computer software is a common method these days in linguistic study (McEnery, Xiao and Tono, 2006; O'Keefe, McCarthy and Carter, 2007). One of the more significant works in the field of corpus linguistics in the beginning was work by Kucera and Francis (1967) on computational analysis of American English based on the Brown Corpus, a meticulously complied selection of current American English, totally about a million words from a variety of sources. Kucera and Francis subjected their corpus to a variety of computational analyses, combining elements of linguistics, language teaching, psychology, statistics and sociology. Quirk's (1960) determined publication on the Survey of English Usage (SEU) was also significant in the field of early corpus linguistics. And in 1975, Svartvik began building work on the SEU and the Brown Corpus to construct the London-Lund corpus that was later computerised and as a consequence, revolutionized the manner in which corpuses could be studied and analyzed.

The word *corpus* is used in this study in a similar manner as defined by Leech (1992:116) when he says that:

> "…computer corpora are rarely haphazard collections of textual material: They are assembled with particular purposes in mind, and are often assembled to be (informally speaking) *representative* of some language or text type."

The 33 transcribed interviews can thus be seen as a 'corpus' since the transcribed interviews are machine readable and the interview transcripts form a select and representative corpus of study for language in use only for these respondents, who are

mainly top level managers working in Swedish managed organizations in Singapore.

TextStat (Nieuwland, 2005) as a program allows for specific words to be highlighted in a concordance format. For this study however, the entire context, from several words to sometimes an entire paragraph are retrieved and used for the 'words in context' analysis. What is in focus in this section of analysis is to uncover as many types of meanings that the respondents place on a specific word. It is not the purpose to investigate word collocates per se, although word collocation patterns may eventually result from the 'words in context' analysis. As such, the main purpose of this segment of analysis is to complement the SFL anlaysis on the selected text examples, giving insight and a general 'overview' of how each group of respondent understands and uses certain words.

This chapter had two sections, the first of which gave literature and theoretical backgrounds to both the Swedish management style, in particular Jönsson's (1995) characteristics or model of the Swedish management style and the Singapore-Chinese management style drawn in particular, from Lillebö's (1996) study. It also covers briefly, the different approaches to analyzing conversation or discourse and situates the two approaches used in this study, that of systemic functional linguistics and critical discourse analysis, within this field. In this study, the linguistic textual analysis will be broadly based on SFL, CDA and a look at specific words in the context of their use, using the 33 interview transcripts as a corpus. The following chapter will describe the SFL framework in greater detail and the aspects and functions of the SFL framework to be used in the text analysis. It will also describe the method of investigation and profile the respondents in this study.

3   The Investigation

This chapter provides an overview of the method of investigation in this study, beginning with the profile of the respondents from Scandinavia and Asia. The data in this study consists of transcribed interviews. The interviews are then managed via a coding process adapted from grounded theory (Strauss and Corbin, 1998) before discourse analysis is carried out. A brief explanation of grounded theory and how its coding procedure is applied to the interview data as a data management tool prior to discourse analysis is presented. The chapter also outlines the systemic tools and framework of discourse analysis that will be applied to selected interview texts in Chapter 5.

3.1 Respondents

As the goal was to investigate the Swedish management style in Singapore, the search for respondents to this study began with a search for Swedish owned and managed organizations in Singapore. The targeted organisations were Swedish owned or Swedish managed organizations based in Singapore as listed by the *Swedish Trade Council (Svenska Exportrådet)* in 2003/4. Contact information for the top level managers of these organizations in Singapore were also retrieved via a search at the *Swedish Business Association of Singapore (SBAS)* in 2003/4

A synopsis of the study was emailed to a total of about 147 respondents from Swedish owned organizations, both Scandinavian and Chinese top-level managers, together with an enquiry of whether they were interested in participating in the

study and if they had time to spare for an interview. As the organizations were Swedish owned or Swedish related, the email was sent to slightly more Swedish or Scandinavian respondents (94 contact emails) than Singaporean or Asian respondents (53 contact emails), since it is usually a Scandinavian name which was listed as the 'contact point' for the organization. The response rate with a successful interview was about 25% for the Scandinavian or Swedish respondents, with 23 respondents agreeing for an interview and 18% for the Asian or Singaporean respondents, with 10 respondents agreeing for an interview. Those who declined to be interviewed cited a busy work schedule or that they were travelling and out of the country during the time the interviews were to be conducted.

For those who agreed to be interviewed, interview times were scheduled at their convenience in their offices. 33 long interviews with leaders (both Scandinavian and Asian) of Swedish owned or Swedish managed organizations were conducted in the months of February and December 2004 in Singapore. The interviews were of an average time of 1 hour 39 minutes per interview and rendered a total of 540 A4 pages of transcribed data including 260,178 words.

Of the 33 respondents, 23 were Scandinavian (21 of 23 were Swedes) and 10 were Asians (7 of 10 were Singaporean Chinese). The targeted group of respondents for the interviews were persons predominantly in leading or managerial positions in these organisations, holding such titles as *Managing Director*, *Chief Executive Officer* and *Regional Director* etc. The respondents were randomly selected in the sense that no headhunting was conducted for any particular respondent; no one type of organization was targeted and no one particular industry was targeted. As such, this study prioritised the selection of participants based on the fact that they were leaders in Swedish managed organizations working in a cross-cultural environment regardless of their age, sex, socio-cultural background and the industry field in which they worked. They were selected with the assumption that it was the organizational decisions made and actions that they carried out that influenced

and determined the future of the organizations for which they worked. The result was that the respondents came from a wide variety of industrial backgrounds including shipping, finance, food and information technology. And that it was their qualities, personalities and points of view that would be interesting to explore in a language analysis.

3.1.1 Scandinavian Respondents

The Scandinavian respondents seemed in general, more open in their email communication than the Asian respondents. The Scandinavian respondents had more than a 55% response rate (out of the 94 individuals contacted) via email. There were initially more than 23 who were interested in participating in this study but practical reasons such as tight time schedules, frequent travels on their part and the fact that I was in Singapore for a limited length of time, prevented the possibility of more interviews. The success interview rate for the Scandinavian respondents was thus about 25%, from the initial 94 contact emails sent out.

The group of Scandinavians were mostly Swedes with one participant from Norway and one participant from Denmark. They all had expatriate status in Singapore and worked in Singapore on an average of a 3 – 5 year contracts with their companies. There were some exceptions to this, two Swedes for example had worked in Singapore for more than 10 years and the respondent from Denmark had worked in the Southeast-Asian region for more than 13 years and had been living in Singapore for about 9 years at the time of the interview. Otherwise, the Scandinavians as a group were rather homogeneous in working background, where they all worked in top-level management positions such as directors, managers and chief executive officers (CEOs). Many of them travel the Asia-Pacific region on business trips and all had their company headquarters in Singapore.
With regards to topics that relate to the organization, the Scandinavians are more spontaneous in their responses to the

interviews as a group. Their spontaneity is reflected in the *Organization* category of the Main Table, with the Scandinavians having an Index of 1830 for "spontaneous topics", as compared to the Asian respondents, who had an Index of 1640 for "spontaneous topics". This is in contrast to the Asian respondents, who spoke more with "prompted topics", their Index being 1800 compared to the Scandinavians' 1613 Index. This difference in Index in the *Organization* category indicates that Asian respondents tended to talk within the given topic whereas the Scandinavian respondents tended to move on to other (related) topics, unprompted by myself as the interviewer. Appendix 3A illustrates the questions that guided the open interview for Scandinavian / Swedish respondents and the indexes is explained in greater detail in the following chapter.

3.1.2 Asian Respondents

The general response rate of the Asians was less than 20% since most did not respond to the contact emails if they were to decline to be interviewed. Perhaps this reflects a certain cultural concept of 'politeness' with the Asians, with the avoidance of saying an outright 'no' to others. The success rate of interview of the 54 contacted was 18% with 10 Asian respondents agreeing to an interview.

Of the 10 Asian respondents that agreed to be interviewed, 7 were Singapore Chinese, the other three respondents included a Canadian Chinese who had lived in Singapore and Hong Kong for more than 20 years, a Singapore Indian and a Malaysian Chinese who had become a Singapore citizen and who basically considered himself to be Singapore Chinese.

The resulting number of Asian respondents who took part in this study were significantly lower than Scandinavian respondents, not for a lack of approaching them but rather that many Asians who were approached declined, for various reasons, to be interviewed. Luke's (1998) study reflects to a certain extent,

similar encounters when trying to recruit Asian participants in her study. If the persons approached agreed to an interview, they wished to remain anonymous as respondents. The Asian respondents who did agree to an interview were generally friendly, since I too was a fellow Singaporean. There was a camaraderie between myself and the Asian respondents illustrated with most of them using a colloquial version of Singapore English (SCE) when speaking with me during the interview. SCE is a more relaxed form of Standard Singapore English (SSE), used most often to show a sense of belonging to an in-group. Gupta (1998, 1994, 1992) gives more information on Singapore English, their contact features and uses. Appendix 3B illustrates the questions that guided the open interview for Asian respondents.

3.2 The interview process

The research interest with the group of respondents was to study their point of view as reflected in their language use, about working in a cross-cultural environment. Informal conversations with some Scandinavians in Singapore had taken place prior to the interviews proper, where during these casual and impromptu social interaction sessions mostly at cafés in Singapore, it appeared that some expatriate individuals were highly successful in adapting to their new surroundings. They were able to gain the trust of their local colleagues and mentioned few problems in building a network of their own. These conversations left an impression that some have learnt to trust others of a different cultural background, when working in a foreign environment. Some other individuals on the other hand, were quite unhappy, apparently being unable to work efficiently in the new environment; they found it hard to trust the local network and have found difficulties understanding the working culture and felt generally unsuccessful.

The concept of *success* is defined here in the broadest sense, mostly as the expression of a general feeling of well being and 'feel-good' on the part of the respondents of working and living in Singapore. Part of this feeling of success is closely tied to one's ability to adapt and assimilate to the new environment (Shay and Baack, 2004; Leiba-O'Sullivan, 1999; Harris and Moran, 1994;). In adapting and assimilating to a foreign culture, the assumption is that one needs to trust how the Other does things. In most cases, two different cultures may have very different ways of reaching the same goal. In order to reach goal *x*, the Swedes may choose method *a*, believing wholeheartedly that method *a* is the only right / appropriate way to get to goal *x*; while the Singaporeans may choose method *b*, believing wholeheartedly that method *b* is the only right / appropriate way to get to goal *x*. For both sides, doing things the Other's way may amount to rocking the very foundation of values and beliefs that one has in order to take on the values and beliefs of the Other, in other cases it may simply be a matter of different habits, for example, which 'end' of the egg you open.

It is undoubtedly, not easy to measure success or trust in a numerical fashion, against a backdrop of some perhaps vague standard of measurement, and it is not the intention of this study to come up with such a numerical measurement of how successful the respondents are or how much trust is achieved between the Scandinavians and Asians when working together. It is rather to explore, the respondents' general sense of cooperation in working together in a cross-cultural environment, as expressed through their use of language when talking about organization activities.

With that in mind, the interviews for both the Scandinavian and Asian groups were designed as *qualitative interviews* (Kvale, 1996; Warren, 2002) based on a relaxed conversational style. Appendix 3A and 3B give an idea of the questions that guided the conversational interviews for the Asian and Scandinavian participants respectively. What is of interest is each respondent's *point of view,* their *perspective* on reality and how they put their experiences, thoughts and feelings into words

when speaking about their working experiences. The ideal atmosphere of the interview would be for the respondents to interact and converse as if we had known each other for a long time, on a casual, 'good friends' basis, so to speak. But of course, it was in reality a conversation between people who had not met before.

The interviews were also structured taking into consideration the respondents as individuals, who realized several social roles in society: from father / mother, husband / wife, friend, colleague to manager / employer. The social roles realized by each respondent can be seen as roles fulfilled in broadly two domains; a private domain of home, family and close friends and a public domain of being an employer or an ambassador for the organization and for Scandinavia.

The ten categories of questions that appear in appendixes 3A and 3B were thus deliberately broad and "all encompassing". The questions for both groups of respondents were overlapping in nature, but not strictly similar since they needed to take into account the respondents' socio-cultural backgrounds. Appendix 3A shows the questions to the Scandinavian respondents and Appendix 3B shows the questions to the Asian respondents. The respondents were given ample time to ponder the question and reply in their own time and they were allowed to speak as freely and as spontaneously as they wished or could on the topics. The respondents could also choose not to answer questions, according to their discretion. Some follow-up questions also encouraged answers on related topics, so that the respondents might venture into what they thought were related topics. Below are the ten general questions that guided the interviews:

Overview of Interview Questions

1. Candidate's background information, e.g. how long have you been worked in the company? In travelling for work, where do you most often travel? etc.

2. Culture and organizational culture, e.g. do you see yourself as having a different culture from your

Scandinavian / Asian counterparts? Do you perceive a difference in language, values, beliefs, work ethics? etc.

3. Gender / social hierarchy, e.g. how do people address you at the office? What are your thoughts on hierarchy within the organization? etc.

4. Information sharing, e.g. what do you think about information sharing? Are you willing to share information with your colleagues? etc.

5. Preferred method of doing business in Asia, e.g. what is the best way to run a foreign subsidiary? etc.

6. Language barriers and cultural barriers, e.g. what is the official working language at your organization? Do you find people speaking another language, primarily Chinese or Malay at work? etc.

7. Strategies in overcoming language and cultural barriers, e.g. what do you think is the best way to communicate with your workers / co-workers? Do you find that they respond to orders better than group discussions for example? etc.

8. Environment, e.g. have you been to other parts of Asia / Scandinavia? What do you think of the environment there? What are your thoughts on the architecture, the landscape? etc.

9. Food, e.g. how much Scandinavian / Asian food are you familiar with? Do you have any favourites? etc.

10. Protocols, e.g. what are some Asian / Scandinavian protocols you're aware of when doing business? Are there any taboos? etc.

The aim during the interviews was to listen very carefully to what the respondents were saying and follow-up on subsequent topics of interest that arose in the course of the interview. The questions

provided a rough guideline to steer the conversation during the interviews with the respondents interrupted as little as possible. In this way, they were freer to reveal their personal opinions, revealing their point of view (Holstein and Gubrium, 2002).

3.2.1 Recording technicalities

All interviews were recorded with a Sony ICD-ST20 digital audio recorder. Some interviews were recorded on stereo function that facilitates the capturing of better sound quality. The interviews were then downloaded into Mackintosh's Sound Studio program on a Mac iBook. Mac's Sound Studio is primarily an audio editing software that allows for mixes and edits of sound. The digital rewind feature enabled a more efficient manner of transcription as it made easy access to specific segments of interview and allowed for repeating the specific time segments as many times as needed in order to obtain an accurate transcription. The average length of time for each interview was 1 hour 39 minutes, which rendered about 2970 minutes or slightly more than 49 hours of interview time in total, all of which were transcribed.

A small number of respondents (3 of 33 respondents or 9% of the respondents) corresponded via email. In these cases, the material will be treated as a written resource.

3.3 Transcription standard

All interviews, except emailed correspondences, were transcribed according to the Göteborg Transcription Standard (GTS) version 6.4 (Nivre *et al*, 2004). The level of detail in the transcriptions featuring spoken language can vary according to the needs of the study. According to Nivre *et al* (2004), there are four different transcription standards including:

i. Standard Orthography (SO) – This is used for all words with no special features of spoken language rendered in the transcription. The GTS departs from standard orthography in not using capitalized letters for proper names. No acronyms or abbreviations are used and no punctuation is used. Pauses are indicated by a backslash feature "/".

ii. Modified Standard Orthography (MSO) – This is used to make clear the conventional pronunciations of spoken language that are not recognized in standard orthography. For example, the /d/ sound in the word *and* in Singapore Colloquial English, is dropped to render the pronunciation /an/, which may be mistaken for the word *an*; MSO serves to disambiguate /an/ and /and/ by enclosing the missing letters in curly brackets *an{d}*.

iii. Phonematic Transcription (PM) – One symbol for each phoneme is used but allophones are not distinguished. This transcription detail level is useful for phonological analyses. This level of analysis also uses a machine-readable phonetic symbol system

iv. Phonetic Transcription (PT) – This level of transcription is most detailed and takes into account features that are below the phonological level such as allophones and co-articulations.

Standard Orthography was the transcription level used for data for the purpose of facilitating discourse analysis, so that the fine details of intonation, hesitation, pronunciation of certain words etc. will not interfere with the readability of the transcript (Potter and Wetherall, 1987). The transcripts are not necessarily machine- readable with such a basic level of transcription. The transcriptions run without the use of punctuation, with no capitalization for proper names.

The interviewer is always labelled "$S" in this study, while the respondent is given the label "$*x*", *x* being any letter of the alphabet from A-Z except letters *O* and *I* which may resemble

the numbers *0* and *1* in certain instances. The use of a backslash "/" indicates a pause and the number of backlashes used together show the length of the pause; thus "///" would indicate a longer pause than "/". All text examples used from the interviews in this study will appear as they have been transcribed.

3.4   Grounded Theory as Data Management

3.4.1 Grounded theory

Grounded theory is a qualitative methodology that is so named because it practices the generating of theory from data, encouraging studies to be corpus driven rather than hypothesis testing in nature. As mentioned in Chapter One, 'theory' for Strauss and Corbin (1998:15) refers to "a set of well-developed concepts related through statements of relationship, which together constitute an integrated framework that can be used to explain or predict phenomena." It is not "theory testing, content analysis or word counts" (Suddaby, 2006:636).

Grounded theory's interpretivist ontology rests on the assumption that human beings do not passively react to an external reality but rather impose their internal perceptions and ideals on the external world and in so doing, actively create their realities (Morgan and Smircich, 1980). This stands in contrast to realist ontology that assumes that the variables of interest exist outside individuals and are therefore concrete, objective and measureable (Burrell and Morgan, 1979). As such, the purpose of grounded theory is not to make truth statements about reality, but rather discover new understandings about patterned relationships and interactions between persons and how these relationships and interactions actively construct reality (Glaser and Strauss, 1967).

Essential to grounded theory is its constant comparative method, the researcher must thoroughly work between data and

existing knowledge in an effort to find the best fit or the most plausible explanation for the relationships being studied (Locke, 2001). It is this constant comparative method between data collection, ordering of data and data analysis that makes grounded theory as a qualitative research method, anything but linear in nature and far from an orderly process (Suddaby, 2006).

Grounded theory's constant and simultaneous comparison between data collection and analysis, and its theoretical sampling in which decisions about which data should be collected next, are determined by the theory that is being constructed (Glaser & Strauss, 1967). This means that it is a method that is more appropriate for some types of research questions than others. It is more suited for example, to efforts to understand the process by which actors construct meaning out of intersubjective experience and less appropriate for when seeking to make knowledge claims about an objective reality but more appropriate when making knowledge claims about how individuals interpret reality. Grounded theory should also be used in a manner that is logically consistent with key assumptions about social reality and how that reality is known (Suddany, 2006).

Grounded theory has been applied to various fields including that of sociology, education and learning, management science, organizational research and many more. And in this study, grounded theory is not employed to its full extent, since this study combines both qualitative and quantitative analysis and uses a critical discourse analysis framework as part of the content analysis of textual data. Only the coding procedures of grounded theory are applied to the data as a form of data management.

3.4.2 Concepts, categories and propositions

According to Pandit (1995, 1996), whose work involved the application of grounded theory in a study aimed at generating a theoretical framework on corporate turnaround, the three basic elements of grounded theory are *concepts, categories* and

propositions. Concepts are the basic units of analysis, derived from the conceptualization of data and not data per se. Categories are higher in level and more abstract than the concepts they represent and are generated through the same analytic process of making comparisons to highlight similarities and differences that is used to produce lower level concepts. Categories provide the means by which theory can be integrated. The third element of grounded theory is propositions, which involve conceptual relationships (Whetten, 1989:492) indicating the relationships between categories and concepts. The process of grounded theory is inductive, where phenomena are discovered, developed and provisionally verified through systematic data collection and analysis of data pertaining to that phenomenon. Data collection, analysis and theory should have reciprocal relationships with each other and not be isolated processes to each other (Strauss and Corbin, 1990, 1998).

The version of grounded theory coding procedures used for this study is derived from Strauss and Corbin (1990, 1998), whose work, gives specific and systematic guidelines on how such qualitative research be accomplished, emphasising at the same time, a great amount of flexibility and creativity on the part of the researcher when applying the procedures. Researchers should be "unafraid to draw on their own experience when analyzing materials" because such a process would form the foundations for making comparisons and discovering properties and dimensions (Strauss & Corbin, 1998:5).

It is the *coding* procedures and the resulting *topics* and *concepts* that have mostly been applied in this study as a form of data management and organization. During the coding process applied in this study (explained further in section 3.5.1), the word *topic* is defined in this study as any idea, thought, event or subject that the participants raise during the interview. *Concept*s in this study refer to a network of topics that can relate with each other to create a general theme. *Categories* in this study (there are 6 main categories in this study presented more fully in the next chapter of the thesis) hold all topics raised by the respondents.

3.4.3 Coding Procedures: how to derive concepts and categories

According to Strauss and Corbin (1998:101), *open coding* is the "analytic process through which concepts are identified and their properties and dimensions are discovered in data". The purpose of open coding is to uncover ideas, thoughts and meanings contained in texts so as to name and develop concepts. Naming phenomena enables the researcher to group similar events, happenings, objects and actions into a common heading or classification. Once classified or conceptualized, the researcher can more easily identify characteristic traits or properties of that phenomenon by doing cross-comparisons between concepts. During the process of open coding, data are broken down into discrete parts, closely examined and compared for similarities / differences. Events, happenings, objects and actions / interactions found to be conceptually similar in nature or related in meaning are grouped under more abstract concepts to form categories. The categories are further differentiated according to their similarities / differences in properties.

There are several ways a researcher can conceptualize phenomena and carry out the open coding process. The researcher can carry out a line-by-line analysis, which involves close examination of data, phrase by phrase and sometimes word by word. The word by word microanalysis, which often begins with the very first word of the respondent's quotation is the most time consuming process, for example the researcher might ask what is the meaning of the word "red" as used by the respondent and what other wider possible meanings can "red" refer to? An example of microanalysis can be found in Strauss and Corbin (1998:59-71). A second manner of coding is capturing ideas by sentences or paragraphs, for example while coding, a researcher might ask, "What is the major idea brought out in this sentence or paragraph?" After naming or labelling the idea, the researcher can then go back to do a more detailed analysis of the concept. The third manner of coding is to peruse the entire document and

ask, "What is going on here?" and "What makes this document the same or different from, the previous ones that I coded?"

A researcher can also label incidents, ideas, events, acts and phenomena, by using *in-vivo codes* (Glaser and Strauss, 1967) and *non in-vivo codes*, wherein the former refers to the name of the concept as taken from the words of respondents themselves and the latter refers to the name given by the researcher due to the imagery or meaning the concept invokes in context during the comparative process. Strauss and Corbin (1998) highlight that the context within which the research and the data is collected plays an important role in non in-vivo codes. By "context", they mean "the conditional background or situation in which the event is embedded" (Straus and Corbin, 1998:106). A brief coding procedure example, with the coding in square brackets and in bold font from Strauss and Corbin can be found below. The context is teen drug use, which is different from adult drug use in the sense that part of being a teen is often having an exploratory nature, a need or desire to challenge adult values and sometimes rebel against them. A different situation will arise if the context were adult drug use.

Coding example from Strauss and Corbin (1998:106-107):

Interviewer (I): Tell me about teens and drug use.
Respondent (R): I think teens use drugs as a release from their parents **["rebellious act"]**. Well, I don't know. I can only talk for myself. For me, it was an experience **["experience"]** [in vivo code]. You hear a lot about drugs **["drug talk"]**. You hear they are bad for you **["negative connotation"** to the **"drug talk"]**. There is a lot of them around **["available supply"]**. You just get into them because they're accessible **["easy access"]** and because it's kind of a new thing **["novel experience"]**. It's cool! You know, it's something that is bad for you, taboo, a "no" **["negative connotation"]**. Everyone is against it **["adult negative stance"]**. If you are a teenager, the first thing you are going to do is try them **["challenge the adult negative stance"]**.
I: Do teens experiment a lot with drugs?

R: Most just try a few **["limited experimenting"]**. It depends on where you are [and] how accessible they are **["degree of accessibility"]**. Most don't really get into it hard-core [good in vivo concept] **["hard core"** vs. **"limited experimenting"]**. A lot of teens are into pot, hash, a little organic stuff **["soft core drug types"]**. It depends on what phase of life you're at **["personal developmental stage"]**. It's kind of progressive **["pogressive using"]**. You start of fwith the basic drugs like pot **["basic drugs"]**[in vivo code]. Then you go on to ttry more intense drugs like hallucinogens **["intense drugs"]**[in vivo code].

I: Are drugs easily accessible?

R: You can get them anywhere **["easy access"]**. You just talk to people **["networking"]**. You go to parties, and they are passed around. You can get them at school. You ask people, and they direct you as to who might be able to supply you **["obliging supply network"]**.

I: Is there any stigma attached to using drugs?

R: Not among your peers **["peer acceptance"]**. If you're in a group of teenagers and everyone is doing it, if you don't use, you are frowned upon **["peer pressure"]**. You wan tot be able to say you've experienced it like the other people around you **["shared peer experience"]**. It's not a stigma among your own group **["being an insider"]**. Obviously, outsiders like older people will look down upon you **["outsider intolerance"]**. But within your own group of friends, it definitely is not a stigma **["peer acceptance"]**.

According to Strauss and Corbin (1998:114), "Categories are concepts, derived from data, that stand for phenomena… Phenomena are important analytic ideas that emerge from out of the data. They answer the question "What is going on here?" They depict the problems, issues, concerns, and matters that are important to those being studied." In addition, the name chosen for a category is usually one that seems the most logical descriptor for what is going on and should be a vivid referent for the researcher. The perspective of the analyst, the focus of the research and the research context also determine how categories derive their names. As such, different analysts may decide to name similar phenomena under different names, depending on

the context of research. Taking an example from Strauss and Corbin (1998:114), one analyst might label birds, planes and kites as "flight" whilst another might name them "instruments of war" because of the context of research, since birds might be used as carrier pigeons delivering messages to troops behind enemy lines, planes as troop and supply carriers and kites could be used as signals of an impending attack.

Categorizing should be done once concepts begin to accumulate, so that the analyst can then begin to group these concepts into categories under more abstract explanatory terms. Once categories are identified, they can be developed in terms of properties and dimensions. Subcategories can also result from categories.

3.5 Coding procedures in this study: deriving concepts and categories

The tradition of writing and presentation of a study calls for a somewhat linear arrangement of information, a typical presentation of an academic study for example would have the following sections more or less in sequence, identifying area of research, collecting data, sorting data, analyzing data, presenting findings and conclusions. The manner of presentation of a piece of academic research work means that it limits the way in which the dialogic process that goes on between researcher and data can be conveyed in writing. As such, the interpretive dialogic style of the coding procedures that occurred during the data management and sorting phase of this study is difficult to convey in a linear manner.

As such, the non-linear nature of grounded theory as a qualitative method and difficulties in expressing this in the linear system of writing, should be taken into account when reading works that apply grounded theory as a method. Grounded theory allows for the study to be corpus driven and offers a fairly

systematic, interpretive and dialogic manner in which to categorize or code concepts through in-vivo and non in-vivo means.

To that extent, what has been employed in this study are the theoretical concepts and categories that actually emerged from the data of this study, so that this study is corpus driven and its resulting categories, containing its respective topics, are presented in the Main Table in Appendix 3C. A summary of the results of the coding procedures will be presented in Chapter 4 with a complete list of categories and topics found in the Main Table in Appendix 3C.

3.5.1 Open coded topics

Strauss and Corbin's (1998) method for the coding of interviews was used for the data consisting of 33 interviews. The topics from the data are either *prompted* or *spontaneous*; the former referring to topics brought up by myself as the interviewer or a word that has been used by the respondents in their response to a question. If the respondent uses the same word as used in the question, then s/he is using the word *explicitly* and the topic is coded as one that is occurring *in-vivo* (corresponding to Strauss and Corbin's *in-vivo* concepts). If the respondent speaks about the prompted topic but does not use the same word as that suggested by the interviewer, then the respondent is speaking *implicitly* about the topic and it is coded as *non in-vivo*. The latter *spontaneous* topics refer to topics brought up of the respondents' own accord. *Spontaneous* topics can also be *in-vivo* or *non in-vivo*. Each interview was meticulously coded for both in-vivo and non in-vivo concepts, line by line. For the purposes of this study however, what is reflected in the Main Table in the appendix are *prompted* and *spontaneous* topics and whether these were in-vivo (labelled *explicit* in the Main Table in Appendix 3C*)* or non in-vivo (labelled *implicit* in the Main Table in Appendix 3C), so as to gain an understanding of the natural interests of the

respondents when speaking of certain topics. An example of the coding procedure is given below, with the topics in bold.

Coding example from this study:

$S: do you see a singaporean identity in doing business or
$M: perhaps it's uhm / only because i hear other people have those views / but i were to compare chinese and malays and indians **[ethnic groups in Singapore]**/ of course i can see a difference / i don't know if it's true though / because my experience again is mainly chinese / but seriously i would like to say / no **[personality of person]** / i don't see a big difference / i don't prepare to behave differently because i know it's an indian or malay / i tend to approach it the same way / **[need to be 'open' as individuals]**
$S: this organization is swedish / the organizational culture here is it more swedish or is it more
$M: more swedish
$S: how so / the values or
$M: the values are swedish / **[company culture]** that's one of the most important tasks that we have that when we come to singapore from sweden / is to carry the culture / we are called / we are sometimes called culture carriers **[Swedes as 'culture bearers']**/ and therefore it's important for us to have swedes or nordic people / you can say it's finland denmark norway sweden / can all serve as cultural carriers because we have business in all those countries / so in addition to the business tasks or business responsibilities / we also have the responsibility to transfer or carry over the culture **[tacit knowledge]** / one example maybe um / can describe this / when i took over as general manager in 1998 / so i came over in another position than general manager position / 1998 i was appointed g m for asia **[expert knowledge / specialization]** / and at that point in time / there were more or less nine hierarchic title levels in the bank / i mean everything from junior clerk / clerk / senior clerk / junior officer / officer / senior officer / so nine sort of title levels and nine **[hierarchy]** / all levels also had a number of value of annual leave days / as an officer you

had one more day than a junior officer / despite the fact that other swedes have / been g ms here / i don't know why they didn't find interest to do something about it / but in the bank back home / we have three **[flat / lateral hierarchy in organization]** / so i changed that to three / which mean i couldn't take away titles / because that would be very sensitive / but i tacked them in three main levels **[flat / lateral hierarchy in organization]** and i took away all links to annual leave days / it doesn't come from your title / it comes from the number of years in the bank / which is the same in sweden / everybody starts from the same level and then you add on due to age and due to position **[hierarchy]** / meaning the responsibility you have / not your title / if you have a big responsibility / you're entitled to two more days / so that i changed / i re did the entire employment hand book because it was quite singaporean style / it said more or less in every page that everything was uhm / at the discretion of the general manager **['the boss is the boss']** / which is not the case in the rest of the bank that staff should / the staff have rights and obligations / and these are explained and informed in the bank's employment handbook / so i took that away / but what can be applied here / i took it over here / everything cannot be applied because the business here is more limited than back home **[integration]** / so a lot of those changes on the soft side / and then i also changed the organization so that instead of having one boss here and many people underneath / and he was sort of giving instructions to all of them / i took away the boss and opened up so that the responsibility was on more people and everybody had more to say / more to decide over / more influence / but they also exposed more / so customers if they called in directly you have to be able to answer / you cannot go to the boss because he's not there anymore **[giving responsibility / decentralizing power / delegating work]** / so that higher exposure was a bit painful for them / because they were not trained before / so of course that you can only do if you add on education / training **[competence training]** and you give responsibility without taking it back / that you give a service they can take care and i will still have the responsibility **[giving**

responsibility / decentralizing power / delegating work] if they make a big mistake / it's still mine **[making mistakes]** / but i cannot say okay / you take care of this / but i also check what you do / you cannot do that / so you have to decide if you can decentralise responsibility **[giving responsibility / decentralizing power / delegating work]** and then stay / that took also some time / but now they can / they can **[learning]**

$S: do you find singaporean workers very straight / very narrow thinking / i would think that in the beginning with this new layout they might've been quite scared

$M: absolutely / that is very much the picture everybody sees when you arrive first time **[get a broader vision]** / and is still very much the case / i think that is still something that will take a longer time to change **[integration]** / my personal view is that it comes from this / very hierarchic history / and then you have uhm / and since / the chinese society has er / i mean if you look back in history **[sense of 'history']** / if this was sweden and this was the swedish king running the country / he was probably or possibly a very bad king or he was a very good king / but even if he was a bad king / he tried his best to serve his people / uhm and if he failed / they were not happy / and maybe he was replaced by his son earlier than necessary i don't know / but if this was a chinese tzar / he did not do his best for his people / he did whatever he could for himself first / and when he was sort of removed from power **[hierarchy]** / everybody that had supported him was also removed from power / i mean / i look very / in very broad lines / far back / i'm not saying that is the case today / but history **[sense of 'history']** always forms a country's traditions / and of course if / if you were killed or removed or head chopped off because his head was chopped off / then it became quite dangerous to do anything else than you were ordered to do **[Chinese don't wish to 'stand out']** / don't show your extraordinary support / don't liaise with him unless you know exactly what you get back / so basically it was safer to stay within your box / if you go out / somebody can chop off your arm / and power is / power is often knowledge information and if you were afraid to lose your power / then you want to do everything you can to keep it

/ including knowledge / don't share knowledge because he could be the one killing you to take over / so keep knowledge here / only give small pieces of information down to everybody else / safer for me **[information sharing]** / so my view is that / this tradition to only do within your small box comes from / and i don't think you necessarily are aware of your behaviour everyday / it's just that it comes from generations of behaviours given to you as your heritage **[sense of 'history']** / and i think this will change but it will take time / that is one of the important things i've tried to change here / it's that i actually take the responsibility even if they make a mistake **[making mistakes]** / i actually give the responsibility **[giving responsibility]**/ not only responsibility but possibilities for them to grow as they would like to grow / as they would like to expand / so often i've used that expression / okay this is your box today / find out what you can see out here **[thinking outside the box]** / and actually there are at least two maybe three / definitely two people here on a management level that have taken this opportunity / so before i couldn't see at all that they have this **[learning]** / er helicopter view / i didn't realise that they could / they had it / but i've told them okay this is your chance / you have to do what you want to do with it / and as i said / two actually definitely grew into the costume **[learning]** / i enjoy this / and they started to make their own decisions **[decision making]** / they started to be creative **[creativity]** / they started to be unafraid **[learning]** / and they have this helicopter view / and so they see ah / oh why / why are they moving from a to b over that side / why do we do that / what does it mean / instead of before saying / oh they are moving from a to b but er okay / continue / yeah <>/ big difference
@ < laughter >

This coding procedure rendered a total of 252 open coded topics, of which 122 (48%) instances were *spontaneous* topics, and 130 (52%) instances were *prompted* topics, as reflected in the Main Table in Appendix 3C. Prompted and spontaneous topics are

defined only in relation to whether it was the interviewer who had raised the topic (prompted), and it was subsequently picked up by the respondent or if it was the respondent who raised the topic by themselves (spontaneous). Topics are also recorded as 'prompted' or 'spontaneous' in the first instance that it occurs in the interview transcripts. The numbered column to the extreme left of the Main Table reflects the order in which the OCC have been coded, as and when the respondents have spoken of the topic. "No. 1" of the OCC for example, reflects it being the first topic to have been coded during the open coding process when going through the transcriptions.

Apart from the *prompted* and *spontaneous* differentiation in concepts, the dimensions *implicit* (non in-vivo) and *explicit* (in-vivo) topics or concepts in language use were added, which correspond to Strauss and Corbin's (1998) coding procedures, though labelled differently for the purpose of this study. The addition of the implicit / explicit dimensions is related to the point of view and assumption that there is no thought without language since it is a cognitive resource for categorization and meaning making and a reflection of the subconscious (Allwood, 2006). Sometimes, it is what we do not say that tells more than what we say, thus reflecting our implicit or tacit knowledge. The *implicit* and *explicit* categories reflect this point of view on language and the categorization of utterances into these dimensions depended on whether the respondent spoke of the topic by explicitly referring to it or whether it was implied, indirectly referred to or perhaps not commented on. For example, the prompted concept of *food* is recorded as *explicit* if the respondent uses the word *food* in response to my question and it is recorded as *implicit* if s/he makes reference to being *hungry* or makes reference to specific dishes like *prawn noodle soup*.

Each of the 252 OCC in the Main Table had the possibility of being referred to a maximum of 33 times in either the *implicit* or *explicit* categories since there were 33 respondents. But the number of times a single participant referred to or spoke about a concept implicitly or explicitly within their interview time frame is not reflected in the Main Table. This

means that what was recorded was whether or not a respondent spoke of the topic at all and whether they spoke of it implicitly or explicitly.

Thus for every interview, the prompted and spontaneous occurrences of a topic were registered as a *yes=1* (the number 1 could well be signalled by using an *x* too, symbolically marking a presence of the topic either occurring as prompted or spontaneous). *How many times* a respondent speaks of the topic using a particular word or *how* they spoke of it (positively or negatively) is not reflected in the Main Table. *How* a respondent speaks of a topic will be analyzed linguistically via the linguistic framework outlined in the previous chapter.

As there were 10 Asian respondents to 23 Scandinavian respondents, a *100 index* was created with the purpose of being able to compare the two groups on 'equal footing'. The following formula was used to calculate the 100 Index:

Occurrences / Population x *100*

The *100 Index* numbers calculated in the Main Table reflect the data as if each group of respondents consisted of 100 individuals. The *100 indexes* as reflected in the Main Table, makes comparable the numbers between the two groups, enabling a fair assessment of quantities between the Asian and Scandinavian groups. All indexes were rounded off without the use of decimals. With the open coded topics being delineated accordingly with *prompted, spontaneous, implicit* and *explicit* utterances, what results is a four-way delineation of the data as reflected in Diagram 3.1. It should be noted that the prompted and spontaneous instances are absolute numbers with 130 and 122 respectively, while the numbers reflecting the implicit and explicit topics in language use, were taken out of 2 groups of respondents of different sizes, resulting in 2481 instances for a total of 33 respondents. In order to make this information useful, the 100 Index was used to enable a comparison between the 2 groups of respondents.

The total index number for both implicit and explicit occurrences is 2481 = 100% for use in Diagram 3.1. The total instances of explicit occurrences for the 252 open coded topics, for the 33 respondents is 988; the total instances of implicit occurrences of language use is 1493.

Diagram 3.1 Groups of Open Coded topics, showing Implicit and Explicit values (total of 2481) for the Prompted and Spontaneous categories.

	Prompted 130 topics	Spontaneous 122 topics
Implicit (Non In-Vivo) 1493 Instances	A. 524 instances or 21%	B. 969 instances or 39%
Explicit (In-Vivo) 988 Instances	C. 529 instances or 21%	D. 459 or 19%

- Group A (Prompted, Implicit), 21% of the total data – This group contains subjects / themes that were brought up by the interviewer i.e. prompted, in the form of a question. Respondents did not use the same word as the interviewer when talking about the topic but talk *around* the subject / theme by referring to related topics brought up by the interviewer.

- Group B (Spontaneous, Implicit), 39% of the total data – This group contains subjects / themes that were not prompted by the interviewer but were spontaneously brought up by the participants. The coding for such topics was 'implicit' in manner or non in-vivo. This category mostly reflects subjects / themes that are 'silent', implicit or not consciously reflected upon by the respondents; what the respondents are saying when they

are *not* saying it. This category potentially reflects a respondent's implicit knowledge; what the respondents do not know or are unaware of that they know.

- Group C (Prompted, Explicit), 21% of the total data – This group contains subjects / themes that were brought up by the interviewer in the form of a question and the same words are subsequently picked up by the respondent in response to the question / inquiry. So these topics have been coded as prompted and in vivo.

- Group D (Spontaneous, Explicit), 19% of the total data – This group contains subjects / themes that were not prompted by the interviewer but were spontaneously and explicitly referred to or talked about by the respondents. The same word that the respondents used was also used as coded topic, i.e. in vivo. This category presumably includes subjects / themes that the respondents are most aware of, indicating the most current or pressing issues that are of interest and concern to the respondents at the time of the interview.

The numbers for the above delineation of data can also be retrieved from the Main Table in Appendix 3C, where data is presented for both the Scandinavian and Asian groups.

3.5.2 Axial coding and the forming of concept networks

The organizing of the 252 topics into larger concepts and subsequently into more abstract categories was done simultaneously, by axially coding the concepts. The axial coding of concepts meant that the topics / concepts were cross-compared and cross-related to form networks of topics / concepts. The process again was dialogic and interpretive in nature, with numerous cross-comparison of data, this time, for each topic's properties and dimensions, so that topics that shared

similar features could be grouped together under larger concepts and then into categories. Because of the dialogic nature of the coding processes, it would be inaccurate to state that the open coding of topics came first, followed by the process of axial coding in a linear manner. The process of axial coding or creating a network of concepts was rather, an iterative one where topics and subsequently concepts, were dialectically related; each group helping to define and redefine the other as the data management phase in the study progressed (Strauss and Corbin, 1998).

Axial coding was also accomplished and accompanied by the use of memos and hand-drawn diagrams kept as memos. What this meant was that once the open coding process accumulated a certain number of topics, each topic was revisited and studied for its dimensions and properties. Studying the dimensions and properties of a topic helped in identifying which other topics shared similar properties and if so, how they could be related and further studied. This cross-comparison of topics for similar / dissimilar properties and dimensions allowed a mapping of a 'network' of related topics that resulted in concepts. The resulting network of concepts could then be re-organized into larger, more abstract categories. An example of the axial coding process with the use of memos in the form of mapping diagrams can be found below in Diagram 3.2. The dotted ovals show the over-lapping areas of topics. The memos are notes of why, how,

Diagram 3.2 An example of Axial coding and how topics relate to each other

Honorifics / terms of address

Hierarchy / titles as important to Asians

Hierarchy / titles as not so important to Scandinavians

Decision making

Hierarchy

Knowledge

Flat / lateral hierarchy in organizations

TQM (Total Quality Management)

Tacit knowledge

Organizational culture

Transfer of knowledge

Information technology

Email communication

Expert knowledge / specialization

Food

Networking

Information sharing

Social life as 'difficult'

Expatriate life

Swedes and Singaporeans socializing

Diagram 3.3 Expanding the concept of *Organizational culture*

Assimilation / integration

Swedish management style

Chinese management style

Punctuality

Consensus

Giving direct / clear instructions

Business protocols

Giving responsibility / decentralizing power / delegating work

Freedom of action within company

Flexibility

Conflicts

Organizational culture

Problem solving

Goal setting rather than detailed instructions

Dress code

Office politics

Making mistakes

Learning

Decision making

Openness

Creativity

Competence training

Loyalty to company

Feedback

Language as a tool for isolation

Miscommunication

which and what topics were related to each other. Potential and new concepts that are larger and more encompassing that could be formed were also written in these memos.

The larger, more general concepts are shown in bold print in Diagrams 3.2 and 3.3. The concept of *Knowledge* in Diagram 3.2, is an example of a larger concept that did not appear in the 252 open coded topics, but was derived from the other surrounding topics such as *information technology, information sharing, tacit knowledge* etc that come together under *Knowledge*. The general concept of knowledge can then be pursued for further research depending on the research questions.

Diagram 3.3 shows the related topics to the larger, more general concept of *Organizational Culture*, which in turn relates to both the concepts of *Swedish Management Style* and *Chinese Management Style*.

3.5.3 Categorizing concepts

Diagram 3.4 shows how each of the 252 open coded topics were analyzed for their dimensions and properties in relation to the context of the study and then placed into 6 broad categories. The 6 categories relate from a socio-cultural context with the individual as the core of the makings of a society. The categories are shown as radiating outwards from an inner-core, beginning with the most specific entity, in this case, the *individual*. The context then radiates outwards, moving to encompass larger units of the social fabric, such as the *family and social* category and then *organization, society* and *national and environment*. The result of this categorizing process is that it enables a more organized and consistent manner in which to view and further analyze the data. The categories are as follows:

> i. Individual – within this delineation are all topics that reflect upon the respondent as an individual in terms of self-identity, relating to one's awareness of oneself and of their immediate surrounding.

ii. Family and Social – this delineation that follows immediately after the *Individual* category, reflects its proximity of concern to the respondent as an individual. Within this are all topics reflecting the respondents' awareness of their family and immediate social considerations.

iii. Organization – this delineation contains topics relating to the workings in and around the organization in which the respondents are active.

iv. Society – this delineation reflects the respondents' topics pertaining to the social and the society at large. Society here is seen as a part of the nation where a nation can contain many social groups of people or many societies.

Diagram 3.4 Axially coded themes radiating from the Individual.
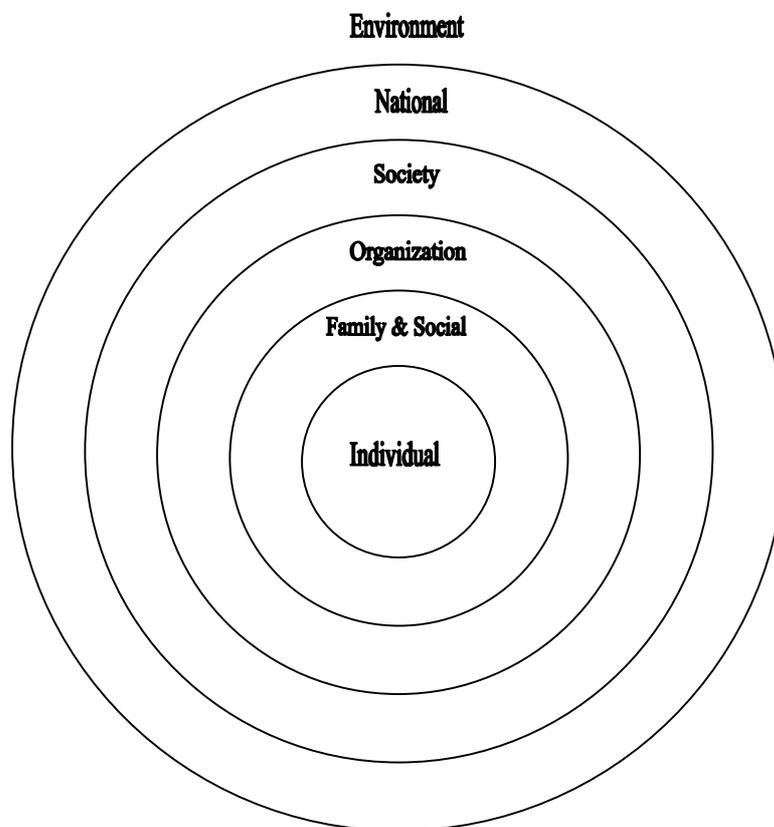
v. National – this delineation reflects topics that pertain to the national identity and the national heritage of the respondent.

vi. Environment – this delineation reflects topics containing references to the larger environmental issues that may have socio-cultural and political consequences. A global perspective is also included in this category with responses relating to climate, conservation of buildings, pollution etc.

The foundation for the concentric circles in Diagram 3.4, is derived from the point of view and the assumption that it is individuals who together, make up a family, a society, are part of an organization, a nation and it is we who collectively also affect the environment by how we create our surroundings and how we use our earthly resources. The Individual at the core also reflects the interview style and process, since a large part of the focus was on the respondents as individuals working in a cross-cultural organization and environment, to uncover the characteristic traits that made them successful as leaders of some very large, multi-national organizations; the success of the organization being evident from their continued presence in Singapore and expansion in Asia.

The categories also reflect better, the structure of the interviews, where topics related to the *Individual, Family & Social, Organization* etc. categories, can be more easily accessed. While the topics may seem separate in their categories, it would be inaccurate to strictly delineate or designate topics belonging to only one category. Most topics can and do relate in some way to other categories. For example, the topic of *learning,* which was placed under the *Individual* category, can also be easily placed under *Organization* since people tend to learn on the job. In this way, the categories formed can be seen to a large extent as a data

management method that helps sort topics in a cohesive manner, facilitating the linguistic analysis in later chapters.

In order to limit the size of the data for a research study that can be carried out by a single individual, the linguistic analysis section to this study will focus on topics from the *Organization* category. The topics of interest in the *Organization* category will also need to be used by at least 50% of all respondents.

3.5.4 Departure from grounded theory

It is only the coding procedure style, adapted from Strauss' and Corbin's (1998) version of grounded theory that has been applied to the interview transcripts as an information and data management tool. Grounded Theory as a complete qualitative method for research is not applied in this study since the focus of analysis is discourse analysis as a tool to study management styles and language use.

For the purposes of textual analysis, a language analysis framework adapted based on critical discourse analysis (CDA), Halliday's systemic functional linguistics (SFL) as tools to support the discourse analysis of sections of the interviews, and a 'words in context' analysis of specific words as they were used in context by the respondents will be used. The following sections will outline the framework of analysis.

3.6 Textual analysis framework

3.6.1 Systemic functional linguistics

While the previous chapter gave a broad overview of systemics functional linguistics, the following sections will give details on the specific tools that will be used in the text analyses in the following chapter.

The details of the choice of wordings used in the interviews reflect the speakers' point of view and ideologies. As such, adopting a linguistic framework of analysis based on Halliday's (1994) systemic functional linguistics (SFL), has the purpose of lending greater consistency to the analysis procedure of texts, allowing for the systematic uncovering / unfolding of the points of views and ideologies of the respondents on various topics. SFL, as with the grounded theory coding process, is also a corpus based and empirical approach to the analysis of the data.

While all three metafunctions are found simultaneously in language, this study is most interested in the respondents' point of view on working in a cross-cultural environment. Their points of view and ideology (or everyday assumptions, values and beliefs) as reflected in the *interpersonal* and *ideational* elements of their speech is what will be explored in this study. The framework for doing so, is based on Halliday and Matthiesson (2004) and Martin and Rose (2003) and it consists of the following elements:

I   Interpersonal - appraisal analysis
a.   Modality – probability, usuality (modalization); obligation, willingness (modulation)
b.   Adjuncts – Mood adjuncts, comment adjuncts and polarity adjuncts

Linguistically, mood and modality are expressed in the modal verbs and adjuncts. The function of an analysis of mood, comment and polarity adjuncts will aid in uncovering the speaker's judgements, opinions and feelings, which will be

revealed in their choice among different linguistic features. Analysing appraisal features helps uncover the speaker's adopted stance and attitude towards any given topic or when speaking of events / happenings. It also helps regulate the interpersonal positioning and relationships.

II.   Ideational – transitivity analysis of the six processes of *material, mental, behavioural, verbal, relational* and *existential.*

Linguistically, this aspect of the analysis will focus on the nominal groups and processes (finite verbs) in the clause structure. It helps identify what the speaker is doing, thinking, saying etc and with whom these events are occurring. The function of a transitivity analysis is to uncover the speaker's ideas and experiences, how their views of the world are expressed.

III.   Textual – theme analysis

Linguistically, an analysis will be made of the theme / rheme development in the discourse. The function of a theme analysis is to uncover the logical development within the clause structure. This can be determined and traced by observing the development of the theme / rheme pattern and what the speaker uses to launch further ideas.

IV.   Words in context analysis that allows a cross sectional view of certain words from the entire data

Since the SFL framework will be applied to only selected text examples and not the entire data or corpus, a section analysing 'words in context', will help gain access to the entire data of interviews. A concordance software, TextStat (Nieuwland, 2005) will be used to help situate the keywords as they were used in context by all the respondents. This will enable a cross section of the entire corpus of data, all 33 interviews, to be accessed and analysed for patterns and meanings of a specific word use and

how the various groups of participants use particular words and what meanings they attribute to that word.

The following sections will present in detail, the linguistic tools to be used in the interpersonal, ideational, textual and words in context analyses.

3.6.1.1   Interpersonal analysis – appraisal

Appraisal refers to the attitudinal colouring of talk along the range of dimensions including: personal conviction, emotional response, social evaluation and intensity, allowing an individual a set of resources to position himself / herself in the discourse interpersonally and is thus an efficient and comprehensive tool in the study of interpersonal relations. Appraisal as a language tool allows for a speaker to engage himself / herself varyingly in the discourse as the text unfolds. Key references in Appraisal include Iedema, Feez and White (1994), Martin (2000, 1997, 1995a, 1995b), Coffin (1997), Eggins and Slade (1997), Martin (2000) and White (2000).

The range of resources available for expressing attitudes, include, *Affect* which is the resource for expressing emotion, *Judgement* which is the resource for judging character and *Appreciation*, which is the resource for valuing the worth of things. Table 3.1, adapted from Martin and Rose (2003:24) shows the basic system / options for appraisal.

Table 3.1 Basic system / options for appraisal (Martin and Rose, 2003:34)

1. Attitude	a. Affect e.g. *envied*, *torn to pieces*
	b. Judgement e.g. a *bubbly vivacious* man; *wild energy*, *sharply intelligent*
	c. Appreciation e.g. a *top* security structure; a *beautiful* relationship
2. Amplification e.g. *sharply* intelligent, *wild* energy	
3. Source e.g. *he* was popular with *all the teachers in the school*; *all other students envied him*.	

Attitudes can also be graded, amplified or downplayed and attitudes can be attributed to sources other than the speaker / writer.

Each system will be described in greater detail in the following sections in the following order of *Attitude, Amplification* and *Source*.

Attitude
Affect: expressing feelings and emotions

Affect is concerned with the emotional response and disposition of the speaker in the discourse and it is one of the more obvious ways in which a speaker / writer can adopt a standpoint towards a happening / phenomenon. Affect is realized most commonly in mental processes of reaction such as *this <u>pleases</u> me, I <u>hate</u> ice-cream* and *he <u>likes</u> watching football games* etc. Sometimes, affect can be realized by nouns such as *his <u>fear</u> of spiders is well-known* and *her <u>anger</u> was perceivable in an instant* etc.

Affect can be expressed in a positive / negative manner and it can be direct / implied. An example given by Martin and Rose (2003:27) of how affect is expressed is given below, with direct affect in **bold** and indirect affect is <u>underlined</u>:

> He became <u>very quiet</u>. **Withdrawn**. Sometimes he would just **press his face into his hands** and **shake uncontrollably**. I realized he was <u>drinking too much</u>. Instead of resting at night, he would <u>wander from window to window</u>. He tried to hide his **wild consuming fear**, but I saw it.

In Martin and Rose's (2003) example, one can see that a range of resources help build a picture of a negative emotional situation that a protagonist observes about someone else through including direct expressions of emotional states and physical behaviour and implicit expressions of emotion through extraordinary behaviour and metaphor.

Affect has an effect on the solidarity between speaker and audience. By appraising events or situations in affectual terms, the speaker/writer invites the audience to share that emotional

response or that to see that the response was appropriate or well motivated and thus understandable.

There are possibly two subsequent scenarios with the use of affect in discourse with regards to solidarity, sympathy and empathy between speaker/writer (also the producer of the discourse) and audience in terms of affectual use from the speaker/writer. The first is that the feeling of solidarity between the audience and the speaker/writer will increase if the audience accepts the speaker/writer's invitation to share affectual responses and if the audience understands the emotional standpoint of the speaker/writer. Through shared emotional responses and an understanding of why it is that the speaker/writer reacts in such a manner, there forms the possibility of the audience accepting the broader ideological aspects of the speaker/writer's position. The second scenario, quite opposite to the first scenario is that solidarity between speaker/writer and audience may decrease if the audience does not take up the invitation to share affectual responses and if they do not understand or approve of the speaker/writer's emotional responses. In this second scenario, the audience is also less likely to be open to the speaker/writer's broader ideological view points.

Judgement: expressing judgement about people's behaviour

Judgement involves expressing evaluations about ethics, morality or social values of people's behaviour and shows the speaker's evaluation of the mental, verbal or physical behaviour of others. People often judge others socio-culturally, against underlying social standards or what is deemed as the social norm and expected behaviour in society. People can behave in a manner that conforms to societal expectations or not, thus behaviour can be assessed as moral or immoral, legal or illegal, ethical or unethical, socially acceptable or unacceptable, normal or abnormal etc. Judgement is highly determined by cultural and ideological values and there are two broad categories of Judgement, including *social sanction* and *social esteem*.

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Judgements of social sanction

Judgements of social sanction involve an assertion that some set of rules or regulations that are usually culturally codified, are at issue from the speaker / writer's point of view. Those issues are usually legal or moral so that judgements of social sanction usually turn to legality and morality. For example, from a religious perspective, breaches of social sanction in Christian values will be deemed as 'immoral' and 'mortal sins' that risk religious punishment or sanctioning such as prayers or good deeds in compensation for one's sins. Breaches of social sanction against the laws of a society for example will be deemed as crimes that risk legal punishment or sanctioning.

There are two kinds of judgements of social sanction, the first is the person's propriety or ethical morality in complying with or deviating from the speaker's own point of view of the social system. As Iedema, Feez and White (2004:201) point out:

> The (ethics) system is concerned with assessing compliance with or defiance of a system of social necessity. To comply is to be judged favourably and to attract terms such as right, good, moral, virtuous, ethical, blessed, pious, law abiding, kind, caring, selfless, generous, forgiving, loyal, obedient, responsible, wholesome, modest. To defy these social necessities is to attract terms such as immoral, wrong, evil, corrupt, sinful, damned, mean, cruel, selfish, insensitive, jealous, envious, greedy, treacherous, rude, negligent, lewd, obscene etc.

The second type of judgements of social sanction evaluate the person's veracity or truthfulness through lexical terms such as *honest, truthful, credible, trustworthy, frank, deceitful, dishonest, unconvincing, inconsistent, hypocritical* etc.

Judgements of social esteem

The second type of judgement, judgements of social esteem, involve the person judged to be lowered or raised in the esteem

of their community, but which do not have moral or legal implications, so that they are not sins or crimes. Social esteem judgements are concerned with whether the person's behaviour lives to up or fails to live up to socially desirable standards in terms of whether the person's behaviour is customary, whether the person is competent and if the person is dependable etc. Iedema, Feez and White (2004:203) argue that positive values of social esteem can be associated with:

> An increase in esteem in the eyes of the public while negative values diminish or destroy it. For example, an "outstanding" achievement, a "skilful" performance or a "plucky" display are all "admirable" while "abnormality", "incompetence" or "laziness" are all contemptible or pitiable.

Judgements of social esteem can be divided into three sub-types that include judging the moral strength of the person where the person (or even group of persons) may be sanctioned or approved of, depending on whether they display moral strength or weakness; the second kind of social esteem judgement evaluates the complying to or departure from usuality and what is deemed as the social norm by the speaker / writer and the last sub-type of social esteem judgement evaluates how competent a person is at accomplishing something. Table 3.2 adapted after Eggins and Slade (1997:133) show the categories of judgement.

Table 3.2   Categories of Judgement adapted from and Eggins and Slade (1997:133)

Category	Meaning	Positive judgement	Negative judgement
Social sanction	How moral?	moral, upright, ethical	immoral, wrong, cruel
	How believable?	credible, honest, believable	deceitful, dishonest
Social esteem	How committed?	brave, strong, self-reliant	cowardly, weak, irresponsible

	How usual / destined?	lucky, blessed, fortunate, extraordinary, outstanding, remarkable, gifted, talented	unfortunate, unlucky, cursed, ill-fated, peculiar, odd, freak
	How able?	skilful, competent, dependable, reliable	incompetent, unskilled

As with affect, judgement can also be expressed in a positive or negative manner as shown in Table 3.2, and judgements may be passed explicitly or implicitly. Unlike affect however, judgements differ between personal (such as admiration / criticism) and moral (praise or condemnation). An example given by Martin and Rose (2003:29) of a direct condemnation, and expressing of a moral judgement (in bold) from the protagonist to another include:

> Our leaders are **too holy** and **innocent**. And **faceless**. I can understand if Mr (F.W.) de Klerk says he didn't know, but dammit, there must be a clique, there must have been someone out there who is still alive and who can give a face to 'the orders from above' for all the operations.

Appreciation: expressing an evaluation an object or process

Appreciation of things includes evaluations / attitudes towards a text or object such as films, books, music, paintings, sculptures, public buildings etc. or a process such as weather. Appreciation encompasses values that fall under the general heading of aesthetics, as well as a non-aesthetic category of 'social valuation' of abstract entities such as bodies of institutionalised texts such as policies, rules and regulations. Humans may also be evaluated appreciatively, for example, *a handsome woman, a key figure* etc. Appreciation can be registered in three ways, that of *reaction, composition* and *valuation*.

Reaction

A reaction to an object or person treated as an object, expresses how much or whether the speaker / writer finds the object pleasing. Reaction appreciation answers the question, "How good / bad did you think it was?"

Reaction can also be realized in two ways, by the impact the object makes on the viewer and by the viewer reacting to its quality. Examples of positive impact reaction would be, *stunning, fascinating, dramatic, arresting* etc. Examples of negative impact reaction would be, *boring, monotonous, uninviting* etc. A positive reaction to an object's quality would be *well crafted, beautiful, well made*. A negative reaction to an object's quality would be *ugly, poorly made, shoddy*.

Composition

Under composition, the texture of the text or process, its balance and composition is expressed in evaluations. The product or process is evaluated according to its makeup and how much it conforms to the various conventions of formal organization in the speaker / writer's point of view and answers the question, "How did you find it put together?"

Composition of a text or process can be evaluated according to its complexity or detail. A positive evaluation of a text or process's balance include *unified, symmetrical, coherent, harmonious*. A negative evaluation of a text or process's balance include *unbalanced, incoherent, incomplete, disproportionate*. An evaluation of complexity includes, *intricate, simple, exact, complicated*.

Valuation

Valuation is concerned with the evaluation of the content or message of a text, object or process and answers the question, "How did you find / judge it?" A positive evaluation of valuation for example include, *an inspiring lecture, a challenging task, a daring attempt*. Negative examples of valuation include, *a meaningless task, an irrelevant lecture, a thoughtless speech*.

Table 3.3 below shows the categories of appreciation, adapted from Eggins and Slade (1997:129)

Table 3.3Categories of Appreciation, adapted from Eggins and Slade (1997:129)

Category	Probe / Test	Positive Examples	Negative Examples
Reaction	How good / bad did you think it?	*arresting, pleasing, wonderful, fascinating, stunning*	*uninviting, repulsive, horrible, boring, dull*
Composition	How did you find it put together?	*simple, elegant, coherent, well crafted*	*incoherent, crass, shoddy, complicated*
Valuation	How did you find / judge it?	*inspiring, meaningful, challenging, daring, relevant*	*shallow, meaningless, insignificant, useless*

Amplification: grading attitudes

Attitudes are gradable in the sense that attitudes can be strongly or weakly felt, one could be passionate or impassionate about someone or something. In this sense, amplification is not related to positive or negative attitudes but rather on the avidity of the speaker / writer. The three subcategories of amplification include *enrichment, augmenting* and *mitigation*.

Enrichment

Enrichment of attitudes can be done by the speaker / writer choosing to describe a person or an event / process in a coloured or non-neutral manner, saying for example, *she killed them at the meeting today,* to mean *she made a convincing presentation at the meeting today.*

There are two main sources for achieving attitudinal colouration. The first is that the speaker / writer chooses a lexical

item which fuses a process or nominal meaning with a circumstance of manner to amplify the expression of how something is done, for example, the word *whining* can be used to describe a person who complains a lot in order to gain sympathy. The second manner of enrichment amplification is that the speaker / writer adds a comparative element which makes explicit the attitudinal meaning. For example, the phrase *to run like hell*, makes a hyperbolic / rhetorical comparison and the phrase *to work like shit*, uses in itself a negative evaluative word to lend colouration and amplification in attitude.

Augmenting

Augmenting involves intensifying the force of attitudes, such as *she's a good runner* vs. *she's an amazingly fantastic runner*. Several features help in intensifying the force of an evaluation, including the use of repetition such as *she kept running* vs. *she just ran and ran and ran* and grading words such as *very, really, incredibly* also provide the speaker with augmenting the force of the evaluation. Quantifying words such as *some, many, a lot, all,* are also resources to help calibrate degree of quantity with regards to things and processes.

Mitigation

Mitigation involves the playing down of the force of an evaluation. The result of which is that the speaker / writer can down-play their personal expression. Using lexical items that indicate uncertainly and hedging for example, help mitigate attitudes or personal expression and standpoint. For example, the word *just* in *it's just one cookie before dinner* or *it's just a small scratch* and the word *only* in *it's only a small scratch* helps mitigate expression. Table 3.4, adapted from Eggins and Slade (1997:137) shows categories of amplification and their realizations.

Table 3.4 Categories of Amplification: general resources for grading and their realizations, Eggins and Slade (1997:137)

Category	Meanings of categories	Examples
Enrichment	Fusing an evaluative lexical item with the process	*whining*
	adding a comparative element	*working like shit, hot as hell*
Augmenting	Intensifying the evaluation	Repetition: *ran and ran, busy busy person* Grading: *very, really, incredibly*
	Quantifying the degree of amplification	Adverbial: *heaps, much, a lot, totally* Pronominal: *all, everyone*
Mitigation	Playing down the force of evaluations	Hedging: *sort of, just, actually*

Source

The final region of appraisal has to do with from where the evaluations come or originate. Usually, the source of the appraisal is the speaker / writer of the text or discourse. But even in written discourse or texts, there could be multiple voices. After Bakhtin (1981), Julia Kristeva introduced the term *heteroglossia* for referring to 'different voices' or multiple voices in discourse. Following Martin and Rose (2003), the term *heterogloss* in this study will refer to the source of attitude as coming from other than the speaker / writer and *monogloss* or 'single voice' to refer to the source of attitude from the speaker / writer.

Sources of attitude can be projected, in exact quotations of what somebody else said or reports or sayings, for example, *he said, "I'll be there"'* and *they told that, "…"*. Reported or projected sources of attitude are usually accompanied with quotation marks in writing, although not always and reports of

what was said could also be written declaratively, for example, *he said that he and three others in the group were promoted*.

The speaker / writer can also report and project what he / she feels or thinks, for example, *I realized he would show* and *I know I wasn't good company then*.

Mood

The Mood structure of the clause refers to the organization of a set of functional constituents including the constituent of Subject. In a proposition, when the clause is used to exchange information, the Mood structure in a clause enables us to make an analysis of how the clause is used to exchange information. Consider the imaginary dialogue example below:

> $B: company *xyz* is 13 billion US in debt /
> $S: no they aren't!
> $B: yes they are!
> $S: are they really?
> $B: they will be
> $S: will they?
> $B: they might if they don't manage to negotiate the financial agreements

What happens in the above dialogue is that a certain component of the clause is being pitched back and forth. This component is the Mood, which consists of the Subject, which is usually a nominal group and the Finite operator, which is part of a verbal group. Thus in *they might, they* is the Subject while *might* is the Finite operator. The Finite element is that group of verbal operators expressing tense such as *is, has, had* or modality such as *can, must, should.* The other element of Mood is an expression of polarity. A positive polarity would be *yes* and a negative polarity would be *no.*

An analysis of the Mood element in a clause will uncover the interpersonal meanings in the text, showing how arguments are carried forward in a text and revealing personal attitudes projected in language. The interpersonal meaning of the clause as

exchange of information is intricately bound to the experiential meaning (described in the following section) in the clause. Both interpersonal and experiential meanings in clauses are often simultaneously realised, so that a description of Mood element in a clause complements the description of the system of Transitivity or process types in a clause (Halliday and Matthiesen, 1999, 2004; Eggins, 2004).

Polarity

All clauses are either positive or negative. Polarity is the choice between positive and negative and it is typically expressed in the Finite element. Each Finite verbal operator has two forms, one positive, *is, was, has, can* etc., the other negative *isn't, wasn't, hasn't, can't* etc. The negative is realized as a distinct morpheme, *n't* or *not*. Table 3.5 adapted from Halliday and Matthiesson (2004:116) lists the Finite verbal operators, positive and negative.

Table 3.5 Finite verbal operators, from Halliday and Matthiesson (2004:116)

Temporal operators:			
	past	**present**	**future**
positive	did, was, had, used to	does, is , have	will, shall, would, should
negative	didn't, wasn't, hadn't, didn't, used to	doesn't', isn't, hasn't	wont', shan't, wouldn't, shouldn't
Modal operators:			
	low	**median**	**high**
positive	can, may, could, might, (dare)	will, would, should, is/was to	must, ought to, need, has/had to
negative	needn't, doesn't/didn't + need to, have to	won't, wouldn't, shouldn't, (isn't/wasn't to)	mustn't, oughtn't to, can't, couldn't, /mayn't, mightn't hasn't/hadn't to)

Positive and negative are however, not the only possibilities that one can use in interpersonal exchanges, there are choices that lie between, captured in the grammatical area of modality.

Modality

Apart from using polarity in the exchange of information, the proposition can contain a number of choices of degree of certainty or of usuality. *Probability* is where a speaker expresses judgements as to the likelihood or probability of something happening or being. *Usuality* is where the speaker expresses judgements as to the frequency with which something happens or is. Together, *probability* and *usuality* are known as *modalization*. As the examples from the interview transcripts illustrate, modalization can be found in the Finite element:

  i. that *might* [low] also be my own mistake

the class of Mood Adjuncts:

  ii. the remaining staff was *probably* [median] 40% expatriates from china and other countries

or through both together, a modal Finite and a Mood Adjunct, for example (from interview transcript sample):

  iii. it *usually almost never* [high] happens when i'm around

The above modalization examples express the speaker's implicit judgement and attitude towards what they are saying. There are however, explicit expressions of modalization, mostly reflected in the Mood Adjunct. Text examples from the interview transcripts include:

  iv. i *guess* [low] i'm very informal

  v. i *think* [median] this is a good virtue

  vi. it's a mixture i'm *sure* [high]

While propositions in the exchange of information argue about whether something *is* or *isn't*, proposals in the exchange of goods and services argue about whether something *happens* or *doesn't happen*. A proposal is typically realized by an imperative structure for commands e.g. <u>Do</u> [finite] *attend* [predicator] *that meeting this afternoon*; or by a modulated interrogative for an offer e.g. <u>Will</u> [finite modulated] *you attend that meeting this afternoon?*

Apart from the imperative and modulated interrogative structures, there are other means of using language to exchange goods and services, through declarative structures, for example:

vii. You *should* go to the meeting this afternoon

viii. You *must* go to the meeting this afternoon

ix. You *are required to go* to the meeting this afternoon

Examples vii to ix above all have the meaning of commands although they are not structured as imperatives, but rather declaratives which contain / express the meaning of *obligation / necessity*. Offers in the form of declaratives include:

x. I*'m willing to go* with you to the meeting this afternoon

xi. I *am happy* to go with you to the meeting this afternoon

The *inclination / willingness* that is expressed in examples x and xi and the expression of *obligation / necessity* in examples vii – ix are together known as *modulation*. Modulation is the complementary feature of modalization.

Both obligation and inclination can be expressed in either the Finite modal operator e.g. *you <u>need</u> to know that* or by an expansion of the Predicator e.g. *everyone is <u>eager</u> to do business with us*. As with modalization, there are degrees of modulation e.g. *must / required to* [high]; *should / supposed to* [median] and *may / allowed to* [low].

Modulation allows for the subjective and objective expression of inclination and obligation. Example x above shows how the inclination is expressed subjectively in the Predicator *willing to go*. Example ix above shows an objective obligation in the Predicator *required to go*.

Modalization and modulation parallel each other in the sense of allowing speakers to express judgement and attitude about actions and events. There are instances of language where both modalization and modulation can occur within a single clause, when the line between propositions and proposals are blurred. There are two common ways for this to occur.

The first situation is where the grammar of proposals and propositions cross over, for example:

xii.   spoken from A to B: *You really have to start going to meetings more often*

xiii.   spoken from A to B about C: *Charlie really has to start going to meetings more often*

In clause xii, A is demanding a (goods and) service from B. Clause xiii however, A is expressing similar obligation as in clause xii, but directed at a third person, so that B's answer could possibly be *I agree / I disagree*, meaning that A and B were exchanging information. The information exchanged however, was coloured with A's attitudes of obligation, thus forming an *opinion*. Thus, borrowing the structure of proposals to exchange information expresses opinions, which contrast grammatically with facts, as unmodulated clauses such as *Charlie is at the meeting*.

Opinions can also be more or less certain, more or less forcefully exerted, for example, A could say to B about C, *I think Charlie probably should start going to meetings more often*.

The second situation when the line between propositions and proposals is blurred is where modulation is used to demand direction, advice or permission, where no tangible commodity is being exchanged, yet the grammar still encodes such as an

exchange of goods and services e.g. *s/he gave us permission to skip the meeting* and *we got their permission to skip the meeting*.

The study and observation of the use of Mood and Modality in language in this study, allows for an understanding of the interpersonal dimensions (more 'personal' with the expression of attitudes and judgements) of the exchange and meanings such as the power or camaraderie of relationships, the extent of their intimacy, and their level of familiarity with each other as expressed in text.

3.6.1.2 *Experiential analysis – transitivity processes*

According to Halliday and Matthiesson (2004:170ff), our most powerful impression of experience is that it consists of a flow of events and happenings. These 'flows of events' can be modelled as a 'figure' of happening, doing, sensing, saying, being or having (Halliday and Matthiesson, 1999). All figures of experience consist of a process that unfolds through time and of participants being directly involved in the processes. The grammatical system in which this is portrayed in the clause is via *transitivity* and *process types*.

The transitivity processes begin by distinguishing our inner and outer experiences, the former relating to what goes on inside ourselves, in the world of our consciousness, what we perceive, feel and imagine and the latter relating to what is going on 'out there' in the world around, such as actions, events, happenings, actions that other people do or make happen. The 'inner' experiences are more difficult to classify and organize since they reflect / replay the 'outer', recording it, reacting to it and reflecting on it, so that it becomes 'our experience' according to our interpretation of it. The grammar sets up a discontinuity between the two and distinguishes between outer experiences, the processes of the external world, known as *material* process clauses and inner experiences, the processes of consciousness known as *mental* process clauses. In addition to material and mental processes, a third component is supplied that recognizes

processes of a third type, those that identify and classify, known as *relational* process clauses.

Material, mental and relational make up the three main types of process in the English transitivity system. Each process is associated with different participant roles (this will be explained in greater detail in the following pages). On the borders of these three main processes lie three other processes that share characteristic features of each of the three main processes, so that they acquire a character of their own. On the borderline between material and mental processes are *behavioural* processes, that characterize the outer expression of inner workings (i.e. laughing, coughing, crying, sleeping etc), acting out the processes of our consciousness and physiological states. On the borderline between mental and relational processes are *verbal* processes, the processes of saying and meaning that arise from our consciousness and expressed in the form of language. And on the borderline between the relational and material processes are *existential* processes, by which phenomena of all kinds are simply recognized to *be*, to exist or to happen.

The following sub-sections will describe the various processes in greater detail. All examples in these sub-sections are actual examples taken from the interview transcripts that make up the data to this study.

Material processes

Material processes are processes of *doing*, usually physical and tangible actions and that something or someone undertakes some action. The examples below are that of material processes (occurring in italics in the examples below) and they can be queried by asking *what did x do?*

> xiv. <u>we</u> [actor] *gave* <u>him</u> [beneficiary] a farewell function

> xv. <u>i</u> [actor] *took* a package and <u>i</u> [actor] *went* to the headhunters

The actions involve actors or participants that are usually realized by nominal groups (seen underlined in the above examples). In example xv, there is only one participant, *i,* who is both the *actor,* who is the person doing the action, and *agent,* who is the initiator of the action. In example xiv, there is an *actor, we* and a *beneficiary*, *him*, the latter being the participant at whom the process is directed.

Sometimes, there seems a closer relationship between the Process and the second participant and such are known as *range* by Halliday. Ranges specify one of two things, it is either a restatement or a continuation of the process itself or it expresses the extent or 'range' of the process, for example:

xvi.   *play* <u>a little golf</u> [range]

xvii.   i don't *swim* <u>in that water</u> [range]

xviii. i *drove* <u>at 120km/h on small roads</u>

where the underlined words following the words *play* and *swim* express the range, scope or domain of the process. A range can often be identified by a prepositional phrase such as examples xvii and xviii.

Participants who benefit from the material process are known as *beneficiaries*, for example, *him* in example xiv. The beneficiary is either a recipient, one that goods are given to, or a client, one for whom services are done. Typically, the beneficiary is a human though not always the case for example,

xix.   i *brought in* a few mncs (multi national corporations)
        to anchor <u>the building</u> [beneficiary]

Mental processes

Processes that encode meanings of mental reactions such as perception, thoughts and feelings are *mental* processes (occurring in italics in the examples below) and can be probed by asking *what do you think/feel/know about x?*

xx.   i [sensor] don't *think* <u>they</u> [sensor] will *understand* <u>the long sentences and the difficult words</u> [phenomenon]

Halliday describes three kinds of mental process verbs including verbs of *cognition* such as thinking, understanding and knowing; *affection* such as liking, worrying, despising:

xxi.   <u>that </u> [phenomenon] is one of the things that <u>my wife</u> [senser] *doesn't like*

and *perception* such as hearing and seeing:

xxii.   <u>you</u> [senser] *will hear* a lot about <u>these sort of things</u> [phenomenon]

Mental processes have two nominal-type participants. The participant who feels, thinks or perceives needs to be a conscious human participant or an entity that is humanized to become a conscious being and is called the *senser*. The second participant in a mental process is the *phenomenon*, that which is thought, felt or perceived by the conscious senser. The range of elements that can be *phenomena* in mental processes include acts and facts:

xxiii.   they [senser] *saw* <u>the accident occurring at the cross junction</u> [phenomenon: act]

xxiv.   <u>they</u> [senser] *felt* <u>that they got played out </u> [phenomenon: fact]

A test to determine an *act* from a *fact* phenomenon is that the word *that* cannot be inserted directly after the mental process for an *act phenomenon*:

* they [senser] *saw* that <u>the accident occurring at the cross junction</u>

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while the word *that* can be inserted before a *fact phenomenon*:

> they [senser] *felt* the fact <u>that they got played out</u>

Behavioural processes

Behavioural processes, within SLF are processes that reflect physiological and psychological behaviour, such as, breathing, laughing, coughing, sneezing, smiling, sniffing etc. The following are examples of behavioural processes shown in italics:

> xxv. <u>we</u> [behaver] *watch* much more swedish television than danish tv

> xxvi. <u>they</u> [behaver] *panted* heavily after running a mile

Behavioural processes usually have one participant, called the *behaver* and it is typically a conscious being.

Verbal processes

Verbal processes are processes of verbal action, *saying* and its synonyms. Examples of verbal processes (in italics in the examples) include:

> xxvii. <u>they</u> [sayer] *say* <u>singapore is asia for beginners</u> [verbiage]

> xxviii. what <u>internationals</u> [sayer] *are talking* a lot <u>about is how singaporeans deal with their maids</u> [circumstance]

Verbal processes typically contain three participants. The *sayer* is the participant responsible for the verbal process. The sayer does not need to be a conscious participant but any entity that is capable of putting out a signal. The *receiver* is the participant at

whom the verbal process is directed. The *verbiage* is a nominalized statement of the verbal process, usually a statement, question, retort, answer etc.

Circumstantials do occur in verbal processes, the most common being that of manner, what the verbal process was about as found in example xxviii (more about circumstantials later on).

Existential processes

Existential processes (italicised in the examples below) are processes where things are simply stated to exist, *there is/was something*:

xxix. there *a r e* <u>so few</u> [existent] <u>in taiwan</u> [circumstance:location]

xxx. sweden there *is* <u>much more consensus</u> [existent]

Existential processes typically employ the verb *be* or synonyms such as *exist, arise, occur*. The only obligatory participant in an existential process is the *existent*, which usually follows the *there is / there are* sequences. Circumstantial elements, especially that of location as found in example xxix, is also common in existential processes.

Relational processes

Relational processes cover a range of *being*, with *attributive* and *identifying* relationships expressed by the verb *be* or a synonym. Both attributive and identifying relational processes can further be divided into three types, *intensive, circumstantial* and *possessive*.

In the *attributive intensive* sub-type, a quality or attribute is assigned to a participant, a *carrier*. Both the attribute and the carrier are always realized by a noun or nominal group, with the attribute typically introduced by an indefinite nominal etc. *a/an*.

The meaning of an attributive intensive is *x is a member of the class a*:

> xxxi. they*'re* [relational intensive] <u>very persistent</u> [attribute] / they*'re* [relational intensive] <u>highly skilled</u> [attribute]

Most attributive intensive clauses cannot be realized in their passive form:

> * Very persistent have been by them

In the *identifying intensive* sub-type, the meaning of identifying intensive is *x serves to define the identity of y*, that involves two participants, a *token* and a *value*.

> xxxii. <u>we</u> [token] *represent* [relational intensive] <u>our home offices</u> [value]

Identifying intensives can often be realized in passive form:

> Our home offices are represented by us.

Apart from intensive relationals, the two other types of relational processes are *circumstantial* and *possessive*.

Circumstantial relational processes encode meanings about the circumstantial dimension. The circumstantial dimension occurs in all process types and is usually realized by adverbial groups or prepositional phrases to indicate extent (how long), location (where/when), manner (how), cause (why), accompaniment (with whom), matter (what about) and role (what as).

The attributive circumstantial is often expressed in the attribute:

xxxiv. he [carrier] *was* [relational intensive] <u>in kuala lumpur</u> [attribute / circumstance:location] <u>for a day or two</u> [circumstance: extent]

As with attributive intensives, the clause cannot be in passive form:

* In Kuala Lumpur for a day or two has been by him

With identifying circumstantials, it is possible to encode the circumstantial meaning within either the participants or the process

xxxv. <u>five largest customers</u> [token] *represent* [relational intensive] <u>60% of the business</u> [value/circumstance: matter]

As identifying intensives, the clause can be found in passive form:

60% of the business is represented by five largest customers

The possessive relational processes are encoded through participants or process:

xxxvi. <u>i</u> [carrier/possessor] *had* [possession] <u>many people with us</u> [attribute: possessed] <u>for fifteen twenty years</u> [circumstance: extent]

xxxvii. <u>ours</u> [carrier/possessor] *is* [relational intensive] <u>a small organization</u> [attribute/ possessed] / <u>we</u> [carrier/possessor] *have got* [possession] <u>people here</u> [attribute: possessed] <u>for ten years</u> [circumstance: extent]

A final type of relational processes are *causative relationals* expressed either through *make + be* in an intensive relational process or with identifying relationals through a causative

process. Causatives involve an agent in making or causing something:

> xxxviii.   i [carrier] *was made* [causative] <u>general manager and then managing director</u> [attribute] <u>of the european subcontinent</u> [circumstance: location]

With the identifying type of causatives, the agent or assigner makes the token take a value:

> xxxix.   <u>travelling</u> [agent/assigner] *had made* [causative] <u>me</u> [token] <u>feel much more confident</u> [value]

There is no priority of one process type over another but rather, that they enable a way to access, via language, our conscious reflection of things, events, happenings etc. Halliday and Matthiessen (1994:172) portray the relationship between transitivity processes as a sphere, rather than in linear manner. Transitivity processes enable us to construe and portray our experiential meanings of the world, how we perceive what is going on. Since most transitivity processes involve participants, actors and circumstances, they are also useful in revealing the involved participants and how the speaker positions himself/herself in relation to the other participants in the transitivity processes and whether they take on an active or passive role. Transitivity analysis then is useful generally for interpreting what is going on, and if something happened, patterns such as who was doing what to whom, and where this was all taking place can be uncovered.

3.6.1.3   Textual analysis – theme

Following the Prague school of linguists, Halliday (1994:37) defines *theme* as "the element which serves as the point of departure of the message; it is that with which the clause is concerned. The remainder of the message, the part in which the Theme is developed, is called… the Rheme". As a message

structure, the clause follows a linear structure, consisting of theme which is always put first in the clause, what follows the theme, is part of the rheme.

The theme is most often though not necessarily a nominal group. Themes may also be realized as adverbial groups or prepositional phrases such as the following examples in Table 3.6 from Halliday (1994:39).

Table 3.6 Themes other than nominal groups (Halliday, 1994:39)

Theme	Rheme
once upon a time	there were three bears
very carefully	she put him back on his feet again
for want of a nail	the shoe was lost
with sobs and tears	he sorted out those of the largest size

Themes take on different characteristics when appearing in different types of clauses. Themes in declarative clauses for example, tend to conflate with the subject. Because the conflation of theme with subject in declarative clauses is the norm, such themes are known as *unmarked theme*. In a *marked theme,* something other than the subject in declarative clauses takes on the function as theme. Examples of theme in declarative clauses can be found in Table 3.7. The themes are italicized in the clause examples in Table 3.7.

The most common form of a marked theme is an adverbial group e.g. *today, suddenly, somewhat distractedly* or prepositional phrase e.g. *at night, in the corner, without much hope*. Least likely to be thematic is a complement, which is a nominal group not functioning as subject.

Table 3.Examples of themes in declarative clauses (Halliday, 1994:44)

	Function	Class	Clause
Unmarked theme	Subject	Nominal group	*I* had a little nut-tree
			She went to the baker's
	Subject	Nominalization	*There* were three jovial Welshmen
			What I want is a proper cup of coffee
Marked theme	Adjunct	Adverbial group	*Merrily* we roll along
	Complement	Prepositional phrase	*On Saturday night* I lost my wife
		Nominal group; nominalization	*A bag-pudding* the King did make
			What they could not eat that night the Queen next morning fried

In interrogative clauses, where the typical function of an interrogative clause is to ask a question, the natural theme of such would be 'what I want to know' or what it is that the question addresses. In a polar interrogative, the element that functions as theme is the element that embodies the expression of polarity, which is the finite verbal operator. It is the finite operator in English that expresses positive or negative e.g. *is, isn't, do, don't, can, can't* etc. In a yes/no interrogative, the theme includes the finite verb and extends over the subject as well. Table 3.8 shows some examples of theme in a yes/no interrogative.

Table 3.8 Theme in yes/no interrogative (Halliday, 1994:46)

Theme (1)	Theme (2)	Rheme
Can	you	find me an acre of land?
Is	anybody	at home?
Should	old acquaintance	be forgot?

In a WH-interrogative, the element that functions as theme is the element that requests this information, namely the WH-element. In a WH-interrogative, the theme is constituted solely by the WH-element. Table 3.9 shows some examples of theme in a WH-interrogative.

Table 3.9 Theme in WH- interrogative (Halliday, 1994:46)

Theme	Rheme
Who	killed Cock Robin?
How many miles	to Babylon?
With what	shall I mend it?

In imperative clauses, it is often the predicator that functions as an unmarked theme since imperative clauses carry the message of 'I want you to do something' or 'I want us to do something'. In negative imperative clauses, the theme functions as with a yes/no interrogative, the unmarked theme is '*don't* plus the following element which is either subject or predicator. The imperative is the only type of clause in which the predicator (the verb) is regularly found as theme. Table 3.10 shows some examples of theme in imperative clauses.

Table 3.10 Theme in imperative clauses (Halliday, 1994:47)

Theme	Rheme
Answer	all five questions!
You kids	keep out of the way!
First	catch your fish!
Don't leave	any belongings on board the aircraft!
Let's	not quarrel about it!
Don't let's	quarrel about it!

This section has presented the SFL tools of analysis on the interpersonal and experiential level that will be applied in the text analyses in the following chapter, where both appraisal and transitivity processes were explained. These aspects will be explored in the text examples in the following chapter.

The section below outlines the third part of the set of tools for textual analysis on the textual level.

3.6.2 Textual analysis – words in context

The third part of the tri-pronged linguistic framework is analyzing words used in context by the respondents. This is done with the help of a concordance software known as TextSTAT (Nieuwland, 2005), downloaded from the website, http://www.niederlandistik.fu-berlin.de/textstat/software-en.html TextSTAT is a simple text analysis tool that helps build word concordances in aid of the study of word collocation. It also shows word frequencies and helps to search for words in context. This program has been useful to the extent that it helped me extract words of interest to study, words that have been used / referred to by the respondents in an interesting manner or many times for a specific concept. The word *boss* for example (in Chapter 6) has been studied for its use in context by Scandinavian and Asian respondents, to see if the word was used in the same manner by both groups of respondents.

3.6.3 The selection of text examples

The discourse analysis chapters that will appear later in this study will contain text examples from the various concepts that have been chosen for language analysis. The 252 topics from the interview data will be presented in the following chapter on the results of the coding procedures of Grounded Theory.

The selecting of text examples for discourse analysis follows approximately the following criteria / procedures:

- all 33 transcript data has been carefully read in order to find representative examples of texts for a specific *topic x* or texts that best characterize talk about *topic x.*

- a word concordance program such as TextStat was used to aid in the search of a representative text, where the *topic x* is typed in as a keyword or search word, in order to locate texts that contain these words

- once TextStat locates *topic x* the text needs to fulfil the criteria of necessarily being of a certain length, containing several sentences / clauses so that it can be analysed linguistically

- a common characteristic of talk is that respondents often speak of a topic, digress and then go back to the topic. In such cases, the text examples on *topic x* are accessed from the areas of text that reflect the respondent speaking of *topic x* in a coherent manner

- the number of text examples for a single topic depend on the length of the text examples available. If there are only short excerpts of speech available for *topic x* then more texts will be sought as examples. If the respondent speaks at length about *topic x* then the longest speech excerpt will be chosen for text analysis.

3.7 Overview: the boundaries of grounded theory and discourse analysis

Both grounded theory and discourse analysis are qualitative oriented research methods to linguistic and social understanding. They therefore inherit both the strengths and weaknesses associated with qualitative research. Although only the coding procedures were used from grounded theory as a means of making more stringent the management of data for discourse analysis, the following paragraphs will lend a brief outline to the weaknesses of grounded theory as a whole, when used as a qualitative method.

Grounded theory limitations

Grounded theory was a qualitative method founded as a practical approach to help researchers understand complex social processes. It has as an inherent weakness, the dialogic manner in which data is collected and analyzed in a non-linear manner. The dialogic workings of grounded theory makes for the method to be inherently "chaotic" and difficult to present in the writing system, which is a linear technique of presenting ideas. It also calls for the researcher to develop a tacit knowledge of or feel for their terrain of research, which is acquired through years of experience researching the relevant field. A key point in grounded theory is the question of knowing when saturation has occurred during data collection. Since grounded theory uses iteration and sets no discrete boundary between data collection and analysis, saturation is not always obvious even to experienced researchers, yet many studies published on grounded theory as a method contain a statement that saturation has been achieved (Suddaby, 2006). According to Suddaby (2006), deciding when saturation is achieved takes tacit understanding and the indeterminate nature of saturation invites a fundamentalist drift towards positivism with a standard 25

interviews in most published work. But according to Strauss and Corbin, saturation is a practical outcome of the researcher's assessment of the quality and rigour of an emerging theoretical model. There are also degrees of saturation since if one looked hard enough and long enough, "there is always that potential for something "new" to emerge. Saturation is more a matter of reaching the point in the research where collecting additional data seems counterproductive… Or, as is sometimes the situation, the researcher runs out of time, money or both" (Strauss and Corbin, 1998:136).

Grounded theory is also an interpretive process that depends upon the sensitivity of the researcher to underlying elements of the data and connotations that may not be apparent from superficial reading of content. Many grounded theory researchers describe this interpretation process as occurring subconsciously, as a result of their constant "immersion" in the data (Langley, 1999). Primary techniques of grounded theory are progressive so that the efficiency and accuracy of their application improves with experience (Turner, 1981). This is not to say that one cannot begin grounded theory research at all or even try to use grounded theory, but rather that the more exemplary of such research often results from a researcher having considerable knowledge and experience in the field of interest, compared to a novice.

Discourse analysis limitations

With discourse analysis, there will often be problems in justifying the selection of materials as research data. This is the main reason why the coding procedures from grounded theory were used as a data management tool in this study, so that more salient topics would be highlighted from all interviews. With discourse analysis materials, it is often difficult to say why a particular stretch of interview data, conversation or a particular piece of written text is examined under discourse analysis and why certain

of its characteristics are attended to and not others (Jawaroski and Coupland, 1999:36ff).

Discourse analysis studies are generalisable in terms of process but not in terms of distribution since discourse analysis studies that attempt to generalise about distribution need to include time-sequenced data or longitudinal data. Discourse analysis studies therefore often face a scaling back of ambitions when it comes to generalising linguistic and social explanation. One way to address this weakness is to have multiple perspectives and methods that increase the likelihood of reaching good explanation (Jawaroski and Coupland, 1999).

The fundamental positive for both grounded theory and discourse analysis is that they both help understand the workings of social processes. Grounded theory gives an appropriate method to use when we seek to make knowledge claims about how individuals interpret reality (Suddaby, 2006), it is "more than a set of procedures…[it is] a way of thinking about and of viewing the world that can enrich the research of those who choose to use this methodology" (Strauss and Corbin, 1998:4). Discourse analysis helps give a possibility of a "greater clarity of vision, specifically of how language permeates human affairs, offering us opportunities but also constraints" (Jaworski and Coupland, 1999:37), giving us a perspective in understanding the role of language in our interpretation of reality.

This chapter gave an overview of the method of investigation in this study that began with the profiles of the two groups of respondents. It has also outlined how the coding process was adapted from grounded theory (Strauss and Corbin, 1998) and how that was applied to the interview transcripts as a form of data management. The systemic tools and framework of discourse analysis to be applied to select text interviews in Chapter 5 were also outlined in this chapter. The following chapter will discuss the results of the coding procedures adapted from grounded theory and the resulting six categories of topics.

4   *Results of Grounded Theory Coding Procedures*

As mentioned in Chapter 3, the purpose of applying grounded theory coding procedures (Strauss and Corbin, 1998) in this study is two-fold. The first is to use grounded theory coding procedures as a data management tool, to sort the 540 pages of transcribed interview data into topics spoken about by the respondents. These topics are grouped into larger, more manageable categories. The labels of the categories such as *Individual, Family and Social, Organization, Society, National* and *Environment* reflect topics that radiate from the individual as a respondent and how they view themselves in relation to Others and to the larger society. The second is to use the grounded theory coding procedures as a way of making more stringent the manner in which topics and subsequent texts will be chosen for the purpose of discourse analysis. The discourse analysis of the texts will be presented and discussed in Chapter 5.

This chapter will present the results of the applied grounded theory coding procedures. The presentation of the results will begin with an overview of the categories, and their most relevant topics are also presented and discussed.

4.1 Overview of Categories

Briefly mentioned in the previous chapter, the 252 coded topics were sorted into 6 broader categories that radiated outwards from the *Individual* as the "starting point" or centre of a socio-cultural fabric. Topics belonging to the *Individual* category were then followed by other topics that were categorized into the *Family and Social, Organization, Society, Nationality* and *Environment* categories. Each category can be seen as encompassing topics in the previous categories, since topics relevant to the larger, outward radiating category are also relevant to the smaller categories closer to the individual. For example, topics in the *Family and Social* would also be relevant to the *Individual* category since families are made up of many individuals.

Tables 4.1 to 4.3 illustrate the 6 categories, sorted by percentage of topics within each category. The tables also indicate whether the topics were spontaneously spoken of, i.e. the topics were brought up by the respondents themselves or if they were prompted topics, i.e. the topics were brought up by the interviewer.

Table 4.1 shows the *Organization* category as the category that contains the most topics with 45% of the all topics coded under that category. This is followed by the *Society* and *Individual* categories that contain the next largest numbers of topics, with 30% and 13% respectively.

Table 4.2 shows that the respondents spoke most spontaneously when it came to topics that belonged to the *Individual* category, or topics that revolved around themselves as individuals. This is followed by the category of *Society* and *Organization* with 53% and 44% of spontaneous topics respectively.

Table 4.3 shows that prompted topics for the respondents fell mostly in the category of *Nationality* with 78% of the topics being prompted. This category included topics that pertained to the respondents' nationalism and their relations to their

respective countries, its politics and questions relating to their feeling of national identities. Prompted topics were also abundant in the two categories of *Family and Social* and *Environment* with 74% and 67% respectively, indicating that the respondents as a whole did not readily offer information for topics in these categories, possibly because family and their individual social lives make up part of their private domains.

Table 4.1 Main Categories: Number of Topics, Percentage Sorted

Categories	% of Main categories	% Prompted	% Spontaneous
Organization	45	56	44
Society	30	47	53
Individual	13	24	76
Family & Social	6	74	26
Nationality	4	78	22
Environment	2	67	33

Table 4.2 Main Categories: Spontaneous Topics Sorted

Categories	% of Main categories	% Prompted	% Spontaneous
Individual	13	24	76
Society	30	47	53
Organization	45	56	44
Environment	2	67	33
Family & Social	6	74	26
Nationality	4	78	22

Table 4.3 Main Categories: Prompted Topics Sorted

Categories	% of Main categories	% Prompted	% Spontaneous
Nationality	4	78	22
Family & Social	6	74	26
Environment	2	67	33
Organization	45	56	44
Society	30	47	53
Individual	13	24	76

The tables below are presented with a *relative* and *absolute difference* index, the greater the *relative difference* in number, the greater the difference in 'concern' or interest in topic between the two groups of respondents.

The *absolute difference* is indicative of which group of respondents showed more interest in the topic, whether it is the Asian or Scandinavian respondents. A negative absolute difference usually indicates that the interest for the topic is in the direction of the Scandinavian respondents i.e. more Scandinavians were interested in that particular topic and therefore spoke more about it than their Asian counterparts; whilst a positive absolute difference shows that the interest for the topic lies in the direction of the Asian respondents i.e. more Asians were interested in the topic. The 100 Index which is also shown in the subsequent tables, as mentioned in the previous chapter, makes the two groups of respondents comparable in terms of numbers as there are 23 Scandinavian respondents and 10 Asian respondents.

The 6 categories will be presented in the following order that begins and radiates from the *Individual*:

1. The *Individual* category
2. The *Family and Social* category
3. The *Organization* category
4. The *Society* category
5. The *National* category
6. The *Environment* category

In each category description, the presentation of data is then sorted according to four different ways or points of view, which are:

    i.   data sorted according to prompted or spontaneous topics – the function of which is to allow easy viewing and grouping of topics that were spontaneously brought up by the respondents and which topics needed prompt

ii.   the Scandinavian respondents' point of view sorted according to the Scandinavian 100 Index – the function of which is to allow topics most salient to the Scandinavians to be revealed and grouped together.

iii.   the Asian respondents' point of view sorted according to the Asian 100 Index – the function of which is to allow topics most salient to the Asian respondents to be revealed and grouped together.

iv.   topics of equal interest, i.e. topics that draw near equal interest from both groups of respondents and spoken of by at least 50% of both groups of respondents – the function of which is to gather, sort and reveal topics that were of most interest to both groups of respondents.

4.2 Categories: presentation and discussion

4.2.1 The Individual category

The *Individual* category consists of 33 topics that pertain to the *person* where the individuals are encouraged to speak about themselves or did so spontaneously. This category contains 76% of spontaneous topics, which makes this category significant in containing the highest number of spontaneous topics amongst all categories. Appendix 4A contains the full table on the *Individual* category and the various ways in which the data is sorted.

4.2.1.1 Prompted / spontaneous topics sorted

Table 4.4 below (see also Appendix 4A.3) shows topics spoken about by at least 50% of either group of respondents in the *Individual* category. The topics are sorted according to *prompted* and *spontaneous* topics and then according to *relative difference*

in descending order. This shows not only the spontaneous and prompted topics but it shows the topics with greatest difference in interest from each group of respondents, with the topic of greatest interest difference shown first in Table 4.4.

Table 4.4 The *Individual* category, 50% of either group

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Get a broader vision	1		40	74	34	-34
Sense of history	1		10	39	29	-29
Hawker centres	1		30	9	21	21
Food courts	1		20	4	16	16
Food	1		90	78	12	12
Cultural surprise / shock	1		50	43	7	7
Personality of person	1		30	30	0	0
Favourite local (Singapore) food		1	90	13	77	77
Language as barrier		1	10	70	60	-60
Knowledge / interest in Singapore English		1	80	30	50	50
Will retire in home country		1	0	43	43	-43
Knowledge of Swedish culture / traditions		1	20	52	32	-32
Proud of national identity		1	70	39	31	31
Uncertainty		1	40	13	27	27
Individual as adventurous		1	40	65	25	-25
No language barrier		1	40	65	25	-25
Knowledge of local traditions/culture		1	50	74	24	-24
Learning		1	80	57	23	23
Extensive travelling experience		1	40	61	21	-21
Agreeing to do it the 'Other's' way		1	90	70	20	20
Personal background		1	70	52	18	18
Knowledge / interest in Chinese language		1	40	26	14	14
Returning to home country cultural shock		1	0	13	13	-13
Will retire elsewhere other than home country		1	0	13	13	-13
Swedes as 'culture		1	10	22	12	-12

bearers'					
Self identity	1	**80**	**70**	**10**	**10**
Sense of humour/cracking jokes	1	**30**	**39**	**9**	**-9**
Tacit knowledge	1	**70**	**61**	**9**	**9**
Swedes / Europeans vs Chinese / Asians, vice versa	1	**70**	**78**	**8**	**-8**
Cultural misunderstandings	1	**60**	**52**	**8**	**8**
Need to be 'open' as individuals	1	**50**	**52**	**2**	**-2**
Asians as 'culture bearers'	1	**10**	**9**	**1**	**1**
Individual as curious	1	**40**	**39**	**1**	**1**

There are 8 prompted topics and 25 spontaneous topics in Table 4.4. Amongst the prompted topics, the Scandinavian respondents seemed to discuss *getting a broader vision* and their *sense of history* much more than their Asian counterparts. These two topics attracted less than 50% of the Asian respondents' interests with an Asian 100 Index of 40 and 10 respectively. The Asians preferred talking more about *hawker centres* and *food courts*, which are everyday features of Singapore living and eating out in Singapore. These two topics likewise attracted very little attention from the Scandinavian counterparts, with Scandinavian 100 Index of 9 and 4 respectively. Spontaneously, the Asian respondents also spoke about their *favourite local (Singapore) food*.

Most of the spontaneous topics can largely be said to revolve around the individual and their point of view on culture. Whether it's living in a foreign country or encountering a different culture in their working environment and learning about the new environment and culture in terms of humour or food and knowledge of each other's language, traditions etc.

Text examples 4.a and 4.b below lend examples of transcripts that would fall into the *Individual* category. These first two text examples will show how the open coding procedure adapted from Strauss and Corbin (1998) has been applied to the data. A description of the open coding procedure and more examples of the coding process can be found in Chapter 3,

section 3.4.3. Text examples 4.c onwards in this chapter will be shown without the coding to improve text readability.

Food as a topic also ranks as one of the most interesting topics for both groups of respondents (as shown in Tables 4.5 and 4.6), with more than 50% of the respondents speaking about food. In example 4.a, a Swedish respondent G, speaks of his/her own experience with the kinds of food that they like / dislike or miss in Singapore and in Sweden:

Example 4.a

$G: …food [in vivo code] **["food"]** is excellent…black peppar crabs…i love it i love it / even the chilli crabs / and er no i mean i miss sweden / the normal hawker centre [in vivo code] **["hawker centres"]** just walk in and buy food for two three dollars it's perfect / quick and er / good / that i miss in sweden / there you can just buy the hotdog

…i can buy a can of caviar / knäckebröd you know / crispy bread [non in vivo code] **["Swedish food"]** i can buy here at ikea / some special items i miss of course / but if i have to choose it's of course / i love asian food [in vivo code] **["Asian food"]** / not really fond of indian food but singaporean style chinese food thai food japanese food / fantastic [non in vivo code] **["food"]**

In example 4.b, a Chinese Singaporean respondents L lends his / her point of view on Swedish food and his / her experience of being in Sweden for the first time:

Example 4.b

$L: …i don't mind the meatballs / but if you asked me to survive on swedish food [in vivo code] **["Swedish food"]** / i don't think i can / i don't like herring / i don't like cheese [non in vivo code] **["Swedish food"]** / i'm not a cheese person / unfortunately / the first time i got a culture shock

[in vivo code] **["culture shock"]** was from this trip / i went to sweden / a leadership seminar [non in vivo code] **["get a broader vision"]** / blur lah first time / everything first time very blur / then go there they gave me / spinach soup / but it was cold / then i said / oh gosh / how to drink ah / but i was not the only one that is resistant to it / the guy from new york also the same thing / american / i said / why you not drinking / i asked him why you not drinking / cannot drink / two of us / you drink first / you drink first / but it was actually rude of us / so i tried one spoonful / okay / thank you very much / cannot take it / they love cold food you know /

…i think to a chinese / the soup must be hot right / double boiled like that / i don't know how to eat like herring / they love herring / maybe to them it's a delicacy to them / but i cannot leh / very salty [non in vivo code] **["Swedes / Europeans vs Chinese / Asians vice versa"]** / i haven't got used to it / not yet **["culture shock"]** / very normal food / can / fine / like salmon / ordinary food can / i'm not used to reindeer / tougher than beef **["Swedish food"]** / i don't think i finished it / then i was like pretty poor thing / the first trip i went there / i practically ate nothing / i ate a lot of bread

The above text examples cover topics such as *food* and *Swedes / Europeans vs Chinese / Asians* and individual experiences of going abroad or living in Singapore.

4.2.1.2 Scandinavian respondents' point of view

Appendix 4A.2 shows all topics from the *Individual* category sorted according to the Scandinavian 100 Index. Table 4.5 shows a delineated version of topics where 50% or more of the Scandinavians have spoken of the topic where the topics seem to reflect the Scandinavian respondents' point of view and what

they deemed interesting to speak about. Table 4.5 is sorted according to the Scandinavian 100 Index, followed by the absolute difference in descending order. The topics of greatest interest to the Scandinavians should show in the top rows.

With regards to topics brought up spontaneously by the Scandinavian respondents, their foremost concern or interest seems to be on the topic of *language as a barrier*, with a -60 absolute difference. The topic of *language as a barrier* is further explored in Chapter 5 in relation to language as an important aspect to doing business and important for socializing outside of the office.

Table 4.5 *Individual* Category: Scandinavian 100 Index sorted, topics spoken about by at least 50% of the Scandinavian respondents

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Food	1		90	78	12	12
Swedes / Europeans vs Chinese / Asians, vice versa		1	70	78	8	-8
Knowledge of local traditions/culture		1	50	74	24	-24
Get a broader vision	1		40	74	34	-34
Agreeing to do it the 'Other's' way		1	90	70	20	20
Self identity		1	80	70	10	10
Language as barrier		1	10	70	60	-60
Individual as adventurous		1	40	65	25	-25
No language barrier		1	40	65	25	-25
Tacit knowledge		1	70	61	9	9
Extensive travelling experience		1	40	61	21	-21
Learning		1	80	57	23	23
Personal background		1	70	52	18	18
Cultural misunderstandings		1	60	52	8	8
Need to be 'open' as individuals		1	50	52	2	-2

Knowledge of Swedish culture / traditions	1	**20**	**52**	**32**	**-32**

The next spontaneous topics for the Scandinavians include the *individual as adventurous, no language barrier* (not all of the Scandinavian respondents thought they had a problem with language in Asia, in particular, Singapore) and *knowledge of local traditions / culture*, with absolute difference numbers of -25, -25 and -24 respectively. Text example 4.c lends an example of a Swede, M, who speaks about his adventurousness and wanting to explore, as a reason to be in Singapore. Further down in the conversation, M mentions the language barrier and makes reference to his knowledge of local Chinese traditions when it comes to relationships and expected social behaviour:

Example 4.c

$M: …in sweden / everyone is swede / so your social circle and everything is pretty limited / i mean because everyone in sweden is more or less swede / they've grown up in sweden / they have their background in sweden / they've got all their friends there / and they have you know / they don't come in with any new stuff / i mean here you have friends who are indian / chinese / malay / a lot of other people from europe and the western world as well / so you know the diversity here is so much bigger which i think is fun /

… i mean my girlfriend for example is very westernised and her parents / even though her mom doesn't speak any english at all / her dad is also i would say / you know / for being a chinese family / even comparing to a singaporean family … extremely you now / open and liberal about anything … we stay together / when we go back to her parents / we stay in the same room / there is nothing that is

you know / going against traditional values / nothing like that /

As for prompted topics of interest, the main topic of interest for the Scandinavian respondents was that of *getting a broader vision*, much like Example 4.c above with M telling of his reason to work abroad in Singapore. Swedish respondent, G also tells of how working abroad has contributed to a broadening of his horizons and personal development in text Example 4.d. The topic of *self-identity* is also touched upon in both example 4.c and 4.d.

Example 4.d

$G: ... i am swedish i will always be a swede but erm / i mean you pick the best thing out of each country / i've been living in france and in germany and in sweden and you pick something good in each country to make it your own / in a better mix / i have a brother still living where i was born in sweden and when we meet / i can feel that / i don't say i am better than him but i / i know a lot more about people ... when you return you have opened your eyes /

These spontaneous and prompted topics from the *Individual* category, from the Scandinavians' point of view reflect their everyday lives and experiences that they have gathered, of living and working in a foreign country. Their experiences include witnessing a new culture, new environment and new types of food. The topic of *getting a broader vision* for example, is one of top interest to Scandinavians possibly because all interviewed have worked overseas for some time.

4.2.1.3 Asian respondents' point of view

Appendix 4A.1 shows the full category sorted according to the Asian 100 Index. Table 4.6 shows topics where at least 50% of the Asian respondents spoke of the topic, sorted according to the Asian 100 Index, followed by absolute difference in descending order. These topics would reflect what the Asian respondents found most interesting to talk about within the *Individual* category.

Table 4.6 *Individual* Category: Asian 100 Index Sorted for topics spoken about by at least 50% of the Asian respondents

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Favourite local (Singapore) food		1	90	13	77	77
Agreeing to do it the 'Other's' way		1	90	70	20	20
Food	1		90	78	12	12
Knowledge / interest in Singapore English		1	80	30	50	50
Learning		1	80	57	23	23
Self identity		1	80	70	10	10
Proud of national identity		1	70	39	31	31
Personal background		1	70	52	18	18
Tacit knowledge		1	70	61	9	9
Swedes / Europeans vs Chinese / Asians, vice versa		1	70	78	8	-8
Cultural misunderstandings		1	60	52	8	8
Cultural surprise / shock	1		50	43	7	7
Need to be 'open' as individuals		1	50	52	2	-2
Knowledge of local traditions/culture		1	50	74	24	-24

The largest absolute differences for the Asian respondents were found in topics that were brought up spontaneously. The topic of

most interest for the Asians, with an absolute difference of 77 is the topic of *favourite local (Singapore) food*. They also spoke interestedly about accommodating the Other, in the topic, *agreeing to do it the 'Other's' way*. This topic is also explored further in Chapter 5, when investigating strategies within the organization for assimilation and integration between the Scandinavians and the Asians.

Text example 4.e shows a Chinese Singaporean L, speaking about honorifics within the organization and thus touching implicitly upon the concept of *hierarchy* within the organization. L begins by comparing Swedish bosses with local bosses, by saying "they are more informal". It also shows how the locals accommodate a foreign hierarchic system (in this case, Swedish) in terms of address.

Example 4.e

$L: they are more / i would say / more informal / you know / they will tell you you can call me by my name / unlike local bosses right / you normally go like mister so and so / but i think things have changed / even i think for some local banks / they are also trying to get / become more informal / but i think / uhm / the formality is somehow is still there you see / here in this bank / in the beginning we started calling so and so mister so and so / then came one managing director / call me ralph or call me walter so that's when we started / from then on / any new even m d we start calling the guy by the name / yah first name on the first day

Another text example from a Chinese Singaporean respondent, C who touches upon the subject of learning to do things the Others' way and *learning* in general:

Example 4.f

$C: you appreciate it / but i think you have to start understanding their perspective / it took me quite awhile to understand this as well / they do have a very social mindset / you know / when they do things they look at broader issues like the environment and all / unfortunately if you go to indonesia / they don't care about the environment / the first thing they say is / okay / i put this in / how much money will it save me / they are very economy driven / but / you know / then our swedish colleagues will come and will package proposals and they will look at the environment / they will put a lot of things that / that / if indonesia were more developed / would certainly be very meaningful / but you're dealing with companies that have not reached that level / they're still probably with bread and butter issues / so there are some of these that we haven't adjust and adapt / so that's the reason why they have / local operations / if not / you can easily send people /

… but over time / we start to understand each other a little bit better / i guess after three years / the turning point is like a year and a half / when they start to say okay / you see before this they had a swede / and the swede was always running this operation since it started / so / so a swede / will never be local / he can live local / he can behave local but he will not think local / and certainly in terms of some ways / there are certain cultural issues / that they will find difficulty dealing with / whereas we are local / just like in the same way we have certain swedish habits that we will never be able to adjust to / and that is part of the balance you have to learn to understand and respect each other's positions

In the above example, although C is a Singaporean respondent, he identifies more with 'Swedes' by using the word 'we', whereas the Indonesian operation is more 'other' or 'they'.

Other topics of interest to the Asian respondents are *knowledge / interest in Singapore English*, with absolute difference of 50 shows that it is a topic that is of little interest to the Scandinavian respondents. Of the lesser interesting topics to the Asians is the topic of *knowledge of local traditions / culture*. A possible reason for this could be that respondents working in their home country already have an implicit / tacit knowledge of their own traditions and culture, so that such entities are something 'taken for granted' rather than something that needs to be learned.

4.2.1.4 Topics of equal interest to both Scandinavians and Asians

While Tables 4.5 and 4.6 highlight topics of interest particular to each group of respondents, Table 4.7 shows topics sorted to indicate topics that are of common interest for at least 50% of the respondents in both groups. These topics in Table 4.7 are sorted according to *relative difference* in ascending order. The topics of interest to both groups will be shown in the top rows of Table 4.7.

Table 4.7*Individual* Category: Topics of concern for 50% of all respondents

Open coded topics	Prompt Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Need to be 'open' as individuals	1	50	52	2	-2
Cultural misunderstandings	1	60	52	8	8
Swedes / Europeans vs Chinese / Asians, vice versa	1	70	78	8	-8
Tacit knowledge	1	70	61	9	9
Self identity	1	80	70	10	10

Food	1		90	78	**12**	**12**
Personal background		1	70	52	**18**	**18**
Agreeing to do it the 'Other's' way		1	90	70	**20**	**20**
Learning		1	80	57	**23**	**23**
Knowledge of local traditions/culture		1	50	74	**24**	**-24**

The only occurring prompted topic in Table 4.7 is the topic of *food*, where both groups of respondents seemed interested in the topic of *food*, although the Asian respondents showed slightly more interest in that topic. All topics in general seemed to have a fairly small relative distance not exceeding 24. The topic with most 'common ground' with the smallest relative difference was the topic *need to be 'open' as individuals,* followed by *cultural misunderstandings* with 2 and 8 as relative difference respectively.

Example 4.f lends a good example of text that covers whether overtly or implicitly, topics such as the need to be 'open' as individuals, having an accommodating disposition when working cross-culturally and negotiating cultural differences. Example 4.g is a text example from a Swedish respondent, also C, who took active steps in overcoming cultural misunderstandings and encouraging an open environment within the organization with a third party communications consultant. It touches on both topics of the *need to be 'open' as individuals* and *cultural misunderstandings*:

Example 4.g

$C: ...that's one of the big differences i see / people are more willing to share information in sweden / we feel that they should be equally involved and share in group discussions / you have to / it takes a bit of time and you can't be too straight forward / you have to go around them and try to find out / i use others of course also / i mean er / especially the chinese / it's easier for the chinese to

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communicate with each other / but they find us very rude / yah / because we are so straight forward / we had an interesting after / we had quite a lot of differences when we first started / rather big differences between us / it was only three but even if you set up a project in sweden with three companies / we have problems / because there's a culture in every company that is almost as strong as national culture / on top of that here / we had one swedish one chinese and one singaporean company ah / and in the office we have some <ang mohs> british guy and one from new zealand and of course we have the indians and the malays / so it was quite difficult / so after awhile we organized a workshop / i used the consultant here in / we hired a consultant / there was some / i don't remember now / but it was on cross cultural issues / so we met with them for one day / and they made up a program and we started talking / and all of a sudden / i was really amazed i must say / because all of a sudden one of the chinese guys in the office / he opened up so to speak ah / and then he start to say what he meant / which i never had expected i must say / so he explained to us swedish that we were extremely rude ah / and we were so straight forward / so he was quite angry at us

…and after a while it boiled down / one of the key issues / is this yes and no business / i mean like / one of the swedes he came and asked him to fix the telephone line / that was his job ah / so the swede asked him / can you be ready on monday / and of course he said yes / but he didn't mean it should be ready on monday of course / and the poor swede he thought okay / it will be ready on monday / so when it was not ready on monday / he went back to him and well / more or less shouted at him / yah and er / and then he explained in the meeting then that / he didn't want

to disturb the swede by telling him all the problems fixing the telephone so it would need to take about a week / but er / i mean he wanted to please him / wanted to tell him he would fix it of course / i mean / he's like okay i'm doing my best / but for us in sweden / it's yes or no / yes is yes / no is no / there is nothing in between / but for me i had exactly the same experience in south america /

@ <caucasians>

The topics from Table 4.7 that are mostly spontaneous in nature, indicate a 'common ground' for both groups of respondents. These topics could possibly lead to indicators of strategies of assimilation or adjusting to the Other when working / living together and they can be further crossed referenced and grouped together for further exploration / analysis. The spontaneous and 'common ground' characteristic of these topics can be discussed under the broader heading of *Assimilation and Integration,* that include:

- Food
- Learning
- Agreeing to do it the 'Other's' way
- Tacit knowledge
- Cultural misunderstandings
- Need to be 'open' as individuals
- Swedes / Europeans vs Chinese / Asians, vice versa
- Knowledge of local traditions/culture

The above topics that could reveal or lend insight into the respondents' approach to integrate with the larger society, cover areas that are outside of the organization. The concept of assimilation and integration within the organization, is further explored in Chapter 5.

4.2.2 The Family and Social category

The *Family and Social* category consists of topics that pertain to the respondents' immediate social circle where they speak (mostly) about familial and social relations within the private domain, for example, if they speak of their parents or of their spouses and children. Topics such as how they spend time after working hours socializing is also found in this category. Appendix 4B shows all topics under the *Family and Social* category, with the data sorted in various ways.

4.2.2.1 Prompted / spontaneous topics sorted

This category has 15 topics altogether, which is 6% of the distribution of the 252 main topics. Of these 15 topics, 11 or 74% are prompted topics and 4 or 26% are spontaneous topics, the greater number of prompted topics perhaps indicating that the spheres to which the topics belong are more private rather than public information.

Table 4.8 shows topics in the *Family and Social* category, sorted according to *prompted* and *spontaneous* topics and then according to *relative difference* in descending order.

Table 4.8 The *Family and Social* category

Open coded topics	Prompt Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
(Expatriate) Personal friends	1	20	65	45	-45
Ordinary / not rich family	1	10	43	33	-33
(Singaporean) Personal friends	1	50	17	33	33
Respect for age and titles in Asia	1	20	43	23	-23
Singapore men	1	30	9	21	21
Children	1	40	22	18	18
Having a maid	1	0	17	17	-17
Asian women as more supportive of their	1	20	4	16	16

husbands / partner					
Pinkerton syndrome / complex	1		**0**	**9**	**9**	**-9**
Social life as 'difficult'	1		**30**	**26**	**4**	**4**
Family	1		**60**	**61**	**1**	**-1**
Expatriate living		1	**20**	**74**	**54**	**-54**
Swedes and Singaporeans socializing		1	**30**	**52**	**22**	**-22**
Mistaken name calling i.e. first name as last name		1	**0**	**22**	**22**	**-22**
Expatriates with local women		1	**10**	**26**	**16**	**-16**

The prompted topic with the largest relative and absolute difference, - 45, in the direction of the Scandinavian respondents, is the topic on *expatriate (personal) friends*. This is paralleled by the Asian respondents speaking of their *(Singaporean) personal friends*, with an absolute difference of 33 in the direction of the Asian respondents. The Scandinavians also spoke more about their family background; most of them described themselves as coming from a middle class family or an *ordinary / not rich family,* with a -33 absolute difference, while the Asian respondents spoke about *Singapore men* and *children,* with 21 and 18 absolute differences respectively.

All four spontaneous topics in this category have a negative absolute difference, indicating that it was the Scandinavian respondents who had opened up more during the interview and were more willing to give information on their family and social life without prompting from the interviewer. The topics include *expatriate living* (-54 absolute difference), *Swedes and Singaporeans socializing* (-22 absolute difference), *mistaken name calling* (-22 absolute difference), which also occurs within socializing contexts and *expatriates with a local woman* (-16 absolute difference), for those who are with a local woman or those who have friends who are dating / married to

local women. These four topics seem to broadly reflect their experience of their expatriate status and living in Singapore.

4.2.2.2 Scandinavian respondents' point of view

Appendix 4B.2 show all topics in the *Family and Social* category sorted according to the Scandinavian 100 Index. Table 4.9 shows topics from the *Family and Social* category spoken by at least 50% of the respondents. The data is sorted according to the Scandinavian 100 Index, followed by the absolute difference in descending order.

Table 4.9   *Family and Social* Category: Scandinavian 100 Index, topics spoken about by at least 50% of the Scandinavian respondents

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Expatriate living		1	20	74	54	-54
(Expatriate) Personal friends	1		20	65	45	-45
Family	1		60	61	1	-1
Swedes and Singaporeans socializing		1	30	52	22	-22

The topic of *expatriate living* was what the Scandinavians were most interested in speaking about, where they spontaneously talked about Swedes and Singaporeans socializing. Less spontaneously, they talked about personal friends and family. Example 4.h lends a text example of a Scandinavian respondent J, who talks about his experience as an expatriate in Singapore and his socializing experiences with the locals. J's segment of speech possibly touches on all topics listed in Table 4.9.

Example 4.h

$J: …i mean / it's not easy to be an expat out here / we've been here a long time and we don't have any singaporean

friends after fifteen years / i have friends in the hash house harriers / we have met up / i have twice i think during fifteen years / been at a singaporean house / that's horrible / that's really sad / but that's how it is / singaporeans don't want to have you as a friend / that's my experience that er / locals don't want to socialise with expats / local womens yes no problem / but local families / they're not involved / you just see them here to do work / to earn money and nothing else / you don't see them much otherwise /

…but don't misunderstand that / i see that the younger generation / those younger / they have no problems with that / but er / the older chinese / the malay but mostly older chinese / they have absolutely no interest in socializing with expats / that's really sad though / it's very sad / i'm married to a foreigner myself so i mean / but er / as you can see it works probably the same in sweden / swedes are very stiff / they are not really / okay if you're married or sambo with a swede / no problems right / but if you're there by yourself / or there as a refugee or a political one or whatever / very hard

The main point in J's discourse is that it is difficult being an expatriate in Singapore since not many Singaporeans wish to socialize with expatriates outside of the office, or beyond 'office hours'. J's point of view somewhat concurs with L's point of view (in Example 4.j below) on how she chooses not to socialize with colleagues after work due to wanting to be with her children and family.

4.2.2.3 Asian respondents' point of view

Table 4.10 show topics the *Family and Social* category, spoken of by at least 50% of the respondents, sorted according to the Asian 100 Index, followed by the absolute difference in descending

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order. The full table sorted according to the Asian 100 Index can be found in Appendix 4B.1.

Table 4.10 *Family and Social* Category: Asian 100 Index, topics spoken about by at least 50% of the Asian respondents

Open coded topics	Prompt Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
(Singaporean) Personal friends	1	50	17	33	33
Family	1	60	61	1	-1

That there are no spontaneous topics in this category in the above table, implies that the Asian respondents were not too ready to spontaneously talk about their private domains such as family and friends. In example 4.j, An Asian respondent L for example, answers the question "Do you go often out with your colleagues after office hours?" in the following few lines:

Example 4.j

$L: i do / but not often / because i have a family / so i'm very very committed to my family / my son is twelve / my daughter is eight years old / so i've got two and they're still very demanding / so have to rush home every night / so i'm trying to < jaga > / i'm still trying to balance my work life and my family life / so not much time to go out ah / but i still make an effort sometimes if they have dinner or let's say if we have new colleagues or colleagues going off / office functions all this lah
@ <look after>

Although L's point of view is individual, it does concur with J's point of view that Singaporeans in general, do not socialize outside of office hours. That the two groups, as expatriates and locals, do not socialize outside of work is also found in Example 4.n in section 4.2.3.4 below, when respondent B speaks about

networking and having good friends. The friends that B has in Singapore is never quite the same as those he has in Sweden.

4.2.2.4 Topics of equal interest to both Scandinavians and Asians

From Tables 4.9 and 4.10, the two groups of respondents seem to have only one topic in common, with at least 50% of respondents from both groups speaking about *family* after some prompting from the interviewer. The 'common ground' status of this topic has a relative difference of 1.

As reflected in the summary Table of this category and again reflected in Tables 4.9 and 4.10, the *family and social* category contains topics revolving around the respondents' social life, outside of working hours. The most common things for the Scandinavians to speak about are living as expatriates and socializing with Singaporeans whilst the Asians spoke mostly on the topic of family. Example 4.j seemed somewhat to confirm the Swedish respondent J's feelings that Singaporeans in general may not wish to or may not prioritize socializing with expatriates all that much outside of organization hours since what is of priority to the Asian respondents are spending time with family.

4.2.3   The Organization category

The *Organization* category is the largest of all the 6 categories, comprising 45% of the overall data or 112 of the 252 topics. Of the 112 topics in this category, 56% or 63 topics are prompted and 44% or 49 topics are spontaneous topics. Appendix 4C presents all topics occurring in the *Organization* category and the tables found in Appendix 4C presents the various ways the data is sorted. As the *Organization* category contains many topics, the following sections below will show topics spoken of by at least 50% of either group of respondents, sorted in various ways.

In the next chapter, text examples that reflect the more salient topics from the *Organization* category will be further analyzed using the linguistic framework outlined in chapter 3.

4.2.3.1 Prompted / spontaneous topics sorted

Table 4.11 and Appendix 4C.4 shows a delineated summary of the *Organization* category. The full table of topics in this category sorted according to *prompted / spontaneous* topics can be found in Appendix 4C.3. Topics shown in Table 4.11 are those with at least 50% of either the Scandinavian or Asian respondents having spoken of the topic. These are sorted according to *prompted* and *spontaneous* topics and then according to *relative difference* in descending order.

Table 4.11 The *Organization* category, delineated.

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Swedish company as less authoritative than Singapore company	1		80	17	63	63
Work performance pressure	1		70	13	57	57
Conflicts	1		80	39	41	41
Openness	1		50	13	37	37
Competitiveness	1		50	17	33	33
Open discussions	1		60	91	31	-31
Consensus	1		30	61	31	-31
Swedish management style	1		50	78	28	-28
'The boss is the boss'	1		50	22	28	28
Problem solving	1		70	48	22	22
Networking	1		80	61	19	19
Miscommunication	1		40	52	12	-12
Business protocols	1		50	61	11	-11
Giving direct / clearer instructions	1		50	61	11	-11
Chinese management style	1		50	57	7	-7

Information sharing	1		60	61	1	-1
Singaporeans as lacking initiative		1	10	57	47	-47
Freedom of action within company		1	30	70	40	-40
Transfer of knowledge		1	40	78	38	-38
Expert knowledge / specialization		1	30	65	35	-35
Company culture		1	100	65	35	35
Local language knowledge as asset		1	20	52	32	-32
Working relations with other Asian countries / Regional business		1	50	74	24	-24
Flexibility		1	30	52	22	-22
Lack of trust between cultures		1	30	52	22	-22
Formality in business i.e. contract signing		1	50	70	20	-20
Decision making		1	80	61	19	19
Hierarchy / titles as important to Asians		1	80	61	19	19
Hierarchy		1	90	74	16	16
Singapore as regional hub		1	40	52	12	-12
Hierarchy / titles as not so important for Scandinavians		1	60	70	10	-10
Honorifics / Terms of address		1	70	78	8	-8
Feedback		1	60	57	3	3
Organization/company background		1	80	78	2	2

Table 4.11 contains almost an equal number of prompted and spontaneous topics, with spontaneous topics being only 2 more than the prompted topics, with 16 prompted and 18 spontaneous topics. The prompted topics mostly included that of management styles and what the respondents thought of the management styles within the organization. The distribution of 8 negative and 8 positive absolute differences within the prompted topics show that both groups of respondents shared an equal interest in

responding to the questions raised by the interviewer, with each group having an equal number of topics which interested their group. Prompted topics with a small absolute difference include *information sharing, Chinese management style, giving direct / clear instructions* and *business protocols*. These topics have almost equal attention and interest by both groups of respondents, with absolute differences of -1, -7, -11 and -11 respectively, although the negative absolute differences indicate that slightly more Scandinavians had spoken of these topics than Asians. These topics seem to reflect / contain aspects of communication and elements of hierarchy.

Within the spontaneous topics, there are 6 topics with a positive absolute difference and 12 topics with a negative absolute difference, which indicate that it is the Scandinavians as a group that have used more spontaneous topics (in their interviews) than the Asians, in that they went beyond the interview questions and brought up topics of interest of their own accord and spoke about topics that interested them as a group. The spontaneous topic with the largest negative absolute difference of -47 is *Singaporeans as lacking initiative*. This is followed by the topics of *freedom of action within company, transfer of knowledge* and *expert knowledge / specialization* with -40, -38 and -35 respectively. The first two topics discussed by the Scandinavian respondents on initiative and freedom of action within the organization seem to reflect their perception of a difference of management styles and working expectations when working with their Asian colleagues / employees; while the other two topics on knowledge transfer and expert knowledge seem to reflect the reason for the Scandinavians' presence in Asia.

Spontaneous topics containing a small positive relative difference of 2 and 3 include talk about *organization / company background* and *feedback*. This indicates that while both groups showed an equal interest in talking about these topics, the positive relative difference indicates that slightly more Asians spoke about this topic. Small negative relative differences of -8 and -10 include *hierarchy / titles as not so important for Scandinavians* and *honorific / terms of address*, topics that were

spoken about only slightly more by the Scandinavians than the Asians.

The following sections will go into each group's point of view and topics that specifically interested the two groups.

4.2.3.2 Scandinavian respondents' point of view

Table 4.12 and Appendix 4C.2 shows the topics within the *Organization* category sorted according to the Scandinavian respondents' point of view, according to the Scandinavian 100 Index in descending order, followed by relative difference in descending order. The Table shows topics that were spoken of by at least 50% of the Scandinavian respondents.

The two most interesting prompted topics for the Scandinavian respondents were *open discussions* and the *Swedish management style*, with more than 70% of the Scandinavians speaking of these topics, after which, spontaneous topics seemed to be of greater interest for the Scandinavians.

Spontaneous topics generally seemed to center around the individual and his / her immediate surrounding in the organization such as talking about their *organization / company background,* how people address each other within the office in terms of *honorifics,* and how the organization is *hierarchically* structured etc.

Generally, these topics can be said to reflect a broad outline of the *Scandinavian (mostly Swedish) management style* of working. The topic of *work performance pressure* which features quite high on the Asian respondents' list of interesting topics for example, does not seem to feature as part of the Scandinavian working style or the topic does not appear as a pressing issue for the Scandinavian respondents, featuring a Scandinavian 100 Index of 17 compared to the Asian 100 Index of 70.

Table 4.12 *Organization* Category: Scandinavian 100 Index, topics spoken about by at least 50% of the Scandinavian respondents

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Open discussions	1		60	91	31	-31
Transfer of knowledge		1	40	78	38	-38
Swedish management style	1		50	78	28	-28
Honorifics / Terms of address		1	70	78	8	-8
Organization/company background		1	80	78	2	2
Working relations with other Asian countries / Regional business		1	50	74	24	-24
Hierarchy		1	90	74	16	16
Freedom of action within company		1	30	70	40	-40
Formality in business i.e. contract signing		1	50	70	20	-20
Hierarchy / titles as not so important for Scandinavians		1	60	70	10	-10
Company culture		1	100	65	35	35
Expert knowledge / specialization		1	30	65	35	-35
Consensus	1		30	61	31	-31
Networking	1		80	61	19	19
Decision making		1	80	61	19	19
Hierarchy / titles as important to Asians		1	80	61	19	19
Business protocols	1		50	61	11	-11
Giving direct / clearer instructions	1		50	61	11	-11
Information sharing	1		60	61	1	-1

	Prompt	Spont.				
Feedback		1	**60**	57	**3**	3
Chinese management style		1	**50**	57	**7**	-7
Singaporeans as lacking initiative		1	**10**	57	**47**	-47
Miscommunication	1		**40**	52	**12**	-12
Singapore as regional hub		1	**40**	52	**12**	-12
Flexibility		1	**30**	52	**22**	-22
Lack of trust between cultures		1	**30**	52	**22**	-22
Local language knowledge as asset		1	**20**	52	**32**	-32

4.2.3.3 Asian respondents' point of view

Table 4.13 and Appendix 4C.1 shows topics that reflect the Asian respondents' perspective, sorted according to the Asian 100 Index in descending order, and then by relative difference in descending order.

Table 4.13 *Organization* Category: Asian 100 Index, topics spoken about by at least 50% of the Asian respondents

Open coded topics	**Prompt**	**Spont.**	Asian 100 Index	Scand:n 100 Index	**Difference Rel.**	**Difference Abs.**
Company culture		1	**100**	65	**35**	35
Hierarchy		1	**90**	74	**16**	16
Swedish company as less authoritative than Singapore company	1		**80**	17	**63**	63
Conflicts	1		**80**	39	**41**	41
Networking	1		**80**	61	**19**	19
Decision making		1	**80**	61	**19**	19
Hierarchy / titles as important to Asians		1	**80**	61	**19**	19
Organization/company background		1	**80**	78	**2**	2
Work performance pressure	1		**70**	13	**57**	57

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Problem solving	1		**70**	**48**	**22**	22
Honorifics / Terms of address		1	**70**	**78**	**8**	-8
Open discussions	1		**60**	**91**	**31**	-31
Loyalty to company		1	**60**	**30**	**30**	30
Hierarchy / titles as not so important for Scandinavians		1	**60**	**70**	**10**	-10
Feedback		1	**60**	**57**	**3**	3
Information sharing	1		**60**	**61**	**1**	-1
Openness	1		**50**	**13**	**37**	37
Competitiveness	1		**50**	**17**	**33**	33
'The boss is the boss'	1		**50**	**22**	**28**	28
Swedish management style	1		**50**	**78**	**28**	-28
Working relations with other Asian countries / Regional business		1	**50**	**74**	**24**	-24
Formality in business i.e. contract signing		1	**50**	**70**	**20**	-20
Business protocols	1		**50**	**61**	**11**	-11
Giving direct / clearer instructions	1		**50**	**61**	**11**	-11
Chinese management style	1		**50**	**57**	**7**	-7

There are 5 prompted topics that seem to be most interesting for the Asian respondents with more than 70% of the respondents speaking of these topics, including *Swedish company as less authoritative than Singapore company*, *conflicts, networking, work performance pressure* and *problem solving*. These topics seem to reflect a comparative mode of talk where the Asian respondents talk about the difference between the working styles between the Swedes and Singaporeans, the work pressures that they feel and how they may manage problems at work, as an everyday work experience.

Spontaneously, more than 70% of the Asian respondents seemed to also discuss their *organization culture*, *hierarchy* within the organizations, *honorifics* and how they address each

other at work, *networking* processes and *decision making* processes.

4.2.3.4 Topics of equal interest to both Scandinavians and Asians

Table 4.14 and Appendix 4C.5 shows topics of equal interest to both Scandinavians and Asians, where 50% or more of either group spoke of the topic. These topics in Table 4.14 are sorted according to relative difference in ascending order. Topics of salient interest for both groups of respondents are those with small relative differences, which are found at the top rows of Table 4.14.

Table 4.14 *Organization* Category: Topics of concern for 50% of all respondents

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Information sharing	1		60	61	1	-1
Organization/company background		1	80	78	2	2
Feedback		1	60	57	3	3
Chinese management style	1		50	57	7	-7
Honorifics / Terms of address		1	70	78	8	-8
Hierarchy / titles as not so important for Scandinavians		1	60	70	10	-10
Business protocols	1		50	61	11	-11
Giving direct / clearer instructions	1		50	61	11	-11
Hierarchy		1	90	74	16	16
Networking	1		80	61	19	19
Decision making		1	80	61	19	19
Hierarchy / titles as important to Asians		1	80	61	19	19
Formality in business i.e. contract signing		1	50	70	20	-20
Working relations with other Asian countries /		1	50	74	24	-24

other Asian countries / Regional business					
Swedish management style	1		50	78	28	-28
Open discussions	1		60	91	31	-31
Company culture		1	100	65	35	35

Topics with comparatively small relative differences, with relative difference of 10 and below, include:

- Information sharing
- Organization/company background
- Feedback
- Chinese management style
- Honorifics / Terms of address
- Hierarchy / titles as not so important for Scandinavians

A common characteristic of the above topics, and perhaps generally from Table 4.14, is that the topics seem to exhibit characteristics that would allow them to be grouped into two larger concepts, that of (i) *hierarchy* and (ii) *assimilation and integration*.

Hierarchy as a concept refers broadly to how the power within the organization is structured, distributed and shared. *Assimilation* can be defined as a process, "a decline and at its endpoint the disappearance of an ethic / racial distinction and the cultural and social differences that express it" (Alba and Nee, 1997:863), it refers to the giving up of one's cultural heritage and roots so as to adopt the cultural heritage of the Other, in order to be absorbed into the dominant culture (Petersson, 2006). *Integration* is also a process, but one that differs from assimilation in that one gets to keep one's socio-cultural heritage, sharing one's own cultural knowledge with the dominant culture, thus becoming an incorporated part of the dominant culture with recognized differences (Goldmann, Pedersen and Østerud 1997; Petersson 2006). Some scholars have viewed the process of integration as a facet of assimilation, where integration is arrived at prior to assimilation (Roy, 1962).

While *assimilation* and *integration* are relatively different concepts, the concepts were grouped together into a single topic, for coding and subsequently text sorting purposes. The differences in these concepts will be analyzed linguistically, in accordance to *how* the respondents spoke about their experiences in becoming part of the dominant culture. And for the moment, they will be referred to as one unit, which is *assimilation / integration*.

These topics of *hierarchy* and *assimilation / integration*, are spontaneous topics in themselves that occur within the *Organization* and *Society* categories, with the topic *assimilation / integration* having an absolute difference of 9.

With the help of Table 4.14 in showing up the most salient groupings of topics, the topics of *hierarchy* and *assimilation / integration* can be explored further in terms of cross-referencing and the building of its concepts from more topics from Table 4.11. The following sections will discuss the cross-referencing and the relating of other topics in a similar vein from Table 4.11 to *hierarchy* and *assimilation / integration* in order to form larger concepts.

Hierarchy

Whilst Table 4.14 was useful in showing the saliency of the groupings of the topics, it is more useful to group topics from Table 4.11 so that a more comprehensive overview of topics related to *hierarchy* can be obtained. Gathering all topics from Table 4.11 that can be related to the concept of *hierarchy* within organizations, Table 4.15 shows the groupings of topics from Table 4.11, into the larger concept of *hierarchy*. The topics are grouped according to the Asian perspective i.e. what the Asians tend to talk about when talking about *hierarchy* and the Scandinavian perspective i.e. what the Scandinavians talk about when talking about *hierarchy*. The blank sections in this table indicate a non-corresponding concept in either the Asian or Scandinavian group of respondents for that particular concept.

Table 4.15 *Organization* Category: topics grouped under the concept of *Hierarchy*

Asian respondents	Scandinavian respondents
hierarchy	hierarchy
open discussions	open discussions
feedback	feedback
information sharing	information sharing
decision making	decision making
hierarchy / titles as important to Asians	hierarchy / titles as important to Asians
honorifics / terms of address	honorifics / terms of address
hierarchy / titles as not so important for Scandinavians	hierarchy / titles as not so important for Scandinavians
giving direct / clear instructions	giving direct / clear instructions
Swedish company as less authoritative than Singapore company	
'the boss is the boss'	
	Freedom of action within company
	Singaporeans as lacking initiative
	Consensus

Hierarchy: the Scandinavian perspective

Table 4.16 presents topics on *hierarchy* spoken by at least 50% of the Scandinavian respondents. The dark grey print under the *open coded topics* column in Table 4.16 indicates topics that have also been spoken of by more than 50% of the Asian respondents. The three topics of *freedom of action within [the] company, consensus* and *Singaporeans as lacking initiative* in black print indicate topics spoken of only by at least 50% of the Scandinavian respondents. Both topics are notably spontaneous, from the Scandinavians, and rank fairly low on the Asian 100 Index with 30 and 10 respectively. That the Asian respondents hardly talk about these topics could be due to that they may be quite unaware of any lack of freedom within the organization, Singapore having a more authoritarian working model than Sweden for example (Hofstede and Bond, 1999; Hofstede, 1980).

Employees taking their own initiatives is also not always appreciated by Chinese Singaporean leaders as they work on a centralized decision making model, as compared to the Swedes (Jönsson, 1995).

Table 4.16 *Organization* category: topics on *hierarchy* spoken of by at least 50% of the Scandinavian respondents

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index
Open discussions	1		60	91
Honorific / Terms of address		1	70	78
Hierarchy		1	90	74
Hierarchy / titles as not so important for Scandinavians		1	60	70
Freedom of action within company		1	30	70
Information sharing	1		60	61
Decision making		1	80	61
Hierarchy / titles as important to Asians		1	80	61
Giving direct / clearer instructions	1		50	61
Consensus	1		30	61
Feedback		1	60	57
Singaporeans as lacking initiative		1	10	57

A good text example that spans several topics related to *hierarchy* and covers *hierarchy* as a concept from a Scandinavian point of view, comes from Swedish respondent M who talks about restructuring the organization and how the employees were encouraged to take on more responsibility, get creative, have open discussions and expand their horizons:

Example 4.k

$M: … 1998 i was appointed g m for asia / and at that point in time / there were more or less nine hierarchic title levels in the office / i mean everything from junior clerk /

clerk / senior clerk / junior officer / officer / senior officer / so nine sort of title levels and nine / all levels also had a number of value of annual leave days / as an officer you had one more day than a junior officer / despite the fact that other swedes have been g ms here / i don't know why they didn't find interest to do something about it / but in the office back home / we have three / so i changed that to three / which mean i couldn't take away titles / because that would be very sensitive / but i tacked them in three main levels and i took away all links to annual leave days / it doesn't come from your title / it comes from the number of years in the office / which is the same in sweden / everybody starts from the same level and then you add on due to age and due to position / meaning the responsibility you have / not your title / if you have a big responsibility / you're entitled to two more days / so that i changed / i re-did the entire employment hand book because it was quite singaporean style / it said more or less in every page that everything was uhm / at the discretion of the general manager

…i also changed the organization so that instead of having one boss here and many people underneath / and he was sort of giving instructions to all of them / i took away the boss and opened up so that the responsibility was on more people and everybody had more to say / more to decide over / more influence / but they are also exposed more / so customers if they called in directly you have to be able to answer / you cannot go to the boss because he's not there anymore / so that higher exposure was a bit painful for them / because they were not trained before / so of course that you can only do if you add on education / training and you give responsibility without taking it back / that you give a service they can take care and i will still have the

responsibility if they make a big mistake / it's still mine / but i cannot say okay / you take care of this / but i also check what you do / you cannot do that / so you have to decide if you can decentralise responsibility and then stay / that took also some time / but now they can / they can

…my personal view is that it comes from this / very hierarchic history / and then you have uhm / and since / the chinese society has er / i mean if you look back in history / if this was sweden and this was the swedish king running the country / he was probably or possibly a very bad king or he was a very good king / but even if he was a bad king / he tried his best to serve his people / uhm and if he failed / they were not happy / and maybe he was replaced by his son earlier than necessary i don't know / but if this was a chinese tzar / he did not do his best for his people / he did whatever he could for himself first / and when he was sort of removed from power / everybody that had supported him was also removed from power / i mean / i look very / in very broad lines / far back / i'm not saying that is the case today / but history always forms a country's traditions / and of course if / if you were killed or removed or head chopped off because his head was chopped off / then it became quite dangerous to do anything else than you were ordered to do / don't show your extraordinary support / don't liaise with him unless you know exactly what you get back / so basically it was safer to stay within your box / if you go out / somebody can chop off your arm / and power is / power is often knowledge information and if you were afraid to lose your power / then you want to do everything you can to keep it / including knowledge / don't share knowledge because he could be the one killing you to take over / so keep knowledge here / only give small pieces of information down to everybody else / safer for

me / so my view is that / this tradition to only do within your small box comes from / and i don't think you necessarily are aware of your behaviour everyday / it's just that it comes from generations of behaviours given to you as your heritage / and i think this will change but it will take time / that is one of the important things i've tried to change here / it's that i actually take the responsibility even if they make a mistake / i actually give the responsibility / not only responsibility but possibilities for them to grow as they would like to grow / as they would like to expand / so often i've used that expression / okay this is your box today / find out what you can see out here / and actually there are at least two maybe three / definitely two people here on a management level that have taken this opportunity / so before i couldn't see at all that they have this / er helicopter view / i didn't realise that they could / they had it / but i've told them okay this is your chance / you have to do what you want to do with it / and as i said / two actually definitely grew into the costume / i enjoy this / and they started to make their own decisions / they started to be creative / they started to be unafraid /

This text will be investigated further via discourse analysis in the following chapter.

Hierarchy: the Asian perspective

Table 4.17 shows a compilation of topics from Table 4.11 that relate to *hierarchy* for the Asian respondents, thus forming the concept of *hierarchy* from the Asian respondents' perspective.

Table 4.17 shows that many topics spoken of by at least 50% of the Asian respondents were also shared by at least 50% of the Scandinavian respondents (shown in dark grey print). But *how* these topics are spoken of and with what attitudes is not revealed in the table above.

Table 4.17 *Organization* category: topics on *hierarchy* spoken of by at least 50% of the Asian respondents

Open coded topics	Prompted	Spont.	Asian 100 Index	Scand:n 100 Index
Hierarchy		1	**90**	**74**
Swedish company as less authoritative than Singapore company	1		**80**	**17**
Decision making		1	**80**	**61**
Hierarchy / titles as important to Asians		1	**80**	**61**
Honorific / Terms of address		1	**70**	**78**
Open discussions	1		**60**	**91**
Information sharing	1		**60**	**61**
Feedback		1	**60**	**57**
Hierarchy / titles as not so important for Scandinavians		1	**60**	**70**
'The boss is the boss'	1		**50**	**22**
Giving direct / clearer instructions	1		**50**	**61**

The two prompted topics of *Swedish company as less authoritative than Singapore company* and *'the boss is the boss'* (shown in black print) seem prominent to the Asian respondents, where there were less than 50% of the Scandinavian respondents speaking of these topics. Generally, the Asian respondents seemed to agree that their Scandinavian counterparts had a less authoritative style of management since 80% of the Asian respondents spoke about or referred to the Scandinavians being 'less authoritative' than they. The Asians also seemed aware of the phrase, *the boss is the boss* when prompted in a question about the phenomenon. A Chinese Singaporean G, in Example 4.m, talks about his experiences working with Scandinavians and how he negotiates with clients in his role as CEO of the organization. G touches upon several topics including *hierarchy, open discussions, decision making, information sharing* etc. G also lends his opinions on how he views negotiating with locals who are not of equal standing to him in the organization hierarchy:

Example 4.m

$G:…i remember i had one discussion with a finnish guy / he's my tenant here / so his finance manager one day said / mister x / can my boss come and see you / i said oh please by all means / then he came up here / then he said mister x / oh mister x / our lease is coming up for renewal four months down the road here / we want to negotiate with you /
…

we chinese / we locals haggle / uhm / i think there's something that i realise that / when you deal directly with the europeans or the scandinavians / when they are open and straight forward it's easier for you to sort of come to a compromise / because it's easier to bridge the gap / especially when you deal directly with the number one man / but there are certain european companies you know / they are big for example / they will send their managers / or somebody senior enough you know / but a local guy to come and talk to you / now that's where the complications come in / because the local guy wants to score points / to show management that he can do something better / and that's where the complications enter and the difficulties will come in / whereas when you talk to the europeans / when they are open / you know / straight away they say i think you should give me this discount / then i say yah / i think you're fair / i'll just give you something better / to the locals / he or she will tell the boss / oh you know / you gave me this mandate / i got more for you / then she will come and start haggling you know / small little thing start to bicker bicker / try to prove a point blah blah blah
…

/ i got two cases i dealt with european i dealt with the boss number one man / i tell you it was < click of finger > like that / because they were open to me / they say mister x you know / i pay you rent so much over the last three years you know / this has been down you know / your competitors are quoting this rate / he show it to me / he told me some instances / i said / fine

…

you see whenever you involve a local / you'd be surprised that the locals are / are very unreasonable / sometimes unreasonable / all because they want to score points / they want to tell the boss / i'm there that i've done something / but frankly / you created a lot of ripples and unhappiness along to me / to me is that is not necessary / it may not be you see / alright / whereas most of the ang mohs are quite / okay i would say quite practical and straight forward / i think they will not lie to you / neither would they want to play a poker game with you / so long as you're sincere open with them / they will reciprocate / that is how i feel but the minute they send a local guy to come and talk to you / i find that / it gets more difficult /

…

they went to the other building / went to the other side / in the first case / if you decide to go down there / they would've said / sorry mister x / we have decided to go to the other side / yet they wanted me to go in and made them an offer which is much better than the other side / if not the same ah you know / so / there was an agent involved you know / but i always take the initiative that / comes to a stage / i must be personally there to talk to their number one man / sincerely be there / and i'd like you to come in / to give you the best terms i have / even much better than the alternate or whatever

The above text example will be further investigated with the use of discourse analysis in the following chapter.

Assimilation / Integration

The topic of *assimilation / integration* occurs in the *Society* category as a spontaneous topic, and is spoken about by more than 70% of both groups of respondents. As mentioned previously, 'assimilation' and 'integration' are quite different concepts (Goldmann, Pedersen and ∅sterud, 1997; Petersson, 2006) but they have been put together for coding purposes. Further investigation into language use in Chapter 5 will reveal more about how the respondents view 'assimilation' and / or 'integration and whether or not they had assimilation and / or integration strategies when working with each other.

Table 4.11 shows some other topics that may relate to the topic of *assimilation / integration* within the *Organization* category. These related topics potentially form a larger concept and a group of topics that may point towards integrative strategies used by respondents when working in cross cultural environment in their organizations. Table 4.18 shows topics that can be grouped under the larger concept of *assimilation / integration,* mentioned by both groups of respondents. The blank cells on either side, shows a lack of a corresponding topic for either group of respondents.

Table 4.18 *Organization* Category: topics grouped under the concept of *Assimilation / Integration* for both groups of respondents.

Asian respondents	Scandinavian respondents
company culture	company culture
networking	networking
organization / company background	organization / company background
business protocols	business protocols
formality in business i.e. contract signing	formality in business i.e. contract signing
working relations with other Asian countries / regional business	working relations with other Asian countries / regional business
problem solving	

conflicts	
	lack of trust between cultures
	miscommunication
	local language knowledge as asset

Assimilation / Integration: the Scandinavian perspective

Table 4.19 shows the concepts related to *assimilation / integration* for the Scandinavian respondents, where at least 50% of the respondents were interested in the topics. The topics are sorted according to the Scandinavian 100 Index in descending order.

Table 4.19 *Organization* category: topics related to *assimilation,* spoken of by at least 50% of the Scandinavian respondents

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index
Organization/company background		1	**80**	78
Working relations with other Asian countries / Regional business		1	**50**	74
Formality in business i.e. contract signing		1	**50**	70
Company culture		1	**100**	65
Networking	1		**80**	61
Business protocols	1		**50**	61
Lack of trust between cultures		1	**30**	52
Miscommunication	1		**40**	52
Local language knowledge as asset		1	**20**	52

From Table 4.19, it can be observed that many topics spoken of by at least 50% of the Scandinavian respondents were also shared by at least 50% of the Asian respondents (shown in dark grey print), except the three topics of *miscommunication, lack of trust between cultures* and *local language knowledge as asset* (shown in black print), the first topic is prompted whilst the latter two are spontaneous.

Example 4.n is from Swedish respondent B, who spoke at length about *assimilation / integration*, touching on several other topics at the same time, such as *organization culture and*

background, networking, knowing the local language, he shares his thoughts about being a Swede in Singapore:

Example 4.n

$B: …i will not retire back in sweden i have a house at my home place i love to go back for the summer holiday i subscribe to my swedish local newspaper even i follow what is going on there by having the daily newspaper / i feel very much swedish not less swedish no / and we are three swedes in this company so almost daily if we're not on travel and we can speak our own language between us and er / to say i'm also not a singaporean it is a limit how much you can be integrated there as foreigner in any country you get into it you have a good living you like it but there are certain er limit / you will not feel like a singaporean for example in politics / in sweden i can have a lot of opinion on the politics there here i'm not anything interested in it here i'm here for my business / also for when it comes to personal friends even my chinese friends / certain things i like to discuss and agree with them and so other things is i think is not of my interest / we are not of the same people we are not brought up the same we don't have the same interests / i'm not playing golf oh i like scuba diving search for shipwreck marina geology and all that

…here we have / i let my local staff handle all that administration as much as possible / very much nowadays our client customer contacts i let my locals do it for example we are selling to shipyards and ship owners / they do it much better than i do it / in the beginning due to my professional status i could sort of say start up the company and build up our clients and very much of our client the

first ten fifteen years were expatriate ship owners / we have so to say done a lot to bring ships into singapore for repair / but now i would say my local staff do selling much much better than i can ever do / they talk their own language that makes it easier for the shipyards / they feel more comfortable if they speak their own language / chinese instead of english all the time / and also they know each other from school they have common friends they know this and they know that / they snap up more information / people speak to them more tell them more about their future projects they have and so on so we can prepare ourselves for participating

…not only language but knowing friends of a friend of a friend you know and there is a my limit to get into this society / you have many friends you can call friend and they are good friend but it's not such a deep relation that you have with your own swedish friends at home your own childhood friend you know your own school mates those whom you did your military service together / in a way you feel a little bit outside / you do

The above text example will be further investigated with the use of discourse analysis in the following chapter.

Assimilation / Integration: the Asian Perspective

Table 4.20 shows the concepts related to *assimilation* for the Asian respondents. The shared topics spoken of by at least 50% of the Scandinavian respondents and by at least 50% of the Asian respondents are shown in dark grey print.

Table 4.20*Organization* category: topics related to *assimilation,* spoken of by at least 50% of the Asian respondents

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index
Company culture		1	**100**	**65**
Conflicts	1		**80**	**39**
Networking	1		**80**	**61**
Organization/company background		1	**80**	**78**
Problem solving	1		**70**	**48**
Working relations with other Asian countries / Regional business		1	**50**	**74**
Formality in business i.e. contract signing		1	**50**	**70**
Business protocols	1		**50**	**61**

All of the topics in Table 4.20 are shared with the Scandinavian respondents, except those of *conflicts* and *problem solving,* which are prompted topics, shown in black print in the table.

Singapore respondent P, speaks around the concept of *assimilation* in Example 4.p, touching upon topics such as experiencing conflicts within the organization and what kind of approach he has to resolve disagreements within the organization. He also talks about *networking, organization culture and background* and *business protocols* or how, in his view, a foreign owned organization should be set up:

Example 4.p

$P: i can tell you ah / swedes are very stubborn when in a conflict if they think they're right it's very hard to fight that / very hard / so in my own experience and most of the time it works i cannot say all the time it works / it's better to just get out / talk later / you leave the room or just find a better time / then after a time / him or her / he will calm down / i mean assuming that he's wrong lah / he will calm down if he's reasonable and most of them are reasonable enough /

they think over it they will come okay okay we will do certain way / they will not apologise to you however they will do your way / which means in a way they have concurred with you right or they will say you know i still have to use their way but in a much more cordial way that means they don't show temper anymore / then you say okay lor you want your way then we do your way / i mean depends who is higher / who has more stars on the shoulder if they have more stars you follow lah you know / if you work it's like this lah in the corporate life it's like this so you have to follow but i think when it comes to direct conflict they will scream and shout at each other / at that moment they are very stubborn /

…good thing about swedes is that if they think about it they might come to their senses and settle it once and for all / they don't remember / i think asians they keep / long term relationships are bound to be affected / once you have a quarrel with another asian / nine out of ten times unless he or she is a very special type of person / very easy can release one ah / release all thoughts / there are people like that but i can tell you most of them will keep something it will come up at another occasion it will come up one ah /

…you need the swede to bring you the knowledge the technology and you cannot gain that / well the local can gain that eventually still i think if you have some foreigners ah / foreign talent to help you bring the technology over it's better / i think management wise ah i always think it's better to use a local i guess so / let's put it in reverse / you want to set up an office in sweden / you use local people because you need to do business in a swedish or scandinavian culture environment then i guess it'll be better to use local people in sales and administration and also use

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a local Swedish general manager at least but because of being singaporean or sometimes out of political or need for technology or some policy reason you need a singaporean / i always have the concept that the local knows best in terms of the local market / a singaporean cannot beat a thai or indonesian / i always tell my thai or indonesian colleague you decide what to do for this case because you know this better than myself / i come here once a month you are here forever in your life time / and then my decision may be wrong by looking from my point of view i can give you some sort of why not do like this but in the end you'll have to tell me whether it's the right decision or not because you know it better you know / and then the customers will prefer to talk to a local he wants to talk to a foreigner because he wants your technology but if you may have that type of problem / hey i want a better deal ah / i want this i want you to tell me don't tell him / i think management work because the problem is you want to adapt to the local conditions but the multinational companies out of the need to control they will want to put one of their own there / the need to control / if the control is out of control then they're in deep problems right / but like i said lah some they think they want to try their way and after awhile you see whether it works or not / that's what i think so lah / but there are some swedes who prefer to use their own people to run certain markets

The above text examples for *hierarchy* and *assimilation / integration,* in Examples 4.k, 4.m, 4.n and 4.p, make plausible text examples that will be further analyzed with the SFL framework. These text examples span an adequate length that makes it possible for them to be linguistically analyzed via discourse analysis. These texts will be analyzed in the following chapter to uncover each speaker's point of view, attitudes and ideology on the related topics.

4.2.4 The Society category

The *Society* category is the second largest category after the *Organization* category, containing 77 topics or 30% of the 252 topics. It also contains the second largest group of spontaneous topics, after the *Individual* category, with 41 spontaneous topics or 53% spontaneous topics. The rest of the 36 topics are prompted and they make up 47% of the topics in the *Society* category.

As there are many topics to the *Society* category, a full table with all topics in the *Society* category can be found in Appendix 4D whilst the following sections will present a delineated number of topics, topics spoken of by at least 50% of either group of respondents.

4.2.4.1 Prompted / spontaneous topics sorted

Table 4.21 shows topics from this category sorted according to *prompted* and *spontaneous* topics spoken of by at least 50% of either group of respondents, with relative difference in descending order. The topics are sorted according to *prompted /spontaneous* topics, and according to *absolute difference* in descending order. The full table for this category sorted according to *prompted / spontaneous* topics can be found in Appendix 4D.3.

Table 4.21, shows that the topics in this category are varied, with prompted topics spanning a wide variety of issues, from the respondents comparing patriarchy in Singapore to Sweden to how Singaporeans perceive Swedes. As with some other categories, the Asian respondents spoke more on prompted topics than the Scandinavian respondents. This behaviour of the respondents is indicated by the large positive absolute difference in the prompted topics for the Asian respondents and with the large negative absolute difference for the Scandinavian respondents in the spontaneous topic respectively.

Table 4.21 The *Society* category. Topics are spoken by at least 50% of either Scandinavian or Asian respondents

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Singapore more a 'macho society' / patriarchal than Sweden	1		60	4	56	56
Swedes as reserved	1		50	4	46	46
Concept of time	1		50	26	24	24
Swedish food	1		80	74	6	6
Chinese as more money oriented / business minded than Swedes		1	60	35	25	25
Egocentricity of each culture		1	50	43	7	7
Assimilation / integration		1	70	78	8	-8
Compromise in behaviour		1	60	74	14	-14
Singapore as efficient		1	50	70	20	-20
Concept of face / politeness		1	50	74	24	-24
Singapore Chinese as different from the Chinese in China		1	40	70	30	-30
Not receiving direct negative answers from Asians		1	30	61	31	-31
Multi-culturality		1	30	65	35	-35

The largest absolute differences appear in the topics of *Singapore more a 'macho society' / patriarchal than Sweden* and *Swedes as reserved* with an absolute difference of 56 and 46 respectively. 6 out of the 9 spontaneous topics in Table 4.21 leaned towards the Scandinavian respondents as the more active in talking about these topics. The spontaneous topics of *multi-culturality, not receiving direct negative answers from Asians* and *Singapore Chinese as different from the Chinese in China* seemed to be of most interest to the Scandinavians with absolute differences of -35, -31 and -30 respectively. A possible explanation for this

interest from the Scandinavian respondents is that the rather homogeneous societies in Scandinavian countries provided an observable contrast to the multiracial, multicultural character of Singapore in particular, where the Singaporeans would also have a different understanding about politeness and the concept of face.

4.2.4.2 Scandinavian respondents' point of view

Tables 4.22 shows the topics sorted according to the Scandinavian 100 Index in descending order, and reflect the Scandinavian respondents' point of view in terms of what topics interest them most. The topics of most interest for the Scandinavians will appear on top of Table 4.22. The full table can be found in Appendix 4D.2.

Table 4.22 *Society* Category: Scandinavian 100 Index, topics spoken about by at least 50% of the Scandinavian respondents

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index
Assimilation / Integration		1	**70**	**78**
Swedish food	1		**80**	**74**
Compromise in behaviour		1	**60**	**74**
Concept of face / politeness		1	**50**	**74**
Singapore as efficient		1	**50**	**70**
Singapore Chinese as different from the Chinese in China		1	**40**	**70**
Multi-culturality		1	**30**	**65**
Not receiving direct negative answers from Asians		1	**30**	**61**

The three topics that turned out to be of most interest to the Scandinavian respondents (in black print), also turned out to be of least interesting to the Asian respondents since less than 50% of the Asian respondents spoke about *Singapore Chinese as different from the Chinese in China, multi-culturality* and *not receiving direct negative answers from Asians* with Asian 100 Indexes of 40, 30 and 30 respectively, compared to the higher

Scandinavian 100 Indexes of 70, 65 and 60 respectively. The topic of *not receiving direct negative answers from Asians* can be found in Example 4.g, when Swedish respondent C, speaks about the possible confusion when an Asian says 'yes' but really means something else, touching implicitly on the different concepts of face in Asian and Scandinavian cultures:

In Example 4.r, Swedish respondent B, talks about his multicultural social circle when working in Singapore and around Southeast-Asia:

Example 4.r

$B: i know quite a lot about the cultures and the various populations and so on and i can say that i have many chinese friends / expatriate friends of course and in your working life of course you are meeting with all the cultures / a lot of contact with the indians in the maritime industry / to a lesser degree malays / we do have a company in malaysia we are active with malaysian shipping and engineering in johore but er but er i can't say that i have many personal friends amongst malays / professionals that you know yes / but personal friends no / but personal friends among chinese yes many / indians many /

The topics of *Singapore Chinese as different from the Chinese in China, multi-culturality* and *not receiving direct negative answers from Asians,* drew little interest from Asians possibly because the Asians are 'living' these topics, in that they have grown up in a multi-cultural society and they well understand their own politeness codes within their own society. Multiculturality is thus the norm and that their understanding of politeness in the Asian society operates on a tacit level, a taken for granted concept where individuals do not usually discuss politeness but rather, act accordingly to situational contexts and behave as they were taught from as children.

4.2.4.3 Asian respondents' point of view

Table 4.23 shows the topics of most interest to the Asian respondents, sorted according to the Asian 100 Index in descendinfg order. Topics of most interest to the Asian respondents will be grouped at the top of Table 4.23. These topics do not necessarily include at least 50% of the Scandinavian respondents talking about them. The full table can be found in Appendix 4D.1.

Table 4.23 *Society* Category: Asian 100 Index, topics spoken about by at least 50% of the Asian respondents

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index
Swedish food	1		**80**	**74**
Assimilation / Integration		1	**70**	**78**
Singapore more a 'macho society' / patriarchal than Sweden	1		**60**	**4**
Chinese as more money oriented / business minded than Swedes		1	**60**	**35**
Compromise in behaviour		1	**60**	**74**
Swedes as reserved	1		**50**	**4**
Concept of time	1		**50**	**26**
Egocentricity of each culture		1	**50**	**43**
Singapore as efficient		1	**50**	**70**
Concept of face / politeness		1	**50**	**74**

The topics include three prompted and two spontaneous topics, shown in black print in Table 4.23. While Table 4.23 shows that the topic, *egocentricity of each culture* as being a topic with greater Asian interest, Table 4.21 nonetheless shows that this topic has almost equal interest with 7 as an absolute difference between the two groups of respondents; thus this topic is one that has pulled almost equal interest from both groups, rather than it being a topic that drew interest only from the Asian respondents. The two topics of greatest interest seems to be the patriarchal nature of Singapore compared to Sweden and how the Chinese were *more money oriented / business minded than Swedes*. In Example 4.q, Singaporean P lends his point of view on the

patriarchal nature of Singapore, compared to what he notices about Swedish social relations between men and women:

Example 4.q

$P: … they are quite independent in that sense lah / but they are also very what you call / how do i say ah / woman's liberated lah / they are very like you cannot say something like / you know when i go home my maid will take my bag from me and she will bring a glass of juice or glass of water for me to drink / wah this is outrageous / it will never happen in sweden / and that her husband will cook / oh we don't cook the maid will cook for us / oh what is that / i dare not say this you know / i learnt my lesson / over the years i realize that they don't like to hear this type of things / i know / i think it's a way of life lah …in sweden the women have a lot of position they have a lot of equality even very strong willed very strong minded ladies very strong minded ladies

… but singaporean chinese also the same what also so strong willed so tough / i think singapoean ladies are not so that different i guess / probably it's abit i think the difference is here you are more pampered that's all but the guys also pampered here so i cannot say just ladies only / so i think the guys and girls in singapore are probably more pampered lah in a sense that / then in sweden they do everything themselves / you see nine out of ten of them know how to cook for themselves / if you ask singaporean guys most of the guys can't cook a decent meal for themselves if the wife is not around /

What comes across in P's discourse is the awareness of an existence of an egalitarian system in Sweden that is perhaps not

so prominently found in Singapore, where in Singapore, a more authoritarian, and relatively masculine society (Sweden, according to Hofstede (1984, 1980) is one of the most feminine countries of his study) has different gender roles for men and women in society and different employer-employee relationships.

4.2.4.4 Topics of equal interest to both Scandinavians and Asians

Table 4.24 shows topics of equal interest to both groups of respondents, where at least 50% of the respondents from each group were active in talking about the topic. The topics are sorted according to *relative difference* in ascending order so that the topics most common to both groups of respondents will appear on top of Table 4.24.

Table 4.24 The *Society* Category: Topics of concern for 50% of all respondents

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Swedish food	1		80	74	6	6
Assimilation / Integration		1	70	78	8	-8
Compromise in behaviour		1	60	74	14	-14
Singapore as efficient		1	50	70	20	-20
Concept of face / politeness		1	50	74	24	-24

The topics with the smallest relative differences are *Swedish food* and *assimilation / integration*. *Compromise in behaviour* is also a topic with a small relative difference. In general, topics in Table 4.24 can large be said to revolve around *assimilation / integration*, in terms of compromising in behaviour and learning or observing each other's *concept of face* or *politeness*. Example 4.q for example shows how Singaporean P learnt to avoid certain topics in causal conversation when in Sweden, since the topics

may offend Swedes. Even the topic of *Swedish food* could be related to *assimilation / integration* if it is a means for persons to understand each other through how much of each other's culture or food they take to. Example 4.b for example is Singaporean L, who speaks about her experience of Swedish food when she was in Sweden, where one can gather from her text whether she tries to assimilate when staying in Sweden.

3 of the 5 topics in Table 4.24 have Scandinavians slightly more interested in talking about *compromise in behaviour* (which could be a related topic to that of *assimilation / integration*), *Singapore as efficient* and the *concept of face / politeness*. Scandinavian respondent M, describes his experience of the difference concepts of face around Southeast-Asia and politeness in terms of business protocol:

Example 4.s

$M: no / no no but in the sense that / if i go to a meeting in denmark / i call a customer / we are gonna have a meeting / i come there and i will come and say fine / how are you / then we start discussing / bam / So if you have a thirty minute meeting / twenty nine minutes will be / you know / cold business stuff / if you have a thirty minutes meeting in the states or here / i think the first five to ten minutes / probably singapore only / other countries are different / it is gonna be basically the same / you are gonna have a nice talk in the beginning / blah blah blah / five to ten minutes and then we do the business talk and make a conclusion / of course / otherwise / americans and singapore is very very different / but the way you conduct the business / i find it is quite similar /

…in china it is very different because it is like a theatre somehow / first of all / it is never just a half an hour / it is always longer and it will always start off with that the first

five / ten minutes or all that / whatever / you are just sitting
and looking at each other and you have your tea and pure
politeness and you do not really say that much

Part of M's approach when it comes to business protocols and understanding the Other's concept of face is to observe the genres of meetings in general and then compare it with other cross-cultural meetings to which he has been. M compares for example business protocols in meetings in Denmark, the United States, Singapore and China. While the openings of a meetings are generally the same, *a nice talk in the beginning*, he notes that in China, *the first five, ten minutes… you are just sitting and looking at each other… you do not really say that much* and that to M, Chinese meetings tend to be *like a theatre somehow*, which calls for M to adjust his behaviour accordingly during those meetings.

4.2.5 The Nationality category

The *Nationality* category is one of the smaller categories, containing 9 topics all in all or 4% of the 252 topics. Appendix 4E shows all topics and tables related to the *Nationality* category. As this category contains a fairly small number of topics, the tables in the following sections will present all topics sorted in various ways.

4.2.5.1 Prompted / spontaneous topics sorted

Table 4.25 shows the topics in the *Nationality* category sorted according to *prompted / spontaneous* topics, and then according to *relative difference* in ascending order. The topics with as little difference between the two groups of respondents will be grouped at the top of Table 4.25 for the prompted and spontaneous sections.

Table 4.25   The *Nationality* category

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Permanent Residency (PR) in Singapore	1		**10**	**9**	**1**	**1**
Goh Chok Tong	1		**10**	**0**	**10**	**10**
Singapore government	1		**50**	**39**	**11**	**11**
Lee Kuan Yew	1		**0**	**13**	**13**	**-13**
Singapore	1		**70**	**83**	**13**	**-13**
Swedish history	1		**0**	**17**	**17**	**-17**
Singapore identity	1		**60**	**17**	**43**	**43**
Scandinavian countries as having different cultures		1	**30**	**22**	**8**	**8**
Asian countries as having different cultures		1	**40**	**17**	**23**	**23**

This category has 7 prompted and 2 spontaneous topics. Most topics in this category revolve around countries as a unit, its politics, government and key persons within the government. Whether in prompted or spontaneous topics, the Asian respondents seemed to have a more active role in this category as indicated by the greater number of positive absolute differences.

4.2.5.2 *Scandinavian respondents' point of view*

Table 4.26 shows the *Nationality* category sorted according to the Scandinavian 100 Index in descending order, followed by the absolute difference in descending order.

Table 4.26   *Nationality* Category: Scandinavian 100 Index sorted

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Singapore	1		70	83	13	-13
Singapore government	1		50	39	11	11
Scandinavian countries as having different cultures		1	30	22	8	8
Singapore identity	1		60	17	43	43
Asian countries as having different cultures		1	40	17	23	23
Swedish history	1		0	17	17	-17
Lee Kuan Yew	1		0	13	13	-13
Permanent Residency (PR) in Singapore	1		10	9	1	1
Goh Chok Tong	1		10	0	10	10

From table 4.26, there is only one prompted topic, *Singapore* that has more than 50% of Scandinavians talking about it. Spontaneously, the Scandinavians spoke most about *Scandinavian countries as having different cultures* (as in Example 4.u). The other prompted topic that they seemed quite enthusiastic about, with a –17 in absolute difference, is *Swedish history*. Topics that were not too interesting for the Scandinavians included (talking about) *Goh Chok Tong* who was Singapore's Prime Minister after Lee Kuan Yew and (talking about) the *Singapore identity*, which has an absolute difference of 43 in the direction of the Asian respondents.

4.2.5.3   Asian respondents' point of view

Table 4.27 shows the *Nationality* category sorted according to the Asian 100 Index and then according to *absolute difference* in descending order.

Table 4.27 *Nationality* Category: Asian 100 Index, topics spoken about by at least 50% of the Asian respondents

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Singapore	1		70	83	13	-13
Singapore identity	1		60	17	43	43
Singapore government	1		50	39	11	11
Asian countries as having different cultures		1	40	17	23	23
Scandinavian countries as having different cultures		1	30	22	8	8
Goh Chok Tong	1		10	0	10	10
Permanent Residency (PR) in Singapore	1		10	9	1	1
Lee Kuan Yew	1		0	13	13	-13
Swedish history	1		0	17	17	-17

From Table 4.27, there seems to be three prompted topics all revolving around the topic of *Singapore*, in which more than 50% of the Asian respondents spoke about. Of least interest to the Asian respondents are politicians such as *Goh Chok Tong* or *Lee Kuan Yew*. Obtaining a Singapore permanent residency (PR) or having a Singapore PR is also not an issue with Singaporeans.

4.2.5.4 Topics of equal interest to both Scandinavians and Asians

Table 4.28 shows topics in the *Nationality* category sorted according to *relative difference* in ascending order. Smaller relative differences are indicative of a greater common interest for the topic between the two groups of respondents.

Table 4.28 *Nationality* Category: Topics of concern for all respondents, sorted by relative difference in ascending order

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Permanent Residency (PR) in Singapore	1		10	9	1	1
Scandinavian countries as having different cultures		1	30	22	8	8
Goh Chok Tong	1		10	0	10	10
Singapore government	1		50	39	11	11
Singapore	1		70	83	13	-13
Lee Kuan Yew	1		0	13	13	-13
Swedish history	1		0	17	17	-17
Asian countries as having different cultures		1	40	17	23	23
Singapore identity	1		60	17	43	43

From Table 4.28, there seems to be only one topic, that of *Singapore*, spoken of by at least 50% of respondents from both groups. The other topics in common are those indicated by lower relative differences. The topic with the smallest relative difference is about *Permanent Residency (PR) in Singapore* i.e. whether the respondents held a PR status in Singapore. This topic though, was spoken about by less than 50% of either group of respondents. The other topic that had about equal interest from both groups of respondents with a relative difference of 8, is the spontaneous topic of *Scandinavian countries as having different cultures*. This topic was not spoken about by many respondents, with an Asian Index of 30 and a Scandinavian Index of 22, but it could possibly have come about from the Scandinavians who wished to point out that Scandinavian countries do have different cultures although the countries are situated in proximity on the global map. The Asian respondents working with Scandinavians perhaps also noticed that Scandinavians as a group do have different working styles that possibly reflect a difference in the Scandinavian cultures.

Example 4.t shows a text example with a Chinese Singaporean P, talking about what he observes in terms of management styles or working styles of Norwegians, Swedes, Danes and Finns:

Example 4.t

$P: yah / swedish / i think the norwegians / danish and swedish are about the same / this is my opinion / before i talked to all my swedish colleagues / i asked why are you guys not working well with the finnish guys / and i ask the finns / why are you guys not working well with the swedes / and then all the stories come out that they totally do not like one another / but i said / you guys have been neighbours for centuries and they said / yah / but we are not the best of neighbours / we really do not like one another / but the norwegians and swedish are quite near / and when i deal with a norwegian / i sometimes do not know that they are norwegians until very much later / and the norwegians usually tell me that there is hardly any difference between the norwegians and swedes

Example 4.u shows a Scandinavian respondent, M speaking about the differences between Scandinavian countries, using Denmark and Finland as examples:

Example 4.u

$M: but there is a big difference between the scandinavian countries / finland is / the language is totally totally different / even though i have spend like probably 10 years somehow / with finland / i do not understand a word / maybe i understand five words / …yeah / this company / comparing for a dane coming to helsinki / totally different management style than if i were in a danish company / so

just within the nordic area / as of course / out here / there
are huge differences

What both P and M have observed is the difference in cultures of countries in close geographic proximity. The understanding of countries in the same area with different values lends a different expectation as to how organizations do business within the region. This point of view is also echoed in Asian respondent K, who says, "in [the] far east…you just have to drive 50km into Malaysia and the rules are totally different from Singapore already… my favourite catch phrase was to say, we need a multi local strategy for asia, you cannot use the same strategy for the far east."

4.2.6 The Environment category

The word 'environment' has been used in the coding process in its broadest sense, covering both ecology (air, water and climate) and physical surroundings or milieu. The *Environment* category is the category with the least number of topics. It contains 6 topics all in all or 2% of the 252 topics. Appendix 4F shows all sorted tables for the *Environment* category.

4.2.6.1 Prompted / spontaneous topics sorted

Table 4.29 shows the *environment* category sorted according to *prompted / spontaneous* topics and then according to relative difference in descending order.

There are 4 prompted and 2 spontaneous topics in this category with topics pertaining to the natural world surroundings such as climate, weather, environmental settings and milieu. Spontaneously, the respondents spoke about physical and geographical surroundings or milieu, comparing that of Sweden and Singapore. Topics that involve the definition of 'environment' with reference to ecology such as *recycling* are mostly prompted, perhaps indicating that the topic of *environment* as such, is not

perhaps at the forefront of thoughts in the minds of the respondents.

Table 4.29   The *Environment* category

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Singapore's tropical climate	1		0	22	22	-22
Recycling	1		20	4	16	16
Swedish weather	1		20	13	7	7
Singapore weather	1		10	13	3	-3
Swedish environment		1	40	57	17	-17
Singapore environment		1	60	61	1	-1

In Example 4.v, Singaporean C, speaks about how there is perhaps a lack of environmental awareness in third world countries or developing countries, with Indonesia as an example. C begins by speaking about how Swedes are environmentally conscious individuals, a value that is carried over into organization work:

Example 4.v

$C: you appreciate it / but i think you have to start understanding their perspective / it took me quite awhile to understand this as well / they do have a very social mindset / you know / when they do things they look at broader issues like the environment and all / unfortunately if you go to indonesia / they don't care about the environment / the first thing they say is / okay / i put this in / how much money will it save me / they are very economy driven / but / you know / then our swedish colleagues will come and will package proposals and they will look at the environment / they will put a lot of things that / that / if

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> indonesia were more developed / would certainly be very meaningful / but you're dealing with companies that have not reached that level / they're still probably with bread and butter issues / so there are some of these that we haven't adjust and adapt / so that's the reason why they have / local operations / if not / you can easily send people /

Although Singapore as a country is slightly more developed than Indonesia, C himself had problems understanding the Swedish point of view in terms of environmental awareness and incorporating environmental friendly organization goals. These environmental friendly goals, to the Indonesians for example (and in part the Singaporeans), were considered unnecessary and hindered business expansions for the Swedish company in Asia.

4.2.6.2 Scandinavian respondents' point of view

Table 4.30 shows all topics in the *Environment* category, sorted according to the Scandinavian 100 Index, followed by *absolute difference* in descending order. The topics most interesting for the Scandinavians would show up on top of the table.

Table 4.30 *Environment* Category: Scandinavian 100 Index sorted, followed by absolute difference in descending order

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Singapore environment		1	60	61	1	-1
Swedish environment		1	40	57	17	-17
Singapore's tropical climate	1		0	22	22	-22
Swedish weather	1		20	13	7	7
Singapore weather	1		10	13	3	-3
Recycling	1		20	4	16	16

From Table 4.30, the two spontaneous topics of *Singapore environment* and *Swedish environment* had at least 50% of the Scandinavian respondents talking about them. The positive absolute differences show that the Scandinavians had been

slightly more spontaneous in talk than their Asian counterparts on these topics. In Example 4.w Scandinavian B, talks about the general milieu of Singapore, its physical, infrastructural environment and living in Singapore:

Example 4.w

$B: i think here in singapore / it is basically no problem…i have heard of very few persons complaining of life here in singapore / singapore / i mean/ singapore is not really asia is it / you just see a lot of asian people / it is a hot and humid climate / but everything else is like any other big city in the world / is not it /   …i mean everything works basically / it is law and order / if you behave / they will behave / if you fill in the forms / you will get your permit so whatever / and one of the main advantages in singapore / they all speak english / so it is very easy for the wives or kids / whatever / if you go to bangkok / not even the signs are in english / right / it is in thai and you do not know what it means and there were quite a few people / they do not speak english at all / that is much more difficult /

B's thoughts on 'environment' include his attitudes to climate, how Singapore functions as an international city and a place for his family to live comfortably while he is stationed in Singapore. Language seemed an important aspect of what is important in a new surrounding and he compares this with being in Thailand, where a lack of a common language may pose difficulties for his children and family.

4.2.6.3 Asian respondents' point of view

Table 4.31 shows the *Environment* category sorted according to the Asian 100 Index and then by *absolute difference* i n

descending order. The topics most interesting for the Asian respondents are at the top of the table.

Table 4.31   *Environment* Category: Asian 100 Index sorted, followed by absolute difference in descending order

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Singapore environment		1	60	61	1	-1
Swedish environment		1	40	57	17	-17
Recycling	1		20	4	16	16
Swedish weather	1		20	13	7	7
Singapore weather	1		10	13	3	-3
Singapore's tropical climate	1		0	22	22	-22

The Asian respondents also showed most interest in the spontaneous topics of *Singapore environment* and *Swedish environment,* although they were only slightly less talkative than their Scandinavian counterparts. In Example 4.x, Asian respondent A, speaks about both natural environment and the socio-cultural environment of the office, comparing both Sweden and Singapore:

Example 4.x

$A: well you can't compare sweden / you know the environment is different on the outside / because sweden has got so much of land and you have so much bigger spaces / it's a different environment / even in singapore / we try to do certain things / for example this is a new place … we are trying to make sure that we get all the things working right / but there is a limitation / you can't have too much of greenery in this place / you've got somewhat / but not to the same extent / we've spent quite a lot of environmental issues in this company / for example we make sure that we don't waste water / that the water is of

this quality / we do all the right things like that / electricity / how we can save it and all these sort of things / but singapore is not as advanced as scandinavia / for example in conservancy / like over here / this place is rented by the way / we don't own this place / …now / if you look at this building / strictly speaking in sweden / they would be basically / insulated walls / that's a normal thing / in singapore / people don't even know what an insulation is and you're trying to tell them that it's a long term saving / like / if you look at this glass / it should be double glasses but they don't even understand /

Example 4.x reflects to some extent what was said by C in Example 4.v, that environmental awareness has not developed in Asia to the extent that it is in Scandinavia, in particular Sweden. So that arrangement of space, recycling procedures and even eco-friendly architecture that is energy conserving are not mainstream concepts for organizations. But in Example 4.x, it is mentioned that the Swedish organization in which respondent A works has put forth large efforts in making the organization environment friendly, by checking water quality, saving electricity etc.

4.2.6.4 Topics of equal interest to both Scandinavians and Asians

Table 4.32 shows topics of interest for both groups of respondents. The table is sorted according to *relative difference* in ascending order. The topics most common between the two groups will appear at the top of the table.

Table 4.32 *Environment* Category: Topics of concern for all respondents, sorted by relative difference in ascending order

Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Rel.	Difference Abs.
Singapore environment		1	60	61	1	-1
Singapore weather	1		10	13	3	-3
Swedish weather	1		20	13	7	7
Recycling	1		20	4	16	16
Swedish environment		1	40	57	17	-17
Singapore's tropical climate	1		0	22	22	-22

The only topic with more than 50% of both groups of respondents speaking of it was *Singapore environment*, which also had the smallest relative difference. The *Singapore weather* was also talked about as 'common ground' topic, although not many respondents in either group spoke of it. Topics with the greatest absolute differences in the direction of the Scandinavian respondents include *Singapore's tropical climate* and talk about the *Swedish environment*. For the Asian respondents, only one topic indicated a larger interest in the direction of the Asian respondents and that is the topic of *recycling*. *Recycling* as a topic did not generate much interest in either group though, with rather low Asian and Scandinavian Indexes of 20 and 4 respectively. Example 4.x lends insight into talk of *recycling* and environmental awareness with Asian respondent A.

4.3   Concluding discussion

This chapter presented an overview of the results achieved from applying only the coding procedures from grounded theory (Strauss and Corbin 1998) to the interview transcripts, which

renders a form of quantitative analysis of the 252 (spoken) topics discussed. The tables in general highlighted topics that were of interest to either group of respondents, depending on how the data was sorted. The numbers in the tables also indicated and pegged the existing differences of interest between the two groups of respondents for all topics.

Since the answers given by the respondents and the results are broadly based on the open / guided interview questions, one could possibly turn to the statistics yielded for the spontaneous topics as indication of the more natural interests of the respondents. With regards to speaking spontaneously, the two groups of respondents showed different characteristic traits when talking about the topics. The Scandinavians for example, took up more topics spontaneously overall, with a total of 4447 Scandinavian 100 Index, compared to the total of 4130 Asian 100 Index for spontaneous topics. The Asians however, were overall slightly more talkative in prompted topics, with a total of 3290 Asian 100 Index for prompted topics compared to the Scandinavian 100 Index total of 3082.

In explaining the *implicit* and *explicit* sorting found in the Main Table, Appendix A, some cultural studies saw Asian cultures as more collective in nature and more family oriented, where communication is steered more implicitly. With Asian cultures, messages and their meanings are gained as much via the surrounding context as is said with words (Hofstede, 1982, 1984; Triandis, 1995). As an example of how Asians can speak obliquely about a topic, Example 4.y illustrates how an Asian respondent L, does not say that the customer service during her visit to Scandinavia was inadequate or poor but rather talks about her own inadequacies, from her clumsiness to her petite frame and how she thought she looked rather silly dragging her luggage all the way to the hotel from the taxi:

Example 4.y

$L: i was like oh / i have to carry my own luggage / okay / fine / and it was so cold and i'm so clumsy because you're

wearing so many clothes right / glove lah / hat lah / all the stuff that you have on yourself / so clumsy / down here tropical much better / so by the time i drag drag drag drag drag ah / i think i looked such a fool / drag all the way there / and when i opened the door / i thought you have a bell boy or concierge or whatever lah / you know in asia / even hong kong service is excellent what / nobody helped me at all / some more i look so small sized ah / nobody helped me

While the explicit message from L focused on her inadequacies and self-consciousness, the implicit message could be perceived as L talking about the inadequate customer service in Scandinavia. L could also perhaps be talking about her experience of a culture shock. The text example begins from L's realization that the taxi driver was not going to help her carry her luggage up to the hotel lobby in the middle of winter.

The total Asian 100 Index for implicit spontaneous topics is 240 compared to the total Asian 100 Index for explicit spontaneous topics at 173. The results of the coding procedures did indicate that the Asian respondents spoke more implicitly about things, referring to entities / happenings in an oblique manner when speaking on spontaneous topics, but whether this characteristic trait is due solely to the collective / family oriented nature of the Asian respondents and whether the coding procedures parallel findings in Triandis's (1995) and Hofstede's (1980, 1982, 1984) studies is uncertain, from just looking at the Main Table and its data.

The specific topics of interest in each category for each respondent group also indicate their varying perspectives on the themes discussed in the interviews, reflecting the interests of both groups of respondents and what they consider to be immediate concerns to themselves as individuals. For example, we saw that the Asians spontaneously chose to speak about their *favourite local (Singapore) food* whereas the Scandinavians spontaneously chose to speak about *language as [a] barrier* within the Individual

category. On a personal level, many Scandinavians also spontaneously spoke of *retiring in their home country* whilst the Asians, who were mostly Singaporeans, spoke about their *interest and knowledge in Singapore English*. Similarities of interests can also be obtained from looking at the overall topics. For example, on the *family and social* level, both groups of respondents seem to speak about their family and how having a social life is difficult, whether it is socializing with colleagues after work for the Asian respondents or if it is the Scandinavians socializing with locals as not a common situation.

But while the coding procedures lend an overall statistical view of the similar / dissimilar interests of the two groups and it can reflect certain characteristic patterns of talk for the two groups, the topics in themselves cannot disclose *how* and in what manner or which perspective the respondents spoke about these topics. In keeping with the purpose of the grounded theory approach, the coding procedures are more useful in raising further questions (that are beyond the scope of this study) in theory building such as:

> Questions regarding collectivistic and individualistic cultures and cultural dimensions:
>
> - do these topics generally reflect the collective / individualistic cultures outlined by Triandis (1995)?
>
> - do they correspond to the cultural dimensions of Hofstede's (1980, 1982, 1984) studies?

Questions relating to culture specific observations are also raised by the coding procedures. The possibility of an existing 'food culture' in Singapore for example, has been implied by both groups of respondents with relatively high indexes, a 90 Asian Index and a 78 Scandinavian Index. The high indexes revealing that there has been a lot of interest in the topic of *food* (found in the *Individual* category)

Questions relating to culture specific observed behaviours:

- is there an existing 'food culture' in Singapore? And how integrated are the Asians and Scandinavians in terms of liking food from the Other culture?

Questions relating to other fields of study such as 'knowledge transfer' in the field of 'information technology' are also raised by the coding procedures. It was noted above for example, that the Asian respondents spoke more implicitly for spontaneous topics than for prompted topics, with a total Asian 100 Index of 239 to 152 respectively. But the total Scandinavian 100 Index for implicit spontaneous topics also records much higher than their total index for explicit spontaneous topics with 734 and 289 respectively. A possible dimension of further exploration could be:

Questions relating to other fields of research such as 'knowledge transfer' in the field of 'information technology:

- what types of knowledge reside in both groups of respondents? How does knowledge transfer occur between both groups of respondents?

From the above questions, it can be seen that the grounded theory coding procedures lays a foundation upon which hypotheses and theories can be built, acting as a 'starting point' of research, as it were, to further exploration of larger concepts.

In this study, the coding procedures helped primarily to indicate topics to be grouped together for further linguistic investigation. It helped to pinpoint important categories (by size and number of total topics) and salient features within the categories, that of *hierarchy* and *assimilation / integration*. And within these topics, the coding procedures also helped to

highlight topics that were similar or dissimilar, occurring or non-occurring in either group of respondents.

As a continuation of the data sorting, the linguistic analysis in the next chapter will then address the following questions:

- how similar / dissimilar are each group of respondents views on management styles and on the concept of hierarchy?

- Do they have any cooperative or integrative efforts when working together?

- And if yes, what are these cooperative efforts?

The following chapter contains the linguistic analyses of text examples from the more salient topics of the largest category, the *Organization* category as revealed by the grounded theory coding procedures.

5 *Language Analysis and Findings: Hierarchy and Assimilation*

In Chapter 4, the coding procedures indicated that the *Organization* category contained the largest number of topics. The coding procedures helped to highlight certain topics within that category more than others and the topics could be further grouped together to form larger concepts. The two larger concepts that emerged from the axial coding of the *Organization* category, and that seemed to interest more than 50% of both groups of the respondents include the concepts of *hierarchy* and *assimilation / integration*. Four texts in total were selected and presented in Chapter 4, section 4.2.3. Two texts for each concept were selected, one from a Scandinavian respondent and one from an Asian respondent, in order to get a corresponding point of view.

This chapter will use the linguistic framework outlined in Chapter 3, to explore the concepts of *hierarchy* and *assimilation /integration* in greater detail. For the concept of *hierarchy,* Examples 4.k and 4.m are texts that will be explored further with the linguistic framework in this chapter, and Examples 4.n and 4.p will be explored further on the concept of *assimilation / integration*. The text examples shown in this chapter are chosen following the criteria / procedures outlined in Chapter 3, section 3.6.5, the main reason being that the text needs to be relevant to the topic of analysis and that the respondent would have needed to speak about the topic at length in order to apply the SFL framework.

As a brief recapitulation from Chapter 3, section 3.6, each text will be analyzed according to four dimensions:

i. Interpersonal - appraisal analysis, which is an analysis of the speaker's judgements, opinions and feelings as revealed by their linguistic choices and features of the text.

ii. Ideational – transitivity analysis, which is an analysis of the speaker's ideas and experience, their processes of doing, saying, sensing and being.

iii. Textual – theme analysis, which is an analysis tracing the speaker's logical development within the clause structure and what the speaker is most often foregrounding in terms of topic.

iv. Words in context analysis – based in discourse analysis, this section uses a computer software to help locate the words as they occur in context. The purpose of this is to analyse how the speaker uses a particular word in context and what the word is associated with from the speaker's point of view.

5.1   Hierarchy

5.1.1 A Scandinavian point of view: analysis of text Example 4.k

As the interpersonal, experiential and textual analysis (the SFL analysis) is extensive, a more detailed text analysis of Example 4.k can be found in Appendix 5i 4k. A full table containing the three dimensions of analysis that tabulate the number of occurrences for various features, can be found in Appendix 5A, where Table 5A (i) shows three metafunctional levels of analysis

and Table 5A (ii) shows the transitivity analysis sorted according to the various types of transitivity processes. Table 5.1 below shows the summary of the interpersonal and textual analyses, from Appendix 5A (i). As all three metafunctions are closely intertwined in language, this section (as with the following sections of analyses with the other text examples) will discuss the dimensions of interpersonal, experiential and textual analyses simultaneously.

Table 5.1 Example 4.k, frequency summary of Interpersonal and Textual analyses.

	Aff	Jd	App	Fc	Fr	Ao	Am	Fms	Fml	Fn	Neg	Pms	Pml	Int	MTT
Total	22	33	10	103	1	12	18	10	5	14	7	3	3	21	18

There are altogether, 140 clauses in Example 4.k. Each column in Table 5.1 reflects the number of clauses out of 140 that contain the following interpersonal and textual features.

The interpersonal index total from Table 5.1 is 241. The number 241 is derived by adding all numbers from the columns in Table 5.1, except the last two columns of "InT" and "MTT" which are the numbers for the textual analysis. About 43% or slightly less than half of the interpersonal dimension of M's talk is amplification (focus and force). Judgement, appreciation and both comment and mood adjuncts make up about 30% of M's talk. Words that indicate affect make up about 10% of M's talk, perhaps indicating that M as an individual was not too affective in her speech.

The transitivity analysis in Table 5A (ii) in Appendix 5 shows that 60 out of 140 clauses or 43% of the text are material processes. The high number of instances of material processes indicates that in this instance, M was focused mainly on telling about the processes of doing and other activity processes. 15 of the 60 material processes or about 25% of the material process clauses have M herself as the doer of the action. In some instances, M was also the agent of the process, where M was not only in charge of the activity but was the person putting into

effect, the activity processes (italicised) such as, "...so i *changed* that to three / which mean i *couldn't take away* titles / because that would be very sensitive / but i *tacked* them in three main levels and i *took away* all links to annual leave days". The actors *they* were also noted by M when she witnessed that some employees were beginning to take on larger roles within the organization, "...*two* actually definitely grew into the costume ...and *they* started to make their own decisions". Mentally and relationally, M noted changes in her employees too, "...*they* started to be creative / *they* started to be unafraid".

Ellipsed agents or actors [ɸ] , are also often found when M poses a critique towards the Singapore-Chinese mentality in working, so as to either soften the critique or to avoid directly naming an individual, for example, "...but history always forms a country's traditions / and of course if / if you were killed [ɸ] or removed or head chopped off [ɸ] because his head was chopped off [ɸ] / then it became quite dangerous to do anything else than you were ordered [ɸ] to do", where the symbol [ɸ] indicates an unknown actor that is perhaps recoverable from context i.e. the Chinese emperor or the Singapore government or the local Chinese boss, though these are still not explicitly mentioned.

The large number of material processes is followed by an almost equal number of 53 or 38% relational process clauses. This indicated that what M was also concerned about was the state of the affairs at certain points in time within the organization, concerning the attributes and qualities of her colleagues and employees for example. M's explanation of the original state of affairs of the organization having nine hierarchic levels when she arrived is characterised by relational and existential processes, "...and at that point in time / there were more or less nine hierarchic title levels in the office ...all levels also had a number of value of annual leave days / as an officer you had one more day than a junior ...but in the office back home / we have three".

There were 18 or 13% mental process clauses in the text, which focused on M's thoughts on the creativity of her employees and how she could best prepare them in expanding

their roles within the organization once she was in charge. The mental clauses with alternating sensors of M ("*I*") and her employees (*"they"*) found towards the end of the text example, "…so before i couldn't see at all that they have this / er helicopter view / i didn't realise that they could / they had it / but i've told them okay this is your chance / you have to do what you want to do with it / and as i said / two actually definitely grew into the costume / i enjoy this / and they started to make their own decisions / they started to be creative / they started to be unafraid", show a certain sense of working dynamics between M and her employees where both sides were able to learn from each other and come away with a sense of satisfaction at work. In general, the mental clauses show M's sense of accomplishment with a change in mentality and attitude in her employees towards what can be done on the job, in her years at the organization.

There were fewer verbal processes and existential processes, with 6 and 2 clauses out of 140 clauses respectively. One of the existential clauses goes back to a strong theme for M, the hierarchic levels found within the organization when she first took over in 1998, "…and at that point in time, there *were* more or less *nine hierarchic title levels* in the office".

In terms of affect, M used amplification most frequently when speaking, a closer look at the clauses that contained a high frequency of the use of amplification will give an idea of the attitudes emphasised by M and she deemed as important enough to emphasise when talking about *hierarchy* within the organization. An analysis of the transitivity processes within these clauses with high frequency amplification will also lend an idea of which participants were involved in the processes.

Appendix 5A shows that the amplification of attitude can be found in clause clusters throughout Example 4.k. Within these clause clusters of focus amplification use, there are also clauses that contain more than one use of focus amplification per processing unit, where in these cases, M possibly wished to emphasize a certain point. The following paragraphs will show some of the uses of amplification in Example 4.k and in which context they were used.

Focus amplification is used first by M, from clauses 1 to 6ii, when she begins to explain the hierarchic situation she encountered within the organization which she took over in 1998:

Key:
Interpersonal analysis: Appraisal in **bold**.
Experiential analysis: Transitivity processes are *italicized*.
<u>Textual analysis</u>: Themes are <u>underlined</u>, marked themes are indicated by MTT.

Cl #	Clause
1	_{MTT}**<u>1998</u>** i *was appointed* g m for asia /
2	and _{MTT} **<u>at that point in time</u>** / there *were* more or less **nine** hierarchic title levels in the office /
3i	**i** *mean* **everything** from **junior** clerk / clerk / **senior** clerk / **junior** officer / officer / **senior** officer / so **nine sort of** title levels
3ii	and **nine** / **all** levels also *had* a number of value of annual leave days /
4	<u>as an officer</u> you *had* **one** more day than a **junior** officer /
5β	_{MTT} **<u>despite the fact</u>** that **other** swedes *have been* g ms here /
5iα	**i** *don't know* **why**
5ii	**they** *didn't* **find interest** to *do* something about it /
6i	but _{MTT} <u>in the office</u> **back home** / we *have* **three** /
6ii	so i *changed* that to **three** /

That M was not entirely happy with the situation in the Singapore organization when she arrived in *1998* (a marked theme), as general manager is evident through clauses 1 to 6ii. M's point of view that the *nine hierarchic levels* within the organization was a problem is shown in 2 to 3ii, where her extensive elaboration and reiteration of the words *nine…levels* in 2, 3i and 3ii perhaps reflecting a frustration M feels about the situation at the

beginning. The use of affect through 5β, 5iα and 5ii is indicative of M's frustration, bewilderment and disappointment at her predecessors and *other Swedes* who were general managers prior to 1998. 5β for example could be considered a marked theme She not only makes a distinction between herself and *other* Swedish leaders prior to her take-over and mentions explicitly that *something* should have been done about the hierarchy structure. She explicitly questions the actions and passes judgement on her predecessors' actions as uninterested in 5iα and 5ii.

She then took it upon herself as leader, to make a change to the organization structure as shown in the material process in 6ii. The result of her taking action was three hierarchic levels within the organization, similar to what M recognized from the organization in Sweden.

Amplification is also used in the cluster of clauses when M speaks about the structural changes she has made within the organization with a redistribution of responsibility with the changes in hierarchy.

Key:
Interpersonal analysis: Appraisal in **bold**.
Experiential analysis: Transitivity processes are *italicized*.
<u>Textual analysis</u>: Themes are <u>underlined</u>, marked themes are indicated by MTT.

Cl #	Clause
11i	<u>**everybody**</u> *starts* from **the same level**
11ii	<u>and then you</u> *add on* due to age and due to position /
11iii	<u>meaning</u> ₘₜₜ **the responsibility** you *have* / not your title
12β	<u>if you</u> *have* a **big** responsibility /
12α	<u>you're</u> entitled to **two more** days /
13	<u>so</u> ₘₜₜ<u>that</u> i *changed* /
14α	i *re-did* the **entire** employment hand book

14β	<u>because it</u> *was* **quite singaporean** style /
15i	<u>it</u> *said* **more or less** in **every** page
15ii	<u>that</u> **everything** *was* **uhm** / at the discretion of the general manager

What M emphasizes in lines 11i to 15ii, are consequences to the flattening of the hierarchy within the organization and how employee rewards are pegged thereafter. What was important for M was that the result of flattening the hierarchy meant that a more egalitarian aspect to the organization structure could be introduced, where *everyone started on the same level*. The concept of one's *responsibility,* as indicated by a marked theme in 11iii, is introduced and that one's employee benefits were pegged in accordance to how large a responsibility one had within the organization.

Though there seems to be no explicit affect shown from 11i to 15ii, M's discomfort and strong feelings towards the *Singapore style* of working is highlighted by M's use of focus words on the issue in 14b to 15ii with words such as *quite, more or less, every, everything … at the discretion of the general manager*. And it was this existence of a vertical hierarchy and a central decision maker, as opposed to delegated responsibility, that motivated her to re-do or re-write the organization's *entire* (in 14a) employment handbook. The marked theme *that* in *that i changed* (in 13) serves to show that M considered it important for people within the organization to take on more responsibilities.

Reorganization of the vertical hierarchy within organization, into a more lateral hierarchy had consequences for the employees in terms of the scope of their daily responsibilities:

Key:
Interpersonal analysis: Appraisal in **bold**.
Experiential analysis: Transitivity processes are *italicized*.
<u>Textual analysis</u>: Themes are <u>underlined</u>, marked themes are indicated by MTT.

Cl #	Clause
16i	i **also** *changed* the organization so that instead of having **o n e b o s s** here and **many** people underneath /
16ii	and he *was* **sort of** giving instructions to **all** of them /
16iii	i *took away* **the boss**
16iv	and [ø] *opened* up
16v	so that the responsibility *was* on **more** people
16vi	and **everybody** *had* **more** to say / **more** to decide over / **more** influence /
16vii	but they *are* **also exposed more** /
17β	so _{MTT}customers if they *called* in **directly**
17α	you ***have to be*** able to answer /
18α	you ***cannot*** go to **the boss**
18β	because he'*s* **not** there anymore /
19α	so _{MTT}that **higher** exposure *was* **a bit painful for them**

In 16i to 19α, what M emphasises through the repetitive use of the word *boss* in *one boss* (in 16i), *the boss* (in 16iii and 18α) is the existence of a central decision maker with an authoritarian approach to leadership style who gave instructions to *many* (in 16i) and *all* (in 16ii) people in the lower rungs of the hierarchy.

The resulting lateralization of hierarchy within the organization meant this *one boss* would no longer be there, as described from 16v to 18β, mostly with the use of negatives for emphasis such as *cannot go to the boss, he's not there anymore*. A high obligation modal that indicates a certain obligation for employees to take on more responsibility is found in 17α, *have to be able to answer*.

19α contains the only explicit affect *painful*, used by M in this sequence, to convey what she observed in her employees, during this process of change. But the excitement and fear that

swept through the organization with this change in hierarchical structure is implicit through clauses 16v to 16vii, with the repetitive use of the word *more* as emphasis on the importance of the changing responsibilities for employees within the organization. The use of the high obligation modal, *have to* in 17α indicates not only greater responsibility as previously mentioned, but also a certain pressure for employees to perform when given this new opportunity to expand. The two negatives *cannot* and *not* in 18α and 18β, after the use of the high obligation modal in 17α also serves to put defining points of behaviour for the employees and what they were now expected and obliged to do themselves, since there no longer existed *a boss* to instruct or make decisions on their behalf.

Clauses 39i to 48β also contain clauses where more than one focus amplification is used by M. In these clauses, M passes several judgement statements on what she deems as expected behaviour from a Chinese leader or boss (in 39ii and 39iii). In the clauses below, M begins to explain her point of view of the Chinese socio-cultural history as she understood it, and how it compared to the case of Sweden (in 34δto 37iii). To M, this painful experience of lateralization and decentralization of decision-making for the employees, where they seemed thrust into a situation they have never before experienced, is due to what she sees as a result of a country's socio-cultural history. For M, there was a greater penalty to pay in the Chinese society if one were to overstep one's boundaries:

Key:
Interpersonal analysis: Appraisal in **bold**.
Experiential analysis: Transitivity processes are *italicized*.
Textual analysis: Themes are underlined, marked themes are indicated by MTT.

Cl #	Clause
39i	but if this *was* a **chinese** tzar /
39ii	**he** ***did not do*** **his best for his people** /

39iii	**he** *did* **whatever he could for himself first** /
40i	and when he *was* **sort of removed** from power /
40ii	**everybody** {that *had supported* him} *was* **also removed** from power /
41i	i *mean* /
41ii	i *look* **very** / in **very** broad lines / **far** back /
42i	**i '*m* not saying**
42ii	that *is* the case today /
43	but history **always** forms a country's traditions /
44β	and **of course** if / if you *were* **killed**
44γ	or [ø] *removed*
44δ	or [ø] *head chopped off*
44ε	because his head *was* *chopped off* /
44i	then it *became* **quite dangerous** to do anything else
44ii	than you *were ordered* to do /
45	**don't** show your **extraordinary** support /
46α	**don't** *liaise* with him
46β	unless you *know* **exactly** what you get back /
47	so **basically** it *was* **safer to stay within your box** /
48β	if you *go* out /
48α	somebody *can* *chop off* your arm /

Surrounding Chinese leadership, as M understands it, is a certain fear and negative consequence should the leadership be removed from power, as shown in the use of affect from clauses 40i to 48α, with emotive words that carry a negative connotation of threat, terror and danger. The repetitive use of affective words such as *removed* (in 40i, 40ii and 44γ), *killed* (in 48β), *chopped off* (in 44δ, 44ε and 48α), coupled with the word *danger* (in 44i) as context, serve to connotate Chinese leadership with danger and a fear for one's own safety, if not life. The absent agent in these dangerous material processes of punishment from 44β to 48α also serves to create an environment of suspicion for M.

'Danger' and 'fear' are also contrasted to what is 'safe' to do (in 47) and serves to delineate expected employee behaviour under Chinese leadership and authority. This anxiety of power and authority is comparatively unknown or non-existent, in the case of Swedish leadership, as M describes it from clauses 34δ to 37iii.

To M, the history of events with Chinese leadership served to reinforce the message that employees should never step beyond their designated boundaries and that it was *safer to stay within the box*. Security for employees under Chinese leadership would mean, to do whatever one was ordered or told and to never challenge authority or the power of the leadership.

M's role as a Swedish leader is most prominent in clauses 60i to 64iii where she speaks about her role especially in the process of encouraging her employees to expand their horizon:

Key:

Interpersonal analysis: Appraisal in **bold**.

Experiential analysis: Transitivity processes are *italicized*.

Textual analysis: Themes are underlined, marked themes are indicated by MTT.

Cl #	Clause
60i	that *is* **one** of the **important things**
60ii	**i've tried** to change here /
61i	it's that
61iiα	i **actually** *take* the responsibility
61β	even if **they** *make* **a mistake** /
62	**i actually** *give* **the responsibility** /
63i	[ø] **not only** responsibility but possibilities for them to grow **as they** *would like* **to grow** /
63ii	as **they** *would like* **to expand** /
64i	so _{MTT}**often** i*'ve used* that expression /
64ii	okay this *is* **your** box **today** /
64iii	find out what you *can see* **out here** /

M is effectively the agent of the process of change within the organization, from making an assessment of the situation of what type of change is important (in 60i), to having the power to decentralise decision making (in 62), whilst still remaining the leader of the organization and taking on the blame if a mistake is made (in 61iiα and 61β). Several judgements are made, from self-assessment, what she has tried to change (in 60ii) and how she perceives the capacities of her employees and their wants (in 63i and 63ii), *as they would like to grow*. M distinguishes the difference in her leadership and management style from the Chinese leadership style by using focus amplification in 61iiiα, 61β and 62, with mood adjuncts such as *actually* in *i actually take the responsibility* and *i actually give the responsibility*. And the word *mistake* in 61β indicates that M possibly expected her employees to encounter difficulties along the way, with the new organization structure; she expected the employees to be incapable of the tasks at hand in the beginning. And unlike the Chinese leadership style that M knows of, *mistakes* within her organization are allowed to be made, without a surrounding fear or terror of an unreasonable leader. In 63i and 63 ii, M judges her employees and projects their expectations for the future, in terms of their desire to embrace new challenges in their roles in the organization.

Towards the end of Example 4.k, come some observations and evaluations from M, on the hierarchical changes that have taken place within the organization:

Key:
Interpersonal analysis: Appraisal in **bold**.
Experiential analysis: Transitivity processes are *italicized*.
<u>Textual analysis</u>: Themes are <u>underlined</u>, marked themes are indicated by MTT.

Cl #	Clause
65i	<u>and **actually** there</u> *are* **at least two maybe three [ø]**

65ii **definitely** _{MTT}**two** people here on a **management** level that *have taken* **this opportunity** /

66i so _{MTT}before **i** *couldn't see* **at all**

66ii that **they** *have* this / er helicopter view /

67 **i** *didn't realise* **that they could** /

68 **they** *had* it /

69i but i*'ve told them*

69ii okay **this** *is* your *chance* /

69iii you *have to do*

69iv what you *want* to do with it /

70i and **as i** *said* /

70ii **two** actually definitely *grew* **into the costume** /

71 **i** *enjoy* **this** /

72 and **they** *started* **to make their own decisions** /

73 **they** *started to be* **creative** /

74 **they** *started to be* **unafraid** /

The process of rearranging the hierarchical structure to the organization seemed to have as much impact on M as leader, as on her employees. Using the mood adjuncts *actually* (in 65i and 70ii) and *definitely* (in 65ii and 70ii), M reiterates her conviction that her move of lateralization of hierarchy within the organization had positive effects. These positive effects are also emphasized from 70ii to 74, where the various transitivity processes, *grew* and *started to be* indicate a material change in behaviour of the employees within the organization. With these changes and the broadened opportunities for employees to take on responsibility, M was also in the position to assess employee capacities, as indicated by the mental processes where she is the Sensor, *before i couldn't see at all* (in 66i), *i didn't' realize that they could* (in 67). M would not have previously known the potentials of her employees if she had not implemented these organization changes. M's judgement and assessment of employee behaviour in clauses 73 and 74 echo her previous judgement on employee behaviour in clauses 28 and 30 and that is, *they can [do it]*.

To conclude this section, the interpersonal, experiential and textual analyses of M's text example generally profiled an individual who was in a leadership position in an organization. The transitivity processes showed that M took it upon herself to actively make changes not only in the organizational structure of the organization, but she also effected a shift in organizational ideology towards a flatter hierarchy that empowered the employees and encouraged them to be more creative at work. M was ardent in making changes and was clear about her frustrations of the vertical hierarchy within the organization at the beginning. She later found personal satisfaction in seeing her employees grow to a fuller potential under her leadership, towards a more Swedish oriented ideology at work.

5.1.2   A Singapore Chinese point of view: analysis of text Example 4.m

A more detailed text analysis of Example 4.m, with a key to the abbreviations for the SFL framework can be found in Appendix 5ii 4m. A full table containing the three dimensions of analysis that tabulate the number of occurrences for various features, can be found in Appendix 5B, where Table 5B (i) shows the number of features of the interpersonal, experiential and textual analyses, and Table 5B (ii) shows the transitivity processes sorted according to clauses of similar types of processes. Table 5.2 shows the summary of the interpersonal and textual analyses, from Appendix 5B (i). As the interpersonal, experiential and textual analyses are closely intertwined in language and in the making of meaning in context, this section will discuss the various dimensions of analyses simultaneously.

Table 5.2 Example 4.m, frequency summary of Interpersonal and Textual analyses.

	Aff	Jd	App	Fc	Fr	Ao	Am	Fms	Fml	Fn	Neg	Pms	Pml	Int	MTT
Total	19	46	16	42	3	8	12	10	4	0	4	0	0	29	5

There are altogether, 87 clauses in Example 4.m, and the interpersonal index from Table 5.2 is 164. In G's text example, judgement, appreciation and the use of adjuncts make up about 50% or half of the interpersonal dimension of the text, indicating that G as an individual is unafraid to express his opinion on events and people around him. The use of amplification (focus and force) make up about 27% of the text and words that indicate affect make up about 11.5% of G's talk.

The transitivity analysis shows that relational and material processes together form the largest number of process types in text example 4.m, where they make up more than half or 64% of G's response. 26 out of 87 clauses or about 35% of the clauses are relational processes that reflect G's point of view about doing business with Europeans and Asians. Relational clauses can be found when G talks about smoother working relations with the Europeans during negotiations, whilst the Asians tend to be less straight forward in their negotiations, for example, "i tell you it *was* < click of finger > like that / because they *were* open to me…the locals *a r e* / *are* very unreasonable / sometimes unreasonable / …whereas most of the ang mohs *are* quite / okay i would say quite practical and straight forward". 25 out of 87 clauses or about 29% are material processes. The material processes (coupled with relational processes) often reflect G as actor, which places G in a position of power, for example, "i *got* two cases i *dealt* with european i *dealt* with the boss number one man" and "i must *be* personally *there* to talk to their number one man… and i'd like you to come in / to give you the best terms i have".

As G uses judgement, appreciation and adjuncts most frequently, the following clauses will be those that contain a high

frequency use of these appraisal devices. This is to find out how and in what circumstances G passes judgement when talking and a look at the transitivity processes within these clauses may lend an idea of which participants were involved in the processes.

Key:
Interpersonal analysis: Appraisal in **bold**.
Experiential analysis: Transitivity processes are *italicized*.
<u>Textual analysis</u>: Themes are <u>underlined</u>, marked themes are indicated by MTT.

Cl #	Clause
1i	<u>i</u> *remember*
1ii	<u>i</u> *had* one discussion with a **finnish** guy /
2	<u>**he's**</u> **my tenant here** /
3i	<u>so **his finance manager**</u> one day *said* /
3ii	**mister** x / **can** **my boss** *come* and see you /
4i	<u>i</u> *said*
4ii	<u>oh please</u> [ø] by all means /
5i	<u>then he</u> *came up* here /
5ii	<u>then he</u> *said*
5iii	**mister** x / oh **mister** x / <u>our lease</u> *is* coming up for renewal **four** months down the road here /
5iv	<u>we</u> *want* to negotiate with you /
6	_{MTT}**we chinese / we locals** *haggle* /
7i	**uhm** / <u>**i think**</u>
7ii	<u>**there's**</u> **something**
7iii	<u>**that i**</u> **realise**
7iv	<u>that / when</u> you ***deal*** **directly** with the **europeans** or the **scandinavians** /
7v	<u>when</u> **they** ***are*** **open and straight forward**
7viα	<u>**it's**</u> **easier for you to sort of come to a compromise** /
7viiβ	<u>because it's</u> **easier to bridge the gap** /

7viii   **especially** <u>when</u> you **deal   directly** with **the number one man** /

A first indication that G perhaps works with a vertical organization hierarchy comes from clauses 2 to 3ii, where G places a *Finnish guy* as his tenant, with the possessive *my* (in 2). The Finnish national is also leader or boss to a *finance manager* where G uses the possessive *his*, to vertically place the Finn in relation to a finance manager within the organization. This vertical hierarchy of 'who is boss to whom' is then confirmed by the *finance manager* who approached G to ask G's permission to meet with *his boss* (in 3ii). That hierarchy and rank within the organization is important for G and that it is important for him to have direct contact with *the number one man* is reiterated several times throughout his talk in 7viii above, and from the rest of Example 4.m in Appendix 5B, clauses 19 and 42. His awareness of either dealing with *the boss* or wanting to deal directly with *the boss,* with the words *the* used as a specific determinative deictic, is also reiterated several times, in clauses 3ii, 14i, 19 (where *the boss* occurs together with *the number one man*) and 26i. G's sensitivity for hierarchy is also indicated in clause 9, when he mentions that some European companies might send *somebody senior enough* to do business with him.

From clauses 6 to 7v, G begins to compare doing business with the Singaporean Chinese and with the Europeans. In clause 6, the marked theme, *we Chinese, we locals*, is the focal point for G giving a negative judgement on *haggling,* which is what G believes Singaporean Chinese people do when negotiating. The word *haggle* with its connotations also suggests that G feels irritated or hampered with those who quibble with him when negotiating.

This negative Singaporean Chinese behaviour when negotiating is then contrasted to the European or Scandinavian behaviour in doing businesses, where G sees the Europeans generally as *open* and *straight forward* (in 7v). And from clauses 8i to 34iii, G continues to expand intermittently on his point of

view of the differences in behaviour when dealing with the Chinese Singaporean and with the Europeans or Scandinavians:

Key:
Interpersonal analysis: Appraisal in **bold**.
Experiential analysis: Transitivity processes are *italicized*.
<u>Textual analysis</u>: Themes are <u>underlined</u>, marked themes are indicated by MTT.

Cl #	Clause
8i	<u>but there</u> *are* **certain european companies**
8ii	<u>you know</u> / **they** *are* **big** for example /
9	<u>they</u> ***will send*** their managers / **or somebody senior enough** you know /
10	<u>but _{MTT}**a local guy**</u> to come and talk to you / **now that's where the complications come in** /
11iβ	<u>because **the local guy**</u> *wants* to score points / to show management
11ii	<u>that **he**</u> *can do* **something better** /
11iiα	<u>and **that's**</u> **where the complications enter**
11iii	<u>and the **difficulties**</u> ***will*** come in /
12i	<u>whereas when</u> you *talk* to **the europeans** /
12ii	<u>when</u> **they** *are* **open** /
12iii	<u>you know</u> / **straight away** they *say*
12iv	<u>i think you</u> **should** *give* me this discount /
14i	<u>_{MTT}to **the locals**</u> / **he or she** ***will tell*** **the boss** /
14ii	<u>oh you know</u> / you *gave* me this mandate /
14iii	**i** *got* **more for you** /
15	<u>then **she**</u> ***will come*** and start haggling
16i	<u>you know</u> /_{MTT}**small little thing** [ø] **start to bicker bicker** /
16ii	[ø] ***try*** **to prove a point blah blah blah**
17	<u>i</u> *got* two cases
18	<u>i</u> *dealt* with **european**
19	**i** ***dealt*** **with the boss number one man** /
20i	<u>i</u> *tell* you
20ii	<u>it</u> *was* < click of finger > like that /

20iii	<u>because</u> **they** *were* **open to me** /
25i	**you see** <u>whenever</u> you *involve* **a local** /
25iiα	**you***'d be* **surprised**
25iii	<u>that</u> **the locals** *are* / are **very unreasonable /** **sometimes unreasonable** /
25iiiβ	<u>all because</u> **they** *want* **to score points** /
26i	<u>they</u> *want* to tell **the boss** /
26ii	<u>i</u>*'m* there
26iii	<u>that</u> i*'ve done* something /
27	<u>but</u> **frankly / you** *created* **a lot of ripples and** **unhappiness along to me** /
28	<u>to me is</u> **that** *is* **not necessary** /
29	<u>it</u> *may not be* you see /
30	<u>alright / whereas</u> **most of the ang mohs** *are* **quite /** **okay**
31	<u>i</u> *would say* **quite practical and straight forward** /
32i	**i think they** *will not lie* **to you /**
32ii	**neither** *would* **they** *want* **to play a poker game** **with you /**
33i	<u>so long as</u> you*'re* **sincere open** with them /
33ii	**they** *will reciprocate* **/**
34i	<u>that</u> is how i **feel**
34ii	<u>but</u> **the minute** they *send* **a local guy** to come and talk to you /
34iii	**i find that / it** *gets* **more difficult /**

In clauses 10 and 14i, G refers mostly to locals and he does this by putting them in a marked theme position in these clauses. Whether it is a specific demonstrative deictic, *the local guy* (in 11iβ, 14i, 25iii *the locals*) or a non-specific deictic, *a local* (in 10, 25i, 34ii), the focus words and judgements passed by G for the Chinese Singaporean throughout Example 4.m are generally negative in connotation. Affective words from G that imply negative qualities for the Chinese Singaporean include *unreasonable* (used repetitively in clause 25ii), *petty* (from clause 16i, *small little thing, start to bicker bicker*), a person who curries

favours (from clause 11iβ, *wants to score points, to show management;* from clause 11ii, *that he can do something better;* from clause 14iii, *i got more for you*; from clause 25iiiβ, *all because they want to score points*) and a person who needs to brag about their accomplishments (from clause 11ii and clauses 14i to 14iii and 26i to 26iii, which all involve somehow telling the boss what they have achieved). He also credits local negotiators as agents in the material process of creating and bringing *unnecessary unhappiness* to him in such situations (in clauses 27 and 28).

G not only gives negative judgements but negative appreciation of the situation when having to negotiate with a local Chinese Singaporean. In clause 10, he indicates that he would rather not have European companies send *a local guy* to negotiate with him, since *complications* will set in. G also uses a declarative in clause 10, *now that's where the complications come in*, to indicate his certainty that the situation will be one that is difficult if a local is sent to negotiate the contract. The words *complications* and *difficulties* in appreciation of situation when doing business with the Chinese Singaporean is also used repeatedly in clauses 10, 11iiα for the former and 11iii, 34iii for the latter.

G also seems quite certain when projecting the bickering nature of Chinese Singaporeans, as indicated by the use of finite modals such as *will,* in *he or she will tell the boss* (in 14i) and *she will come and start haggling* (in 15). The finite modal *will* is also used when G refers to the Europeans and Scandinavians, whom he calls *ang mohs*, which is a Hokkien term for Caucasians, translated literally to mean, 'red haired people'. For the Europeans however, G's finite modals point towards a more positive attitude from G, such as *i think they will not lie to you* (in 32i) and *neither would they want to play a poker game with you* (in 32ii) and *they will reciprocate* (in 33ii).

G's positive attitude towards the Europeans / Scandinavians is expressed from clause 7v onwards, where he describes them as *open* (in 7v, 12ii and 20iii). G's relationship with the Europeans seems to be a reciprocal one, on equal

footing since in clause 33i, he mentions that one should also be *sincere open with them* in order for them to do the same. Apart from the word *open*, other affective words that G associates with the Europeans are efficient and direct (with the words *straight away* in clauses 21iii, 20ii), *reasonable* (as opposed to the locals being *unreasonable* in 25iii), *practical and straight forward* (in 31), *honest* (in 32i and 32ii), *reciprocative* (in 33ii) and *easy to deal with* (in 34iii, and as opposed to the local who is generally difficult and complicated).

In clauses 40 to 44i, G concludes his talk around the topic of hierarchy:

Key:
Interpersonal analysis: Appraisal in **bold**.
Experiential analysis: Transitivity processes are *italicized*.
<u>Textual analysis</u>: Themes are <u>underlined</u>, marked themes are indicated by MTT.

Cl #	Clause
40	<u>but</u> **i always *take* the initiative**
41	<u>that</u> / [ø] *comes* to a stage /
42	**i *must be* personally there to talk to their number one man** /
43	[ø] **sincerely** *be* there /
44i	<u>and</u> <u>i</u>*'d like* you to come in / **to give you the best terms i have** / **even much better than the alternate** or whatever

G's awareness of dealing with *the number one man* were conveyed previously in clauses 18 and 19, with G as agent in the material process *dealt* in *i dealt with European, i dealt with the boss number one man*. Other material processes where G is agent or actor can be found in the above clauses from 40 to 44i, where G takes it upon himself with an indication of high obligation, to be there for his clients. This is indicated with the use of the mood adjunct *always* in *i always take the initiative* (in

40) and the high obligation finite modal *must* in *i must personally be there to talk to their number one man* (in 42, reiterated in 43 with *sincerely be there*). To a high degree, G feels most comfortable working with top leaders and persons who can make decisions and he feels that such situations will enable him and give him the opportunity he needs to give his best (in 44i).

To conclude this section on SFL analysis, the transitivity analysis showed G to be an individual in power, who saw himself as "the number one man". G had the power to make final decisions on negotiations and as such, he often preferred dealing with others who held similar decision-making powers or those who occupied similar hierarchic positions within the organization. G often saw Europeans as easier to deal with and in fact, preferred to deal with Europeans compared to Asians, since he understood that most Asians sent by organizations to negotiate with him were not of equal standing, meaning that they were not in the position to make the final decision themselves. The interpersonal analysis showed that G felt highly encouraged by the "open" nature of the Europeans and he preferred that open approach compared to the Asian attitude in negotiatons. He was strongly critical about the difficulties that often arose out of negotiations with Asians. On his part, he possessed a strong sense of responsibility and obligation to be available for his clients when his clients needed him.

5.1.3 Words in context analysis

Words in context analysis for the word 'boss'

The word *boss* seemed to surface frequently in both text Examples 4.k and 4.m when both M and G were speaking of *hierarchy* within the organization. While the linguistic framework used in the previous sections allowed for an in-depth view into the individual's attitudes and point of view on the topic of hierarchy within organizations, a look at the word *boss* as used in context by the respondents will allow for a general cross-

sectional view of how the word has been used by all participants in the study. The concordance software Textstat has been used to help situate the word *boss* in its context, the context is then cut and pasted into an Excel sheet (Appendix 5C) for further analysis.

There are altogether 132 instances of use of the word *boss* with 59 instances (45%) by the Asian respondents and 73 (55%) instances by the Scandinavian respondents. A detailed log of the use of the word *boss* in context by all respondents can be found in Appendix 5C, and Table 5.3 below shows a summary of the different nuances of meaning in the use of the word *boss* as used in context by both groups of respondents, along varying planes of lexico-grammatical meaning. The meanings of the word *boss* as reflected in Table 5.3 is corpus based and is derived from the use of the word in context as shown in Appendix 5C.

The columns from left to right, correspond to whether the word *boss* was used to reflect a *personal point of view*, or if the respondent was *relating someone else's point of view*, if the word boss was used as a *specific* or *non-specific* reference, as a *vocative* or used together with a *possessive pronoun,* as in the phrase "*my boss*". The word *boss* is also used in various semantic meanings such as referring to a *decision-maker,* someone who is *benevolent*, *all-knowing,* and a *problem-solver.* In relation to the self, the boss can also be viewed as an *equal* or a *mentor* and a boss can also be viewed in a *vertical hierarchy of bosses*.

As there is an unequal number of respondents in both groups, with 23 Scandinavian respondents and 10 Asian respondents, a Total 100 Index is calculated to enable the two groups of respondents to be compared on an equal basis. The Total 100 Index numbers for the manner in which each group uses the word boss is reflected in rows 2 and 4 in Table 5.3. In row 5 of Table 5.3, the *absolute difference* shows the differences in usage of the word *boss* between the two groups, the red numbers show that the Scandinavians had used the word in that particular manner more than the Asians.

Table 5.3   Summary of the use of the word *boss* by Asian and Scandinavian Respondents

No.		Personal Point of View	Related Point of View	Specific Ref.	Non-Specific Ref.	Vocative	Possessive	Decision Maker	Benevolent Factor	All-Knowing	Problem-solver	Equal	Hierarchy of bosses	Mentor
1	Use of the word *boss* by Asian Respondents	31	5	43	5	1	12	36	4	20	17	5	7	1
2	Use of the word boss by Asian Respondents, Total 100 Index	**53**	**8**	**73**	**8**	**2**	**20**	**61**	**7**	**34**	**29**	**8**	**12**	**2**
3	Use of the word *boss* by Scandinavian Respondents	34	18	45	6	4	8	32	10	13	18	17	2	10
4	Use of the word *boss* by Scandinavian Respondents, Total 100 Index	**47**	**25**	**62**	**8**	**5**	**11**	**44**	**14**	**18**	**25**	**23**	**3**	**14**
5	**Absolute Difference in Total 100 Index**	**6**	**17**	**11**	**0**	**3**	**9**	**17**	**7**	**16**	**4**	**15**	**9**	**12**

As mentioned briefly above, the column indicating "Personal Point of View", indicates whether the respondents voiced their own opinions and the column, "Related Point of View" indicates if they had narrated an experience concerning the concept of boss and mentioned ideas / opinions which could in fact be contrary to their own beliefs and definitions of what a boss is. The numbers in Table 5.3 reflect that the Scandinavian respondents related stories of their experiences in which the word *boss* was used, more than the Asian respondents. This implies that the high number on the Benevolent Factor, 14, could well be due to the Scandinavians relating how they understood their Asian counterparts to view the role of bosses, rather than what they themselves perceive on the role of bosses. As an example of the difference between the columns "Personal Point of View" and

"Related Point of View", the text example below with Swedish respondent (Swe)G relates his experiences in Taiwan on the concept of boss. It is an example of how it is not (Swe)G who had voiced his personal point of view of how a boss should behave towards employees but he had rather narrated an understanding of an experience he has had in Taiwan of how bosses behave and are perhaps expected to behave by employees:

Example 5.1.3a

$G: ...we had a management team / clear roles and responsibilities for people / appraisals / discussions / uhm bonus system based on that the **boss** comes with a secret envelope but clear targets and things like that

...

yeah but that's usually the **boss** going around with red envelope that he gives to people / that's very common in taiwan that the **boss** goes around with a secret red envelopes and gives cash to people and there's no system / so it's the **boss** who gives / at least in the traditional chinese companies they do that

While (Swe)G tells of how he understands that *the boss* goes around with a red envelope with cash to certain people within the organization, it is also understood that he as a boss does not behave in the same manner. In this instance, occurrences of the word *boss* would appear under the second column, as a "Related Point of View". Such instances will lend insight into the Asian management style, as observed by the Scandinavian respondents.

(Swe)G's narration of how *the boss* personally takes care of the employees' bonuses by going around the office without "a system", distributing "secret red envelopes" is also an illustration of Hofstede's (1984) idea of how the employees are more dependent on the superiors to be benevolent in act and deed, reflecting the implicit "family" model of the organization where a

patriarch or a matriarch is in charge. The "giving boss" can be traced by (Swe)G's use of lexes in Example 5.1.3a:

> the **boss** comes with…the **boss** going around with…**gives** to people…the **boss** goes around with…**gives** cash to people…the **boss**…**gives**…they do that

The word *usually* in *that's usually the boss going around with,* implies that the procedure is somewhat of a tradition, having been in place for a long time.

The four columns in Table 5.3, labelled "Specific Reference", "Non-specific reference", "Vocative" and "Possessive" illustrate how the word *b o s s* is used in a paradigmatic construction, for example, co-occurring with specific deictic determiners such as *the* and *this,* or together with possessive pronouns such as *my boss* and *his boss. Boss* is also used as a vocative in Singapore, as in someone addressing a superior as *boss*, such as No.36 in the Asian respondent group from Appendix 5C, Table 5Ci:

> **boss** / our competitors are like this and this you know and we need to drop the price

And No.4 from the Scandinavian group of respondents from Appendix 5C, Table 5Cii:

> no / **boss** he went out / why we have an appointment

In terms of absolute differences, the two nuances of meaning with the greatest relative distance of 17 between the two groups show that many Scandinavians used the word *boss* in a 'related point of view' compared to the Asian respondent, who tended to use the word in expressing a personal point of view. Asians were also twice as likely to use the word *boss* together with a specific deictic determiner, such as *the boss*, as shown by the 43 instances between 10 Asian respondents, compared to the 45 instances between 23 Scandinavian respondents.

For the Asian respondents, the word boss seems to carry an inherent meaning of authority and "power over". The use of the words *my boss*, which is a common occurrence in the manner in which the Asians use the word, inherently carries the meaning that the sayer is in a lower rank in the organizational hierarchy than the person who is referred to as the boss, such as *i report to my boss in hong kong / who is overall in charge /* and *my boss once told me / you know / after tax i earn less than a lot of people* (from Appendix 5C, Table 5Ci:6 and 54 respectively).

While both groups saw the boss as a problem-solver, as indicated by a relatively small absolute difference, the inherent authority that bosses carry meant that the Asian respondents tended to view the boss as someone who was trusted in making all decisions (indicated by an absolute difference of 17 towards the Asian respondents) and that the boss was a person who was *all-knowing* (indicated by an absolute difference of 16 towards the Asian respondents). For the Asians, bosses were unlikely to be an equal and less likely to be a mentor than for the Scandinavians. This is indicated by an absolute difference of 15 and 12 for Scandinavians viewing their bosses as equals and as mentors, compared to the Asians index of 8 and 2 respectively. Examples of bosses as equals and / or mentors from Appendix 5C, Table 5Cii include:

No.	Context example
2	everybody calls me christian / i mean / we are quite relaxed about that / even if i am the **boss** for this project / i can go out and talk to the workers / and i do that sometimes
3	yes / we meet with the big **boss** / no i don't find that is not / i haven't seen that as a problem anyway / of course i try to watch and see how they behave and i try to do the same

5 i remember one time we had a new **boss** who came to see us in our company in jakarta and he was explaining things to our managing director / and i told him / stop stop stop / you understand that he doesn't understand anything

From the above examples, it seems that though there is a hierarchy in place within the organizations in Singapore, the Scandinavians seem more relaxed about the vertical hierarchy, preferring to be called by their first names and talking to workers further away from top management level.

  That the Asian respondents tended to view the existence of a vertical hierarchy within the organization is also indicated by they ways they viewed their bosses placed in a vertical hierarchy as well, meaning that a *boss* is differentiated from *a big boss* and that *a boss* is also differentiated from *the boss*, the latter being more specific in relation to the individual and thus assumed to have certain dominative power over the individual.

  In some Asian respondents' point of view, the role of the boss extends beyond organizational matters to include social decisions including the language spoken within the organization, office dress codes and menu choices for a company dinner and dance. One could say that the trust Asians tend to have in their bosses extends to a wider social circle. Viewing their bosses as an all-knowing and benevolent patriarch, the Asians trust their bosses to make right, appropriate and favourable decisions on matters even outside organizational boundaries. This point of view is not shared by the Scandinavians.

  Examples 5.1.3b and 5.1.3c show two text examples for the word *boss* from a Singaporean Chinese respondent Y, who was speaking on the topics of language in the office and the organizational dress code. Y has been working in a Swedish managed organization in Singapore for 25 years at the time of the interview:

Example 5.1.3b

$Y: …we sometimes speak in dialects or even mandarin / and the swedes also tend to speak swedish amongst themselves / and there was one boss who actually didn't like us to do that / so he did tell us / in the company / we should all speak english whether the swedes are around or not you know / so he made it a point even when another swedish colleague is around and i'm around he will speak to that person in english

Example 5.1.3c

$Y:… i think a few years ago / the boss said / oh i think we can dress casually / like summer throughout the year / just like in headoffice / they call it summer wear / so from then on / we've been dressing very casually / before that we were not told that we could wear pants

The boss in the above example is placed in the role of agent, one who not only has the power to do things but to effect change within the organization. The boss is given the active role of decision maker who gives instructions, in Y's clausal constructions. Agency is in bold and the material processes in italics:

he *didn't like* us to do that
he *did tell* us in the company
he *made it a point* even when…
he *will speak* to that person in english
the boss *said* …

Even in passive construction, the boss's authority still comes through in the form of a given order:

we *were told* [ellipse] that we could wear pants

The various roles that Y sub-consciously attributes to 'the boss' suggests the role of the boss as the sayer who instructs and the doer that implements, that he does not like x implies that the rest of the organization should follow his wishes, we should all speak english and so from then on / we've been dressing very casually. The boss is placed as the individual who wields power over employees, advising on how employees should speak and what they should wear to work, we were told [ellipse i.e. by the boss/management] that we could wear pants.

As the words in context analysis has shown for the word *boss*, the Asians and Scandinavians understand the concept of 'what is a *boss*' quite differently. The Swedes for example prefer to be in contact with the employees on a first name basis, whereas the Singaporean Chinese who prefer to perpetuate a vertical hierarchy prefer to use the word as a vocative, calling their bosses, 'boss' as a sign of respect. This difference in point of view on what role the boss plays, how benevolent they are expected to be and the extent of their influence within the organization may result in misunderstandings and frustrations on both sides, in part due to differing cultural values.

Words in context analysis for the word 'hierarchy' and its variations

Although the word *hierarchy* was not used by G in Example 4.m (the words *boss* and *number one man* were used in reference to hierarchy), and it was not explicitly mentioned much by M in Example 4.k (the words *hierarchic title levels* and *levels* were used, in Example 4.k), a look via TextStat at the transcribed data / corpus for the word *hierarchy* and its variants such as *hierarchic, hierarchies* and *hierarchal* retrieved 33 instances of use of those

words altogether with 9 (27%) instances of use by the Asian respondents and 24 (73%) instances of use by the Scandinavian respondents. A detailed log of the use of the word *hierarchy* and its variants in context can be found in Appendix 5D, where Table 5Di shows the instances of use by the Asian respondents and Table 5Dii shows the instances of use by the Scandinavian respondents. Table 5.4 below shows a summary of the instances of use and the nuances of meaning of the words as used by both groups of respondents. The 100 Index allows for both groups of respondents to be compared on an equal basis. The absolute difference in row 5 of Table 5.4 shows to what extent the two groups of respondents have used the words differently, the red numbers indicating a trend towards greater use of the words by the Scandinavians.

Table 5.4   Summary of the use of the word *hierarchy* and its variations, by Asian and Scandinavian Respondents

No.		Vertical hierarchy	Rank / Titles	Bureaucracy	Lateral hierarchy	Vertical hierarchy as the norm	Disassociation with vertical hierarchy	Authoritative	Respect
1	Use of the word *hierarchy* and its variations, by Asian Respondents	9	9	1	0	3	0	3	3
2	Use of the word *hierarchy* and its variations, by Asian Respondents, Total 100 Index	**100**	**100**	**11**	**0**	**33**	**0**	**33**	**33**
3	Use of the word *hierarchy* and its variations, by Scandinavian Respondents	22	11	5	2	0	18	0	0
4	Use of the word *hierarchy* and its variations, by Scandinavian Respondents, Total 100 Index	**81**	**41**	**19**	**7**	**0**	**67**	**0**	**0**
5	**Absolute difference, Total 100 Index**	**19**	**59**	**7**	**7**	**33**	**67**	**33**	**33**

The absolute differences show that the two groups of respondents tended to view *hierarchy* in a slightly different manner of

meanings. All of the Asian respondents showed an awareness of the existence of *vertical hierarchy* and used the words in a context of talking about or explaining a vertical hierarchy. Some of them spoke at the same time, of *ranks and titles* (as indicated by the high absolute difference of 59 for example, for *rank / titles*). Some examples from Appendix 5D, Table 5Di include:

No.	Context example
1	they treat them very equally / they don't draw the line like you know / look you're junior you're clerk or whatever / they talk to everyone / even the very senior people / the office is also not very **hierarchic** like / locals if you are / maybe it's our tradition / it's our culture / if a local is a managing director or director or whatever / then they become really a bit more on the arrogant side / so they don't really mix around or whatever /
2	by first name / i think they're very different from the germans / germans are generally more **hierarchic** / but for the very senior people / very very senior people / ceo or president / i will still call him mister / like wah cannot be right / call him first name
3	if you go to india / big big big difference / you will see it is very very very bureaucratic / very **hierarchical** / and for the indians / management style today / if a subordinate was to say anything against the management / that is the end of his career
6	especially if you're going there as the supplier / that means you are going there to reap a benefit so

to speak / that means they are the buyer / usually buyer is higher in the **hierarchy** /

7   imaginary **hierarchy** / because you have to sell to me mah / you have to think / you must make me part with my money mah to buy my equipment mah / in that sense they feel they are upper so you are supposed to wait

In 6 and 7 above, it seems that the concept of vertical hierarchy is mandatory for the respondents, one that pervades organization life, where hierarchy exists even in a buyer-seller relation, so that an *imaginary hierarchy* exists and that the buyer has the advantage over the seller in the sense of whether to purchase or not.

      While the Scandinavians also tended to use the word *hierarchy* to refer to vertical hierarchies, they often expressed their dislike or disassociation from vertical hierarchy in the same context. Disassociation or dislike of vertical hierarchy is an aspect of use that apparently does not exist for the Asian respondents. This is shown with an absolute difference of 67 in Table 5.4, row 5 in favour of the Scandinavians and index 0 for the Asians. Some examples of Scandinavians using the words in a context of disassociation, from Appendix 5D, Table 5Dii include:

No.   **Context example**

1   cultural clashes in singapore are pretty rare but there is still a difference in style that has an affect / i am more used to non **hierarchal** transparent organization /

4   the local partner was a kind of old fashioned chinese company that was very **hierarchic** very bossy and very secret as most chinese companies are family companies

5	position / 1998 i was appointed g m for asia / and at that point in time / there were more or less nine **hierarchic** title levels in the bank / i mean everything from junior clerk / clerk / senior clerk / junior officer / officer / senior officer / so nine sort of title levels and nine

6	case / i think that is still something that will take a longer time to change / my personal view is that it comes from this / very **hierarchic** history / and then you have uhm / and since / the chinese society has er / i mean if you look back in history

7	different / even though there are a lot of european companies in singapore and you meet a lot of people in the business / but uhm / it's more **hierarchic** here / so i don't expect to get any decisions made by a person who is not in the right position to do that / for example in sweden / people have more freedom to make decisions

8	flatter organizations / we hate **hierarchies** actually

9	swedes hate **hierarchy** and we don't pay at all attention to formal recognition that other people / and i think the swedes and the americans are probably the most different in that sense

Examples 5 and 6 have been seen previously from Example 4.k where M speaks of her discomfort with too many hierarchic levels within the organization, which led to her making changes to the hierarchic structure within the organization, to what she recognized as more Swedish. In other examples above, the concept of hierarchy for the Scandinavians is surrounded by negative connotations and points of view. Hierarchy for the

Scandinavian respondents is associated with non-transparency, secrecy (in examples 1 and 4), bossiness (in example 4) and lack of general freedom to make decisions (in example 7). In examples 8 and 9, the word *hate* co-occurs with *hierarchy*, where the respondents explicitly state that they hate hierarchies.

In example 8 above, the concept of *flatter organizations* with a lateral hierarchy is brought up, where in Table 5.4, row 5, the absolute difference 7 also shows that the concept of a lateral hierarchy exists for the Scandinavians but not for the Asians. Examples 18 and 19 from Appendix 5D, Table 5Dii show some Scandinavians speaking on lateral hierarchy, also known as 'flat' hierarchy:

No.	Context example
18	that's the main difference i think / they're also more used to working in a **hierarchy** / swedes don't like that / i mean the employees in sweden / they respect the boss but in a different way / what the boss says doesn't necessarily mean that that's what the employee will do / whereas here nobody really questions what the boss says
19	but compared to sweden / it's a more flat **hierarchy** and you expect to be able to discuss things with your employee / it can be like a location for the office / but they don't expect that and they don't want to be in the discussion at all / they just want the management to make the decision

5.1.4 Discussion and Conclusion: Profiling the Asian and Scandinavian point of view on Hierarchy

'The boss is the boss' vs the boss as mentor

The words in context analysis of the words *boss* and *hierarchy* (with its variations) showed that both groups of respondents used and understood the words in a manner that was different from each other. The words in context analysis for the word *boss* indicated that the Asians saw bosses in a more authoritarian dimension, as someone who was all-knowing and who had the prerogative, an almost exclusive right in making decisions. This right to making decisions for the entire organization was what was reflected in the 'employee handbook' that M talked about in Example 4.k, where she felt compelled to make a change in the employee handbook for the organization. The Asian respondents also had a concept of a boss that was benevolent, one who would take care of the employees in a paternal manner. This form of paternalistic leadership style seemed to have been noted by the Scandinavians, though they do not themselves partake or share such a concept. Generally, the Scandinavians would see bosses as mentors and advisors but not necessarily the decision-makers in all things pertaining to the organization. Bosses were there for open dialogue and for conferencing with, as a person who would help in the brainstorming process, though not necessarily the problem-solver, as one Swedish leader puts it to his employees, where his ideas on his leadership are in bold:

> Example 5.1.4a
>
> $P: the people that i recruited / i explained to them i said to them / this is the way i am / i'm working this way / **this is the way i am this is the way swedes are behaving** / it doesn't necessarily mean that we are rude if we behave this and that way and if i do so // i said to them **i'm also rather frank** / i usually tell the things as they are uhm and

> in the management team for example i said **i want to have discussions i want people to discuss** and they have never done that before / **i want to have a discussion before we take a decision**

P's emphasis was on open discussions and having discussions before taking a decision. He encouraged information sharing and open talk in his leadership style and he encouraged people being straightforward when talking with him.

How each group of respondents used the word *boss* was also reflected in their understanding and use of the word *hierarchy*, where generally, the Scandinavians as a group seemed to emphasize a disassociation and a steering away from the use of vertical hierarchy within organizations. Vertical hierarchy within the organization for the Scandinavians seemed to pose more barriers in terms of transparency, openness and smooth operations. For the Scandinavians, vertical hierarchy is not given but something to be challenged, questioned and possibly restructured.

Vertical hierarchy vs lateral hierarchy

On the individual level, the text analyses of Examples 4.k and 4.m, indicated that both M and G had different points of view when it came to hierarchy. For M, it was a discomforting fact that there existed many levels of hierarchy within the organization when she took over as general manager in 1998. To M, seniority and titles were second to one's responsibility at the office and responsibility came with the ability to step beyond one's personal boundaries and make decisions on behalf of the organization. This meant that decentralizing decision-making and flattening the hierarchy within the organization was crucial for what M wanted to achieve both in terms of organizational structure and creativity, initiative-taking on the part of the employees within the organization. For M, job satisfaction is as much derived from enabling and empowering her employees as steering the organization to success. The empowering of employees was a

main theme in Jan Carlzon's (1985) book on managing *SAS* to success.

For Singaporean Chinese G, who is CEO of the organization however, the concept of hierarchy, ranks and titles runs deep and is implicit in his culture. The idea of decentralized decision-making is not a central or perhaps even known concept for G. If G is aware of lateral hierarchy, it seems to be a concept that is hardly entertained or accepted. He repeatedly mentions how important it is for him to deal directly with other leaders of organizations, or the *number one man*. He deems it an unnecessary waste of time if organizations were to send someone other than the leader of the organization, regardless if that person had the power to make decisions, since that person, if he / she were a local, would likely end up bargaining for a better deal. It matters to G that the person with whom he conducts business, is of the same seniority and rank as he, within the corresponding organization.

It was also noted that Scandinavian respondents seemed to disassociate themselves from the concept of vertical hierarchy, deeming vertical hierarchies to be cumbersome and inflexible, hindering a job done rather than facilitating efficiency within the organization.

5.2 Assimilation / Integration

As mentioned in Chapter 4, the terms 'assimilation' and 'integration' were put together as a single topic for the purposes of coding the data even thought the words have a slight variation in meaning. *Assimilation* refers to a non-dominant group giving up their socio-cultural heritage in order to be absorbed completely by the dominant culture (Albe and Nee, 1997; Petersson, 2006) and *integration* refers to newer socio-cultural ethnicities becoming part of the dominant culture, with recognized differences and change on the part of both dominant

and non-dominant group (Goldmann, Pedersen and Østerud, 1997; Petersson 2006).

As both *assimilation* and *integration* are processes that need a longitudinal study to ensure if the processes are taking place, the purpose of the analysis in the following sections, which reflects a synchronic investigation, is to uncover how the respondents have talked about these concepts, how they have used the words in context and consequently, to investigate if the respondents report having made any assimilative and / or integrative efforts when working together. Both assimilation and integration efforts are viewed in this study as cooperative efforts from the Scandinavians and Asians, meaning what each group does in order to cooperate with the Other.

5.2.1 A Scandinavian point of view: analysis of text Example 4.n

A more detailed SFL text analysis of Example 4.n can be found in Appendix 5iii 4n together with the key to the use of abbreviations. A full table containing the three dimensions of analysis that tabulate the number of occurrences for various features, can be found in Appendix 5E, Table 5E(i). Table 5.5 shows the summary of the interpersonal and textual analyses from Appendix 5E(i). Table 5E(ii) in Appendix 5E shows the transitivity processes grouped according to similar process types. The following discussion on the various strands of interpersonal, experiential and textual analyses will take place simultaneously.

Table 5.5 Example 4.n, frequency summary of Interpersonal and Textual analyses.

	Aff	Jd	App	Fc	Fr	Ao	Am	Fms	Fml	Fn	Neg	Pms	Pml	Int	MTT
Total	12	18	7	53	0	3	8	5	1	1	11	0	0	8	11

There are altogether 59 clauses in Example 4.n, with the interpersonal columns (all columns in Table 5.5 except the last

two textual analysis numbers columns of 'Int' and 'MTT'), adding to a total of 119. Table 5.5 shows that a median 45% on the interpersonal dimension of B's talk is amplification (focus and force). Judgement, appreciation and both comment and mood adjuncts make up about 30% of B's talk. Words that indicate affect make up about 10% of B's talk, which is a similar percentage of affect in B's language use as with previous respondents. At the time of the interview (in 2004), B had been living in Asia for about 26 years, of which 13 years were spent living in Singapore.

The transitivity analysis in Appendix 5E, Table 5E (ii) shows that relational processes make up the greatest number of process types, with 20 out of 59 clauses or 34% of the text being relational processes. These process types usually state and describe B's situation of being in Singapore, such as "i'm here for my business". It helps B to position himself in relation to the locals, "we are not of the same people we are not brought up the same we don't have the same interests". B's distinguishing of himself from the locals is also seen in the next largest group of process type, the mental processes. There are 16 instances (or 27%) of mental processes, in which B is sensor in these processes and he tells how he feels about things, "i *feel* very much swedish / not less swedish no", "i *love* to go back for the summer holiday" and "i *like* scuba diving / search for shipwreck that kind of thing". In the material processes, which account for 15 instances or 25% of the text, one finds B in a position of power and actor. B is actor and agent in material processes such as "i *let* my local staff *handle* all that administration", "our client customer contacts / i *let* my locals *do it*". B is also part of the in-group of 'we' within the organization, those who run the organization, where he is also seen as actor in the material process of selling products, "we *are selling* to shipyards and ship owners". The 3 existential process types in this example seem to all be connected with B's feeling of isolation, when he says, "…but *there are* certain er limit", "…and *there is* my limit to get into this society", where for B there exists a rather concrete limit of how integrated he can be, in the local society.

Although B does not explicitly use the word *assimilation*, he does mention *integration* in clause 7ii. B's sense of feeling 'at home' in Singapore or in Sweden is addressed from the opening line of Example 4.n:

Key:
Interpersonal analysis: Appraisal in **bold**.
Experiential analysis: Transitivity processes are *italicized*.
Textual analysis: Themes are underlined, marked themes are indicated by MTT.

Cl #	Clause
1	i *will* **not** *retire* back in **sweden**
2i	i *have* a house at **my home place**
2ii	i ***love*** to go back for the summer holiday
3	i *subscribe* to **my swedish local** newspaper **even**
4	i *follow* what is going on there by having the **daily** newspaper /
5i	**i *feel* very much swedish not less swedish no** /
5ii	and we *are* **three** swedes in this company
6i	so **almost**_{MTT}**daily** if we*'re* **not** on travel
6ii	and we *can speak* **our own language** between us
6iii	and **er** / **to say** i*'m* **also not a singaporean**
7i	**it *is* a limit**
7ii	how much you *can be integrated* there as **foreigner** in **any** country
8	you *get* into it
9	you *have* **a good living**
10i	**you *like* it**
10ii	but there *are* **certain er limit** /
11	**you *will not feel* like a singaporean**

Although B does not see himself retiring in Sweden, clauses 1 to 11 shows B identifying Sweden as his *home* and he as Swedish. B

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for example, often uses the possessive pronouns *my* and *our* when talking about things related to Sweden, such as *my home place* (in 2i), *my Swedish local newspaper* (in 3) and *our own language* (in 6ii) to refer to the Swedish language. Affective words such as *love* (in 2ii), *feel very much* (in 5i) and focus words such as *daily* to refer to *daily newspaper* (in 4) and speaking the Swedish language daily (in 6i) show B to feel strongly about his Swedish roots, *i feel very much swedish not less swedish no* (in 5i).

B's point of view where he does not identify with the Singapore society, is strongly put across when he uses the negative polar *not* after the focus word *also,* rendering the clause *i'm also not a singaporean* (in 6iii) and when he uses the finite modal coupled with the negative polar, *will not,* in clause 11, *you will not feel like a Singaporean*. Appreciation words used on his situation in Singapore, such as *limit* in *it is a limit* (in 7i) and *there are certain er limit* (in 10ii), also show B to be highly conscious that he is a foreigner. Clause 7ii also implies that B continues to feel as a *foreigner* even after spending more than 20 years in Asia, where he distances himself or distinguishes himself from feeling Singaporean (in 5i, 6iii and 11).

The following clauses, from 12 to 19 from B, contain a high concentration of marked themes, judgements and the use of the negative polar, *not*:

Key:
Interpersonal analysis: Appraisal in **bold**.
Experiential analysis: Transitivity processes are *italicized*.
Textual analysis: Themes are underlined, marked themes are indicated by MTT.

Cl #	Clause
12i	for example _{MTT}**in politics / in sweden** i *can have* **a lot** of opinion on the politics **there**
12ii	_{MTT}**here i'm not anything interested in it**
13	_{MTT}**here i'm here for my business** /

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14i   <u>also for when</u> it *comes to* **personal friends even my chinese friends** /

14ii $_{MTT}$**certain things** i *like* to discuss and agree with them

14iii   <u>and so</u> $_{MTT}$**other things** is **i think** *is* **not of my interest** /

15   <u>we</u> *are* **not of the same people**

16   <u>we</u> *are* **not brought up the same**

17   <u>we</u> *don't have* **the same interests** /

18   **i'm** **not playing** $_{R}$**golf**

19   <u>oh</u> i *like* scuba diving search for shipwreck marina geology and **all that**

The marked themes indicate that B orientates himself spatially between groups that he feels he belongs to. This can be found in terms of geographic references such as *in Sweden…there* (in 12i), *here* in reference to Singapore (in 31) or if it's a mental reference of interests for B, such as *here* in reference to an interest in politics in Singapore (in 12ii), *certain things* (in 14ii) and *other things* (14iii). The clauses 12i to 19 are also generally relational clauses, such as *i am* and *we are*, which indicate that B is speaking about how things are, their circumstances and attributes. B demonstrates knowledge of his boundaries of interest and that he is conscious of not belonging to the Singapore society, that he is only in Singapore for his business (in 13). The cluster of judgement clauses from 15 to 19 set B apart from his Singaporean social circle of friends, with the negative polars *not* (in 15 and 16) and finite negative *don't* (in 17) emphasizing differences. The judgement B puts forth in clause 18, *i'm not playing golf* is culture specific since golf seems to be a 'business sport' of sorts and indicative of one's social status in Asian societies, especially Singapore, so that when B says that he does not play golf, he is also saying that he does not socialize in the same network circles. Golf as a land sport is also contrasted to the sea sports that B prefers such as *scuba diving,* diving for shipwreck and marine geology (in 19), which are activities that

can be identified as more west coast Swedish activities during the summer.

In clauses 21 to 25ii, B explains how his local business is run in Singapore:

Key:
Interpersonal analysis: Appraisal in **bold**.
Experiential analysis: Transitivity processes are *italicized*.
Textual analysis: Themes are underlined, marked themes are indicated by MTT.

Cl #	Clause
21	i *let* **my local staff** handle **all** that administration **as much as possible** /
22	**very much nowadays** _{MTT}our client customer contacts i *let* **my locals** do it
23i	for example we *are selling* to shipyards and ship owners /
23ii	**they** *do* **it much better than i do it /**
24i	_{MTT}**in the beginning** {due to my **professional status**} i **could** **sort of say** *start up* the company and build up our clients
24ii	and **very much** of our client {the first ten fifteen years} *were* **expatriate** ship owners /
25i	**we** *have* **so to say done a lot to bring ships into singapore for repair /**
25ii	but _{MTT}**now** i *would say* **my local staff do selling much much better than i can ever do /**

The clauses above are generally material clauses, indicating B as the agent who allows for the locals (actors) to proceed with doing business, *i let my local staff handle all that administration* (in 21) and *i let my locals do it* (in 22). The two marked themes *in the beginning* (in 24i) and *now* (in 25ii) serve as points of contrast for

B, where it was he who did most of the business in the local scene at first. His connecting point to the local scene, apart from his *professional status* (focus words in 24i), was still, his expatriate status, being able to connect with *expatriate* (a focus word in 24ii) ship owners. Clauses 21 to 25ii generally emphasize the importance of the role of local employees in B's business venture and what is happening *now* (marked theme in 25ii), where B judges his local employees to do better business these days than he, *they do it much better* (23iii) and *my local staff do selling much much better* (25ii).

From clauses 26 to 31iv, B tells in his view, what he deems to be the key to his local staff being able to do business better than he is able to these days:

Key:

Interpersonal analysis: Appraisal in **bold**.

Experiential analysis: Transitivity processes are *italicized*.

<u>Textual analysis</u>: Themes are <u>underlined</u>, marked themes are indicated by MTT.

Cl #	Clause
26	<u>they</u> *talk* **their own** language
27	<u>that</u> *makes* it **easier** for the shipyards /
28iα	<u>**they** *feel* **more comfortable**</u>
28iiβ	<u>if they</u> *speak* **their own language** / **chinese instead of english all the time** /
28iii	<u>and also they</u> *know* each other **from school**
29	<u>they</u> *have* **common** friends
30i	<u>**they** *know* **this**</u>
30ii	<u>and **they** *know* **that**</u> /
31i	<u>**they** *snap up* **more information**</u> /
31ii	<u>**people** *speak* to them *more*</u>
31iii	[ø] *tell* them **more** {about their **future** projects they have and so on}
31iv	<u>so **we** *can prepare* **ourselves for participating**</u>

Of the 12 clauses above, 5 are mental clauses that have *they* or 'the locals' as sensers of the phenomenon such as *feel* (in 28iα), *know* (in 28iii, 30i, 30ii) and *snap up* (in 31i). These mental process types are typically associated with the locals having knowledge of the network and the knowledge to network. Other dominant processes in the clauses are verbal processes, which also forms part of the processes of networking and business building, *talk* (in 26), *speak* (in 28iiβ and 31ii) and *tell* (in 31iii) where it goes on between B's local employees and their clients, so that clients divulge *future* (a focus word) project information. B also views that the binding factor for relationships is sharing a common language, found in clause 28iiβ. A common language feature is also highlighted previously in clause 6ii, where B mentions that he speaks Swedish with his Swedish colleagues.

Focus words such as *from school* and *common friends* in clauses 28iii and 29 show a background context in which relationships are built, it also indicates a context of long-term relationship building, a history of connecting with the right persons. Relationship building and the concept of networking with friends is elaborated by B, in clauses 32 to 36:

Key:
Interpersonal analysis: Appraisal in **bold**.
Experiential analysis: Transitivity processes are *italicized*.
Textual analysis: Themes are underlined, marked themes are indicated by MTT.

Cl #	Clause
32	{_{MTT}**not only language** but knowing **friends of a friend of a friend you know**}
33i	and **there** *is* **a my limit to get into this society** /
34i	you *have* **many** friends
34ii	you *can call* friend
34iii	and they *are* **good friend**
34iv	but **it***'s* **not such a deep relation**

34v	**that you** *have* **with your own swedish friends at home your own childhood friend**
34vi	you know _{MTT}**your own school mates those whom you** *did* **your military service together /**
35	**in a way you** feel a little bit outside /
36	**you** do

The marked theme, *not only language* (in 32) serves as a point of departure for B to launch another point of view on the concept of networking and the feeling of belonging, that of friendship. Dominant in clauses 32 to 36 are focus words and judgements from B that continue to define relationships and friendships, where he again mentions *my limit to get into this society* (in 33i, previously mentioned in clauses 7i and 10ii). For B, friendships formed in Singapore are not as deep as those formed back in Sweden, his *home* (in 34v). Judgements about trust and bonding are indicated in clauses 34v and 34vi, where he feels he has a deeper bond with his *own childhood friend* or *those whom you did your military service together* i.e. those with whom you can trust your life.

Through B's talk, there are several clauses that indicate that life is good in Asia, such as *i will not retire back in sweden* (in 1), *you have a good living* (in 9), *you have many friends you can call friend and they are good friend* (in 34i, 34ii and 34iii). B even tries to soften the focus using *a little bit* and soften the force of the feeling of not belonging with a tentative hedge, *in a way* in clause 35, *in a way, you fell a little bit outside*. But the emphasis words in declarative, *you do* in clause 36 echoes clause 11, which contains a high certainly modal in the negative, *you will not feel like a singaporean*, still drive home the point that B nonetheless does not feel all that integrated with the Singapore society.

To conclude this section, the SFL analysis showed B's affection for Sweden and being Sweden, even though he does not see himself retiring in Sweden. After 26 years in Singapore and Asia, B still feels non-integrated with the local society and the

transitivity analysis indicated that he felt 'more Swedish' than local and when it came to doing business. B also often preferred to let his local staff do the negotiations, citing a language barrier and networking barrier on his part, compared to his local staff who had better local networks.

5.2.2 An Asian point of view: analysis of text Example 4.p

As the SFL framework of analysis is extensive, a more detailed text analysis with the SFL framework of Example 4.p can be found in Appendix 5iv 4p. A full table containing the three dimensions of analysis that tabulate the number of occurrences for various features, can be found in Appendix 5F with Table 5F(i) showing the interpersonal, experiential and textual analyses numbers and Table 5F(ii) showing the transitivity analysis sorted according to similar process types. Table 5.6 below shows the summary of the interpersonal and textual analyses from Appendix 5F.

Table 5.6 Example 4.p, frequency summary of Interpersonal and Textual analyses.

	Aff	Jd	App	Fc	Fr	Ao	Am	Fms	Fml	Fn	Neg	Pms	Pml	Int	MTT
Total	13	40	18	82	4	15	19	19	3	7	3	0	0	20	9

There are 99 clauses in Example 4.p with an interpersonal total of 223. Table 5.6 shows that most of P's text example, about 41% of the interpersonal dimension of language use is made up of judgement, appreciation and both comment and mood adjuncts. 39% of the interpersonal dimension of P's talk is the use of amplification (focus and force). Affect in P's language use is relatively low compared to the other three respondents, with about 0.05% use of affect.

The transitivity analysis in Appendix 5F, Table 5F (ii) shows that there are almost equal numbers of relational processes and mental processes with 32 instances or 32% relational

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processes and 31 instances or 31% mental processes in text example 4.p. The relational processes show P's point of view of his working situation, "in the corporate life it's like this" and it gives insight to how P views his Scandinavian colleagues, for example, "swedes *are* very stubborn " and " [the] good thing about swedes *is* that if they think about it they might come to their senses and settle it once and for all /" and how he views relationships with Asians in times of conflict, "long term relationships are bound to be affected / once you *have* a quarrel with another asian". A clustering of mental processes can be found towards the end of text example 4.p when P talks about whether Swedes or Asians should run the Asian subsidiary of the organization. In these mental processes, P projects the Other as senser of the mental processes, "they *will want* to put one of their own there…but like i said lah some they *think* they *want* to try their way and after awhile you see whether it works or not / that's what i think so lah / but there are some swedes who *prefer* to use their own people to run certain markets".

The 21 instances or 21% of material processes shows P's way of dealing with colleagues during times of conflict or disagreement, with either a general *you* as actor or P refers to himself as actor of the material process, "you *leave* the room or just *find* a better time /". It also reflects the power struggle between colleagues when doing things and who has right of way, "they *will do* your way / which means in a way they have concurred with you right or they will say you know i still *have to use* their way but in a much more cordial way", with P being agent sometimes and at other times, his Scandinavian colleagues have agency in the material processes.

P talks around the concept of *assimilation* in terms of how he gets along in the office with his Swedish colleagues and how they work things out when a conflict or disagreement occurs. He begins by speaking about his experiences in the office in times of conflict:

Key:

Interpersonal analysis: Appraisal in **bold**.

Experiential analysis: Transitivity processes are *italicized*.

<u>Textual analysis</u>: Themes are <u>underlined</u>, marked themes are indicated by MTT.

Cl #	Clause
1i	<u>**i**</u> *can tell* **you ah** /
1ii	<u>**swedes**</u> *are* **very stubborn** when in a **conflict**
2β	<u>**if they**</u> *think* **they're right**
2α	<u>**it**</u>**'s very hard to fight that / very hard /**
3	<u>so _{MTT}**in my own experience**</u> {and **most of the time** it works / i cannot say all the time it works} / **it's better to just get out / talk later /**
4i	<u>you</u> *leave* the room
4ii	<u>or</u> [ø] **just** *find* **a better time /**
4iii	<u>then _{MTT}**after a time**</u> / him or her / **he** *will calm down* /
4iv	<u>**i mean assuming that**</u> **he's wrong lah /**
5α	<u>**he**</u> **will calm down**
5β	<u>if he's</u> reasonable
6	<u>**and most of them**</u> **are reasonable enough /**
7	<u>**they**</u> *think* **over it**
8i	<u>**they**</u> *will come*
8ii	<u>**okay okay we**</u> *will do* **certain way /**
9α	<u>**they**</u> *will not apologise* **to you**
9β	<u>however **they**</u> *will do* **[ø] your way** /
10	<u>which means **in a way they**</u> *have concurred* **with you right**
11i	<u>**or they**</u> *will say*
11ii	<u>**you know i**</u> still *have to* **use their way**
11iii	<u>but</u> [ø] in a **much more cordial way**

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Clauses 1i to 11iii contain mostly judgements by P on his Swedish colleagues when working with them in times of conflict, beginning with a strong affective declarative that is indicative of certainty and conviction on P's part, *i can tell you ah* in clause 1i. This is followed by the word *stubborn* in clause 1ii, where *stubborn* is force amplified with *very* to render *very stubborn* in describing his Swedish colleagues' behaviour. The word *very* is then repeated twice in clause 2α in a statement that appreciates the situation, that it is a difficult situation to be in and one that is *very hard to fight…very hard*. For P, the situation is such during times of disagreement that his manner of handling disagreements, the *better* way to deal with things, is to simply walk away to calm down, the word *better* being a comparative focus word that is repeated in clauses 3 and 4i.

What seems to go on during a conflict or disagreement is a tug of war of sorts where both parties need to decide which way to go, as indicated from clauses 8i to 11ii. The use of finite modals and focus words such as *certain* (in 8ii) and *still* (11ii) show a form of high probability and obligation of sorts in a specific direction of either 'your' way or 'mine'. In clause 8ii, *okay okay we will do certain way,* the interpersonal theme *okay okay* indicates a certain backing away from a standoff or a concession of sorts. The use of a finite modal *will,* together with a focus word *certain* in *certain way* (in 8ii) refers to a specific manner of doing things, meaning that one party will need to concede and it is not exactly an assimilation nor integration of working methods that takes place. This underlying tension can be seen in *we will do certain way* (in 8ii)*, they will do your way* (9β) and *i still have to use their way* (11ii), the words *still have to* in clause 11i indicates a high obligation on P's part to concede. The stubbornness of the Swede is reflected again in clauses 9α through 11iii, even after P describes them in positive judgements as *reasonable* (in 5β and 6) and *cordial* (in 11iii), since the other judgements are that *they will not apologize to you* (in 9α) and that you will ultimately *still have to use their way* (in 11ii).

In clauses 13i to 18i, P explains his reasons to concede:

Key:
Interpersonal analysis: Appraisal in **bold**.
Experiential analysis: Transitivity processes are *italicized*.
<u>Textual analysis</u>: Themes are <u>underlined</u>, marked themes are indicated by MTT.

Cl #	Clause
13i	<u>then you</u> *say*
13ii	**<u>okay lor</u>** <u>you</u> *want* **your way**
13iii	<u>then we</u> *do* **your way** /
14i	**<u>i mean</u>** [ø] *depends*
14ii	**<u>who</u>** *is* **higher**
14iii	**<u>who</u>** *has* **more stars on the shoulder**
15i	<u>if they</u> *have* **more** stars
15ii	<u>you</u> *follow* **lah you know** /
16β	<u>if you</u> *work*
16α	**<u>it's</u>** **like this lah**
17	_{MTT}<u>in the</u> **corporate life** **it's** **like this**
18i	<u>so you</u> **have to** *follow*

P uses a military analogy in clauses 14ii and 14iii to explain hierarchy, rank and titles within the organization. And the only reason for concession in times of conflict, is that the Other is higher up in rank in the vertical hierarchy of the organization, *who has more stars on the shoulder*, with the focus words *more stars* repeated in clause 15i. The relational processes *is* in 16α and 17, describes how P views situations as 'given' when one is in *corporate life* (also a marked theme in clause 17). The mood adjuncts *lor* (in 13ii), *lah* (in 15ii) and the tag *lah* (in 16α) are all Singapore colloquial tags that serve to emphasize the speaker's point and in this case, they serve to emphasize P's attitude towards the situation. In clauses 13 ii and 13iii, *okay lor you want your way then we do your way* the *lor* serves as an amplification of the word concessive *okay*, to show that P is indeed giving up his position and giving into the Other. The *lah*

in both 15ii and 16β carry with them a hint of 'what is obvious' and also acceptance of what is 'given' or taken for granted as everyday knowledge and not something that is questioned. And in clause 18i, P reconfirms this unquestioning attitude, with the use of high obligation words *have to* in *so you have to follow*.

A possible hint at an effort towards integration at work can be found specifically in clauses 13ii and 13iii with P's use of the collective *we* in *you want your way then we do your way*. The *we* indicates that while not all things are smooth sailing within the organization, P still considers the organization as a single unit that needs to move forward together, one way or another. The ultimate effort in moving forward is a singular one.

P gives his ideas and reasons why he sees the two groups of persons, the Asians and the Scandinavians need each other, in clauses 28i to 36ii:

Key:
Interpersonal analysis: Appraisal in **bold**.
Experiential analysis: Transitivity processes are *italicized*.
Textual analysis: Themes are underlined, marked themes are indicated by MTT.

Cl #	Clause
28i	<u>you</u> *need* **the swede to bring you the knowledge the technology**
28ii	and <u>you</u> *cannot gain* **that** /
29	<u>well the local</u> *can gain* **that eventually**
30i	<u>still i think</u> if you *have* **some foreigners ah** / {**foreign talent** to help you bring the technology over}
30ii	<u>it*'s*</u> **better** /
31	<u>i think</u> _{MTT}<u>management wise ah</u> / i <u>always think</u> **it*'s* better to use a local i guess so** /
32	<u>let's</u> *put it* in **reverse** /
33	<u>you</u> *want* to set up an office in **sweden** /

34α	<u>you</u> *use* **local people**
34β	<u>because you</u> *need* to do business in a **swedish or scandinavian** culture environment
35i	<u>then</u> **i guess it***'ll* **be better to use local people in sales and administration**
35ii	<u>and also</u> [ø] *use* a **local swedish** general manager **at least**
35iii	<u>but because of </u>_{MTT}<u>being</u> **singaporean** { o r **sometimes** out of political or **need** for technology or **some** policy reason} you ***need* a singaporean** /
36i	<u>i</u> **always** *have* the concept
36ii	**that the local** *knows* **best in terms of the local market /**

The mental process *need* in *you need the swede* (in 28i), *you need to do business* (in 33β) and *you need a Singaporean* (in 34iii) indicate that the two groups of persons have little choice but to work together in achieving what they want. As with B in Example 4.n, P is also of the opinion that locals would be best when working in the Singapore business scene. P's reason is that while knowledge transfer and knowledge sharing is initially needed from *foreign talent* (in 30i) and *the swede* (in 28i), where the material process *gain* indicates that knowledge and technology can be transferred and learned by the local employees, *the local* still *knows best in terms of the local market* (in 36ii). The focus words *a local* is also repeated in clauses 31, 34α and 35i. In clause 31, the marked theme, *management wise*, coupled with the emphasis tag *ah*, launches P's appreciation of the situation, where he advises in a tentative tone as indicated by the comment and mood adjuncts, *i think, i...think, i guess so*, to *use a local.* But P goes on in clauses 32 to 35i, arguing his case on why he believes locals are better at doing business on the local scene, concluding with 36ii, *the local knows best in terms of the local market*. The focus word *local* and the mental process *knows,* has as its sensor, *the local*, with the phenomenon, *the local market*, indicating that there is some form of tacit

knowledge involved when it comes to navigating the local scene, an advantage which foreigners may not acquire as easily.

The topic of knowledge of the local market is expanded and addressed by P in clauses 37 to 45iiiα:

Key:

Interpersonal analysis: Appraisal in **bold**.

Experiential analysis: Transitivity processes are *italicized*.

<u>Textual analysis</u>: Themes are <u>underlined</u>, marked themes are indicated by MTT.

Cl #	Clause
37	<u>**a singaporean**</u> *cannot beat* **a thai or indonesian** /
38i	<u>i</u> **always** *tell* my thai or indonesian colleague
38ii	<u>**you**</u> *decide* what to do for this case
38iii	because <u>**you**</u> *know* **this better than myself** /
39i	<u>i</u> *come* here **once** a month
39ii	<u>**you**</u> *are* **here forever in your life time** /
40	<u>and then **my decision**</u> *may be* **wrong** by looking from **my** point of view
41i	<u>**i**</u> *can give* **you**
41ii	<u>**some sort of why**</u> not *do* like this
41iii	but <u>**in the end**</u> you*'ll have to* *tell* me
41iv	<u>whether it</u>*'s* the **right** decision or not
41v	because <u>**you**</u> *know* **it better you know** /
42	<u>and then **the customers**</u> *will prefer* **to talk to a local**
43α	<u>he</u> *wants* to talk to a **foreigner**
43β	because <u>he</u> *wants* **your** technology
44i	but if <u>**you**</u> *may have* **that type of problem** /
44ii	<u>**hey i**</u> *want* **a better deal ah** /
44iii	<u>i</u> *want* this
44iv	<u>i</u> *want* you to tell me
44v	<u>[ø]</u> ***don't*** *tell* him /

45i	**i think** management work
45iiβ	because **the problem** *is*
45iiiα	**you** *want* to adapt to the local conditions

The exchange of knowledge and a knowledge of the local market is key for Swedish organizations to be successful in Singapore. This is indicated in clauses 37 to 45iiiα by the number of mental processes dominant in these clauses with a general *you* as senser, such as *you decide* (in 38ii), *you know this better* (38iii), *my decision* (in 40), *you know it better* (in 41v) and *customers will prefer* (in 42). In most mental processes, the sensers are often either a general *you* or the Other, referring to the local in that respective country, who is more knowledgeable of the local field and can do the job *better* (a comparative focus word in clauses 38iii and 41v) than P in that situation. In clause 42, the senser is *customers,* who *prefer to talk to the local* (the phenomenon of the mental process). This local networking advantage that locals have within their own country is similarly by B in Example 4.n in clauses 31i to 31iii, *people speak to them more, tell them more about their future projects they have and so on*.

This preference for talking to a local is then followed by the focal words *foreigner* and *your technology* in clauses 43α and 43β respectively, indicating that perhaps the only reason for a local to speak with a foreigner is still due to obtaining expert knowledge or specialized knowledge. But when it comes to *local conditions* (focus words in clause 45iiiα), P also suggests (from clauses 44i to 44v) that locals drive hard bargains, a point which is a similar to a point brought up previously by G in Example 4.m, about local Singaporeans when negotiating, which is that they *haggle* and *bicker* (in clauses 6 and 16i respectively, in Example 4.m). In 44i, the negative appreciative words *that type of problem* describes what P thinks, that the situation is problematic, when locals make unrealistic demands on the deal, *i want this, i want you to tell me, don't tell him* (in 44iii to 44v).

Clauses 46 to 51ii conclude the lines in which P discusses his thoughts on working with Swedes and whether it is the better solution to have locals run the office in a foreign country setup:

Key:

Interpersonal analysis: Appraisal in **bold**.

Experiential analysis: Transitivity processes are *italicized*.

<u>Textual analysis</u>: Themes are <u>underlined</u>, marked themes are indicated by MTT.

Cl #	Clause
46	<u>but _{MTT}**the multinational companies**</u> {out of the **need to control} they *will want* to put one of their own there /**
47i	[ø] **the need to control /**
47ii	<u>**if the control**</u> **is out of control**
47iii	<u>then **they'*re*** in deep problems right</u> /
48i	<u>but **like i said lah** _{MTT}**some**</u> **they *think* they want to try their way**
49i	<u>and **after awhile** you</u> *see*
49ii	<u>**whether it** *works* **or not** /</u>
50	<u>**that'*s***</u> **what i think so lah /**
51i	<u>but there</u> *are* **some swedes**
51ii	<u>who</u> *prefer* **to use their own people to run certain markets**

The marked themes in clauses 46 and 48i, *the multinational companies* and *some* [Swedes] lend focus to the specific entities that P talks about, which are foreigners (specifically Swedes, in clauses 51i and 51ii) and the large foreign owned organizations in Singapore. The clauses are characterized by mostly relational processes which serve to describe the situation in P's point of view, with the use of *is* and *are* in clauses 47i (ellipsed relational process) to 47ii, 50 and 51i, where the situation as P sees it, is problematic if the organizations insist on having foreigners run the local market. The situation as 'problematic' is first marked by

P's use of high obligation words such as *out of the need to control,* repeated in both clauses 46 and 47i, to indicate that the decision to use *one of their own there* (in 46), is perhaps not negotiable. This non-negotiable need to control becomes problematic *if the control is out of control* (in 47ii), is said by P perhaps in reference to the view that the foreigner may not necessarily have a 'local advantage' or access to a local network that they can access i.e. control or manage.

Still in clauses 48i to 50, P's attitude is one of concession and allowance, *but like i said lah, some they think they want to try their way, and after awhile you see whether it works or not, that's what i think so lah*, the two *lah* tags emphasising his position of concession, giving his colleagues the freedom and choice to do as they deem fit. P's attitude is perhaps one that indicates an individual who works towards integration of methods within the organization, as he allows the Other to experiment with their working methods.

To conclude this section, the interpersonal, experiential and textual analyses show that situations of power struggles in the organization between the locals, including P, and their Scandinavian colleagues is not uncommon. Part of working together is to have arguments arise and subsequently solved at the work place. P is not always in a position of power but views that as part of 'corporate life', where methods of doing things are constantly negotiated. He feels however that dealing with conflicts with his Scandinavian colleagues is perhaps easier than having to deal with conflicts with fellow Asians since Asians tend to harbour hard feelings. As with G in text example 4.m, P also highlights that Asians tend to drive hard bargains and in that sense, can be difficult to work with.

5.2.3   Words in context analysis

Words in context analysis for the word 'assimilate'

The word *integrate* and its variations such as *integrated* and *integration* were used a total of 6 times by the respondents in the data. All instances were used by the Scandinavian group of respondents:

Asian respondents, context examples for the word *assimilate.*

No.	Context example
1	the swedes are generally / they make foreigners feel quite welcomed / but in order for me to **assimilate** into society / that is why i really tried very hard to learn their language /
2	they could **assimilate** skills so fast and then you have a top class manager like him running the show and then his middle liners are all hands deep and their factory workers are so hard working
3	for singapore is very different / in the way that we are a very international city / we are open to a lot of influences and because we are a small country / we tend to **assimilate** things very quickly / unlike china / if you want to do something / you are gonna take a long time before something happens
4	singapore is unique in the sense that we are such a small country and we are so internationally connected / because we are a small country / we **assimilate** very fast so when we learn something

new / we come and get it running in the system /
so you see us being able to play catch up very fast

Of the four context uses of the word *assimilate*, only the first example was used in context to refer to cultural assimilation, where the respondent felt that in order to have greater contact with the Swedish society, that s/he needed to learn the language, perhaps make the language her or his own. In the other three context uses, *assimilation* is used in reference to skill, dexterity and proficiency of either persons or to a country, in this case, Singapore. The word often co-occurs with the words *quickly* or *fast*, in *assimilate skills…fast*, or *assimilate things very quickly* and *assimilate very fast*, with the word *assimilate* having the meaning of 'to make one's own'.

Words in context analysis for the words and 'integrate' and its variations

The word *integrate* and its variations such as *integrated* and *integration* were used a total of 6 times by the respondents in the data. All instances were used by the Scandinavian group of respondents:

Scandinavian respondents, context examples of the use of the word *integrate, integrated* and *integration*.

No.	Context example
1	i mean if you have a company culture that is having very much of a national culture in itself / i think volvo do have / volvo is really still working very much on swedish quality / swedish values / wherever they go in the world you know / want to implement that and **integrate** that into the chinese or indian or wherever it is

2   as an expatriate in singapore because you do very well with the english language here for example / all science is in english everything you write in the daily newspaper tv and everything you maybe don't need to become that **integrated** / it's quite easy to be an expat foreigner here in singapore

3   well not the same extent / or not as apparent really / or maybe it's easier if you live in taiwan / you are as an expat more **integrated** than if you are in singapore / that's my experience /

4   to say i'm also not a singaporean it is a limit how much you can be **integrated** there as foreigner in any country you get into it you have a good living you like it but there are certain er limit / you will not feel like a singaporean for example in politics /

5   we lived in a middle class neighbourhood in the city / a neighbourhood that was only minimally **integrated** with other cultures like african american / latino and asian / my friends growing up were irish or italian /

6   we are a result of mergers within different banks and there has been a lot of **integration** projects new computer systems / it's very heavy on the back office so some of them have been working very long hours / i'm not a control freak i want to give people some freedom

The word *integrate* is often used by the Scandinavian respondents in reference to cultural integration and of their life as foreigners or

expatriates, explaining the extent of their feeling part of the larger dominant culture, as seen in context examples 1, 2, 3, 4 and 5, where the first refers to the integration of corporate cultures. The concept of integration and the process of being integrated into the dominant culture for example, is also seen by the respondents as scalable, meaning that one could be or feel more or less integrated in the foreign society and one the integration process could be one that scales from easy to difficult, i.e. *integrated…quite easy*, *more integrated, how much…integrated* and *minimally integrated*. The word *integration* is used in the last example to refer to projects and computer systems within the organization.

Words in context analysis for the word 'language'

While the words *assimilate* and *integrate* had limited contextual uses by both groups of respondents, the idea of speaking the local language of sharing a common *language* as a factor that helps one feel part of a group was brought up by two respondents, one example from each group of respondents:

> the swedes are generally / they make foreigners feel quite welcomed / but in order for me to **assimilate** into society / that is why i really tried very hard to learn their **language** /

> as an expatriate in singapore because you do very well with the english **language** here for example / all science is in english everything you write in the daily newspaper tv and everything you maybe don't need to become that **integrated** / it's quite easy to be an expat foreigner here in singapore

Both the Singapore Chinese and the Swede seemed to believe that language plays a crucial role in the processes of assimilation and integration. An overall search for the word *language* in the corpus revealed a total of 97 instances of use of the word by all

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respondents, with 28 instances (28%) by the Asian respondents and 69 instances (71%) by Scandinavian respondents. A detailed log of the use of the word *language* in context by all respondents can be found in Appendix 5G. Table 5Gi and 5Gii in Appendix 5G show all instances of use by the Asian respondents and Scandinavian respondents respectively. Table 5.7 below shows a summary of Tables 5Gi and 5Gii from Appendix 5G, with the various meanings of the word *language* as it was used in context. The 100 Index in rows 2 and 4 of Table 5.7 allow for the instances of use to be compared on an equal basis between the two groups of respondents. The absolute difference in row 5 shows which group of respondents tended to use the word in specific contexts more than the other, the red numbers reflect negative absolute differences, indicating that the trend of use is in favour of the Scandinavians.

Table 5.7 Use of the word *language*, by Asian and Scandinavian Respondents

No.		1st / 2nd Language	Important in business	Important in social life	Language barrier in business	Language barrier in social life	No language barrier	Important to learn the language	Not important to learn the language	Difficult to learn the language	Native, natural language	Prefer to use mother tongue	Culture and language	Body or sign language	Not only language	Misunderstandings / miscommunication
1	Use of the word *language*, by Asian Respondents	3	4	5	2	1	2	6	4	2	3	2	2	0	2	4
2	Use of the word *language*, by Asian Respondents, Total 100 Index	11	14	18	7	4	7	21	14	7	11	7	7	0	7	14
3	Use of the word *language*, by	5	20	15	11	10	9	10	2	2	24	16	12	2	7	9

	Scandinavian Respondents															
4	Use of the word *language*, by Scandinavian Respondents, Total 100 Index	7	29	22	16	14	13	14	3	3	35	23	17	3	10	13
5	**Absolute difference, Total 100 Index**	4	15	4	9	10	6	7	11	4	24	16	10	3	3	1

In terms of absolute differences, the reference to language most common to both groups of respondents is that of *language* and *miscommunication*, with an absolute difference of a positive 1, indicating that the Asian respondents used language in reference to miscommunication just about one more time than the Scandinavian respondents. There are altogether 12 context examples (4 from the Asian respondents and 7 from the Scandinavian respondents), containing a total of 21 instances of language in reference to miscommunication and misunderstanding.

The 4 context examples from Appendix 5G, Table 5Gi, of speaking about language and miscommunication by the Asian respondents include:

Asian respondents context examples, from Appendix 5G, Table 5Gi.

No.   **Context example**

3   the swedes always say english is my second **language** / first **language** is swedish so don't blame me if i write in a very funny way or speak in a very funny way or use words that are not consistent / they always use this excuse

5   i do not think there is any misunderstanding on the **language** skills because we speak english and they speak / i think we are all using an international

english **language** / i do not think there is a problem with **language** / i think it is more with the way they do things / one of it is like i said / i find that they do not like the idea of somebody making a lot of money /

8   they can see your chinese hao bai / very bland so they immediately know that you are not as good as them / so we use our **language** lah and sorry we have to say / we have to tell them / our mother tongue is our second **language** / we have to tell them / it's our mother tongue we are chinese right i mean we are chinese you can't get away with it / but then we say however it is our second **language** / so they use that excuse we also use the same what / because we are not good at it what / we can speak chinese like this but when you go to china ni de hua yu hao lan ah i tell you hao lan ah /

10   it's just an expression you know / yah / i'm sure the swedes also have these kinds / these types of expressions that come out very naturally / which is not directed at anybody but then for some who do not know the **language** / they will think that / if the timing is so er / so accurate you know / you think that he's targeting at you but it's not / so we have that kind of problems / but it has not sort of flared up to anything major because we are all grown ups / adults / so called professionals and we should know how to solve these kinds of problems

Of the 4 context examples above, the respondent in example 10 used the word *language* in explicit connection to misunderstandings, or *that kind of problems, these kinds of*

problems, where a lack of knowledge of the Swedish language might lead Singaporeans to think that targeted comments by their Scandinavian or Swedish colleagues were made at work towards them. The respondent in example 5 thought that language per se did not necessarily lead to miscommunication but rather it was other things such as *the way they do things* that also led to misunderstandings at work. In examples 3 and 8, the co-occurrence of the word *language* with *first* and *second,* to render the concepts of *first language* and *second language*, indicates that respondents make a distinction between their mother tongue and other languages acquired in terms of proficiency, and an inadequate knowledge or proficiency in the foreign language is expected to lead to some difficulties when communicating for business purposes. Examples 3 and 8 also contain the word *excuse* in the context, *they use this excuse* (in example 3) and *so they use that excuse we also use the same what / because we are not good at it what* (in example 8). The word *excuse* is used to various effects in examples 3 and 8, the first possibly indicating a form of defence and the latter possibly indicating both a sense of defence and apology, the use of the Singapore colloquial English *what* tag at the end of the clauses serve to emphasize a justification of sorts by the Singaporean respondent. What the two contexts of use imply is perhaps that a level of tolerance or consideration has been reached between the two groups of persons so that they expect miscommunications and misunderstandings to occur, the reason being that they are not using their native language.

The Examples from Appendix 5G, Table 5Gii, from the Scandinavian respondents when using the word *language* in relation to miscommunication include:

Scandinavian respondents context examples, from Appendix 5G, Table 5Gii.

No.	Context example
11	i think that is one of the borders why you don't get really close to people / sometimes when you come

to know people as a close friend you know exactly who he is / where he is how he thinks how i think and we really agree fully that we are really good friends / there is a barrier that you cannot because of the **language** problems because you can't feel the small small nuances / the small small small differences / i can say my english sometimes like i speak with you now i have a tendency when i speak with locals that i think i want to speak my local **language** / my english is cut short by every second word or something / me look see / long time no see / but formally when you meet some higher officer then you polish your english / but i have that ha bit when i talk to workers at the shipyard / eh please get this and that too and then say the name / so i'm one of them ah /

16   english is their second **language** / thus i see a lot of problems in intercultural communications / for me the biggest thing about working here is **language** and interpretation / i saw it too in singapore / especially with some chinese research fellows whose english was horrible /a perfect example of problems in intercultural communications would be a russian guy telling a joke / in his broken but passable english / he will tell a joke to a group made up of the above native **language** speakers / often times he will have to tell the joke several times / each time changing or correcting his english so that everyone in the group gets the joke / or thinks they get the joke / by the time he gets to the third telling / the joke has lost its humour and you do not know if people are laughing because they get the joke or because others are also

laughing or because they just want the ordeal of listening to be finished /

18   when you have the formal or the official part of the meeting / even though that person speaks english / he would always say it in the local **language** and then go through the translator / but then sometimes you hear that they correct the translator / when he translates to us / no no no / they will say / it is like so and so /

24   no / not a **language** barrier in the way how we communicate but yes there is a certain **language** barrier when we communicate with the customer / for example / with people who / who er / if you don't express yourself extremely clear in english / the people on the other side like in japan / they would misunderstand everything right

37   you have to maybe be clearer than normal / really ensure that they understood you / what you meant / maybe you could say that the **language** is a bit poorer than if you speak your own mother tongue

38   i would say you can always explain yourself in a better way if you're using your mother tongue / on the other hand / it means that you do not use such sophisticated vocabulary which means that your **language** is more simple and more straight forward / and as i from time to time have / people here from the u.k. and it has happened in fact more than once / in japan / that people in japan who is not good in english / for them it's easier to understand me / than for them to understand an

englishman / because the englishman he speaks fast / uses much more sophisticated words

45   first problem is that she still has a bit of a **language** problem / she learns to speak english but it takes some time before you're up to speed and even i have sometimes problem to understand singlish

55   i must also admit when it comes to english when i talk with englishmen / born englishmen i feel shy i feel sometimes ashamed i feel the limitation on my **language** / i'm a little bit afraid of speaking out i must say / also when an englishman is cracking a joke / i often don't get the point / i laugh because all others laugh you know but that can do with / even the british the whole point of a good story can be just about choosing the right word / and there is few languages which are so rich in the vocabulary as the british they have many many synonyms and it's just choosing the right word makes the whole difference for laughing or not laughing

The words *problem/s* (in examples 11, 16 and 45), *barrier* (in examples 11 and 24) and *limitation* (in example 55) occur in several context examples, which indicate a view where the Scandinavian respondents generally seem to agree that there exists some form of language difficulty and the inability to communicate directly. As with the Asian respondents who indicate a presence of a level of tolerance or consideration, making allowance for mistakes in communication, the Scandinavian respondents also seem to have concessions in language use. In examples 24 and 37, the respondents speak of being *clearer than normal* (in example 24) and *extremely clear in english* (in example 37), and in example 45, the exercise of

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patience can be seen in the respondent in, *it takes some time before you're up to speed*, in the event of communicating without full access to a common language. Not having adequate knowledge of a local language or not having access to a common language is perhaps the most common reason cited for misunderstandings in communication.

As English is not a mother tongue of the Scandinavian respondents, they seem to feel more comfortable speaking English with a person whose mother tongue is also not English. This can be seen in examples 11, 38 and 55, although in 11, the respondent who is the owner and leader of the organization seems feel at ease with *workers at the shipyard*, and feels more comfortable speaking a form of Singapore colloquial English, *i want to speak my local language, my English is cut short by every second word or something…eh please get this and that too… so i'm one of them ah* than polished English with a native speaker of the language. The respondent in example 11 also seems fairly integrated with the locals in terms of sharing a form of common language, as indicated with the phrases *long time no see,* which is a common Singapore colloquial English greeting and by using the tags, *eh* and *ah* as informal vocative and emphasis respectively.

Language was also a barrier when it came to social interactions outside of work and examples 16 and 55 show how a lack of knowledge of English and a shared cultural background for example, led to the inability to grasp humour, *by the time he gets to the third telling, the joke has lost its humour* (in example 16) and *the british they have many many synonyms and it's just choosing the right word makes the whole difference for laughing or not laughing* (in 55).

Within the individual groups, the Asian respondents, seemed to use the word *language* most in reference to whether it was important to learn the language of the Other with 6 (21%) out of 28 instances of the use of the word. It seemed too that almost just as many, 4 (18%) out of 28 instances indicated that learning the language of the Other was not important. Some examples from Appendix 5G, Table 5Gi, of the Asian

respondents who felt it was important to learn the language include:

Asian respondents context examples, from Appendix 5G, Table 5Gi.

No.	Context example
2	the swedes are generally / they make foreigners feel quite welcomed / but in order for me to assimilate into society / that is why i really tried very hard to learn their **language**
12	to them it's everything is so simple minded / go where the action is / so i told him / any of his people speaks the **language** / you know what i mean / because / there was an incident with one of my tenants no longer here / he was a swedish guy / a swedish company / and their number two man was a chinese from malaysia / so / as part of my courtesy call / i gave them a visit / and we were talking and he said / oh we are now moving into china you know / hardly / both of us hardly around in singapore / we are going to set up a china office / the first thing i asked / both of you speak and write mandarin / they looked at each other / nope / so i said / boy i think it's going to be tough for you guys /
19	the swedes they are actually very clever / they actually don't prefer you to learn their **language** so that they can keep some secret for themselves / i know this for a fact

The first two (No. 2 and 12) find learning the local language a fundamental tool in facilitating integration (if not assimilation) into the society. Learning the language was important in doing business (as in example no. 12) and for purposes of social

networking (as in example no. 2). Just as sharing a common language can include persons into a social group, it can also be seen as a method of exclusion, such as in example no. 19. Implied in no. 19 is the importance of learning the language if one does not wish to be excluded from the new group.

But not all Asians felt it important to learn the language of the Other. Some examples from Appendix 5G, Table 5Gi, of the word *language* used in reference to that it is not important to learn the language of the Other include:

Asian respondents context examples, from Appendix 5G, Table 5Gi.

No.	Context example
6	this is their magazine which is sent to all their / all their companies that have got international operations you see / but this is their **language** / i don't understand anyway / this came from them lah
11	all my international human resource managers / they come from new york / come from germany / come from england or whatever / but if you don't have somebody to teach you / really like teach you the **language** / you don't have exposure daily / you don't bother / i even buy tapes to go over but when i come back / i learn ah / one year already i haven't touch / it's not easy / i think it's not easy to adapt to the lifestyle in sweden / in sweden itself /
15	he's a technical man so he contributes with technical expertise / of course if you can understand the chinese **language** it's much better but he doesn't need to for his type of work / not necessary /
20	yeah / english of course is the main **language** that we use to communicate / sadly we haven't been

able to learn swedish / i think when you don't live
in that country / you don't bother

The above examples have in common that most Asian
respondents are already in their home country (examples no. 6,
11 and 20), though they sometimes travel regionally for business
purposes. The most common reason for not learning the
language, in this case a Scandinavian language, is lack of
necessity and thus motivation to acquire the language. In
example 15, an Asian respondent is speaking of his Swedish
colleague who was about to be posted to China for a number of
years. In this case, it was the Swede's special skills, expertise
knowledge of the product that outweighed the need to acquire or
speak the Chinese language.

The most common contextual use of the word *language*
for the Scandinavian respondents is in reference to *native* or
natural language with 24 instances (35%) out of 69. Of the 24
references to *native* or *natural language*, 5 instances were
mentioned also in relation to language being a barrier in doing
business. These examples include numbers 11 (shown above),
19, 21, 38 and 45 from Appendix 5G, Table 5Gii:

Scandinavian respondents context examples, from Appendix 5G,
Table 5Gii.

No.	Context example
19	especially in big companies in france and germany / especially in big countries where a lot of people only speak their own **language** and they would be impossible to hire for a foreign company /
21	between the cultures of u.k. and sweden / the swedes were losing out all the time partly because they couldn't sell themselves the same way because they didn't have english as a native **language** and you had all these fantastic guys

presenting things / but it's mainly also because of this attitude of well / if they don't know me / i am too proud to knock on their doors /

38   i would say you can always explain yourself in a better way if you're using your mother tongue / on the other hand / it means that you do not use such sophisticated vocabulary which means that your **language** is more simple and more straight forward / and as i from time to time have / people here from the u.k. and it has happened in fact more than once / in japan / that people in japan who is not good in english / for them it's easier to understand me / than for them to understand an englishman / because the englishman he speaks fast / uses much more sophisticated words

45   first problem is that she still has a bit of a **language** problem / she learns to speak english but it takes some time before you're up to speed and even i have sometimes problem to understand singlish

In examples 11, 21 and 38 the respondents specifically talked about their experience of language as a limitation in doing business, since English is not their first language, especially when having to deal with speakers whose mother tongue is English. In example 11, the respondent attributes shyness, fear and shame for not being able to have polished English (negative judgement words occur in italics):

i feel *shy* i feel sometimes *ashamed* i feel the *limitation* on my **language** / i'm a little bit *afraid* of speaking out i must say /

This sentiment is somewhat echoed, though more competitively, by another Swedish respondent in example 21, where he deemed that those who had English as a native language were *fantastic guys presenting things* and that the *swedes were losing out all the time* because of their inefficiency at using the English language during presentations. The idea of being efficient within the organization when people lacked possession of a common language for business is also brought up in example 45, where a colleague is not *up to speed* because she spoke more Singlish than standard English and the Swedish respondent had difficulty understanding Singlish.

The lack of knowledge of a native language or a common language between parties also contributes to barriers outside of the organization, in everyday socializing. This can be seen in example 11, when the Swedish respondent explains that he sometimes does not understand British humour and that he laughs *because all others laugh*. Apart from example 11, there are 6 other instances of reference to language as a social barrier from Appendix 5G, Table 5Gii:

Scandinavian respondents context examples, from Appendix 5G, Table 5Gii.

No.	Context example
9	when people are in the pantry or walking along the corridors when they are speaking their local **language** / i don't understand what they are saying / i think that is fine with me / i don't / when you er / when you work abroad and you get in contact with so many different languages you cannot be too / sensitive on the / you think that they speak about you or you think that they say things they shouldn't say or whatever / over the years you relax about these things

10   the ideal is that everybody always speaks english i mean i don't have any problems with if people are working and they start to speak a **language** they feel more competent in / i'm surprised that so many young people seems to have mandarin or hokkien as their normal first **language** / i thought that the influences of school would mean that english would automatically become the first **language** but it doesn't seem to be the case / they speak english also but if they sit here chatting over a cup of tea then it's many more than i thought talk in chinese language and not english / of course everybody speaks excellent english

27   i feel very much swedish not less swedish no / and we are three swedes in this company so almost daily if we're not on travel and we can speak our own **language** between us and er / to say i'm also not a singaporean it is a limit how much you can be integrated there as foreigner in any country

35   but there is a big difference between the scandinavian countries / finland is / the **language** is totally totally different / even though i have spend like probably 10 years somehow / with finland / i do not understand a word / maybe i understand five words / normally i am very good and very interested in languages and all that but finnish is just not a very nice **language** i think / it is a totally different / it is a totally different grammatical structure than danish and then it is so fucking cold and dark you know in the winter

42   one peeve i always had was that most of the chinese and singaporeans would always speak chinese / it seemed since english is the **language** of business in singapore / the prevalent use of chinese in a professional work environment where there were a lot of non chinese speakers was inappropriate and exclusive /

54   we are only two or three people of course we speak english but eh but if five or six asian guys and me / it's very easy that they forget and they start to speak some asian **language** with each other

The emotions on how each respondent feels about being excluded via the use of a non-common language in the office are varied. Some respondents seemed 'fine' about it (albeit after several years of working experience), *i think that is fine with me…you cannot be too / sensitive …over the years you relax about these things* (in example no. 9), and some were able to look upon the phenomena with a little sense of humour, *…but if five or six asian guys and me / it's very easy that they forget and they start to speak some asian **language** with each other* (in example no. 54). But others were more disappointed (and perhaps accepting of isolation) as with B in Example 4.n and in example 27 above, who prefers too, to speak Swedish when with his Swedish colleagues since, *it is a limit how much you can be integrated there as foreigner in any country*. Surprise at the lack of the use of English as a common language in the offices in Singapore was shown in example 10, where the respondent thought that it would have been *ideal* if all could speak more English at the office. And in example 42, emotions by the respondent were underlying anger and annoyance at the locals

not using English as a common working language at the office as shown by the formal use of the words *inappropriate and exclusive* in, *the prevalent use of chinese in a professional work environment where there were a lot of non chinese speakers was inappropriate and exclusive* (in example 42).

A social integration strategy and perhaps a possible sign of integration is whether or not the two groups of individuals were able to share the same sense of humour and whether they could laugh at the same things. In Appendix 5G, Table 5Gii, the topic of *humour* and telling a joke was brought up in examples 16 and 55.

Words in context analysis for the words 'humour' and 'joke'

There are altogether 46 instances of the words *humour, humorous, joke* and *jokes*, with 14 instances (30%) by the Asian respondents and 32 instances (70%) by the Scandinavian respondents. A detailed log of the use of the words in context can be found in Appendix 5F, with Table 5Fi and 5Fii showing the context examples from the Asian and Scandinavian respondents respectively. Table 5.8 shows a summary of how the words were used in context and their nuances. The 100 Indexes in rows 2 and 4 allow for the numbers for the two groups of respondents to be compared on an equal basis. The absolute difference shows the difference in usage of the words with the red numbers showing the trend in favour of the Scandinavians.

Table 5.8   Use of the words *humour, humourous* and *joke*/s, by Asian and Scandinavian Respondents

No.		Different humour	Problems communicating humour	Humour as relief	No sense of humour	Joke about difference in culture	Laughter not because of humour	Same sense of humour	Joke as irony
1	Use of the words *humour, humourous* and *joke*/s, by Asian Respondents	1	2					1	2
2	Use of the words *humour, humourous* and *joke*/s, by Asian Respondents, Total 100 Index	7	14					7	14
3	Use of the words *humour, humourous* and *joke*/s, by Scandinavian Respondents	7	6	2	2	2	2	1	
4	Use of the words *humour, humourous* and *joke*/s, by Scandinavian Respondents, Total 100 Index	22	19	6	6	6	6	3	
5	**Absolute difference, Total 100 Index**	**15**	**5**	**6**	**6**	**6**	**6**	**4**	**14**

The Scandinavians generally spoke more about sense of humour and joke telling during the interviews, and it seemed that many of them were aware of a different sense of humour (with a 100 Index of 22 and absolute difference of 15) existing between them and the Others. Context examples from Appendix 5F, Table 5Fii of the respondents speaking of having a different sense of humour from the Other include:

Scandinavian respondents context examples, from Appendix 5F, Table 5Fii.

No.	Context example
3	i think there are different groups or levels of **humour** / actually i think local people are quite serious / and er it can be pressure also from to be able to succeed in what they're doing
5	and talking about differences another difference is **humour** / sometimes you know you think you've been very funny and no one is laughing you know / because they didn't really understand that you've tried to be funny
6	it's a difference sense of **humour** / i mean everyone has a sense of **humour /** they probably laugh when i crack a **joke** / i haven't thought about it / there are some brits working in singtel and / i think our **humour** is more compatible
7	when i tell a story i'm looking very serious that means they don't know how they should react until they see me smiling being easy maybe they think this is a **joke** / that can be part of the explanation i believe / but i think my natural sense of **humour** is that i can make a **joke** out of situations but i try to look serious i **joke** although er / you try to be serious but it is actually a **joke** and i think many people misunderstand that / they do /
9	mostly it's all the expats who tend to **joke** / they are often very dead / but sometimes these guys will

try to have a local **joke** / and they are not really funny / they are a bit of more er / at some points maybe / i cannot say that chinese people funny / no / sorry but that's my opinion / probably because we have different standards of what is funny or not

12   they are **joking** a lot / perhaps not the same **joke** as in europe / but you have to realize that when asians are laughing it's not always because it's funny / they are also laughing for many other reasons than what a european would be laughing for / i mean you can sense if someone is nervous or afraid /

15   or making **jokes** or not dealing with the subject in the serious way that i should have done and i thought she was comfortable because when you laugh normally you feel comfortable but she was very uncomfortable / but then i understood that when chinese feel uncomfortable they laugh a lot

Examples 5 and 7 also talk about problems in communicating humour or getting a joke across to those who do not share the same socio-cultural background or share the same language, *no one is laughing you know / because they didn't really understand that you've tried to be funny* (in example 5) and *you try to be serious but it is actually a **joke** and i think many people misunderstand that / they do* (in example 7).

    Example 15 brings up the point that laughter for the Chinese does not necessarily indicate comfort between the two parties, and that people are enjoying the same sense of humour, *i thought she was comfortable…but she was very uncomfortable.* Laughing because one is feeling uncomfortable is also brought up

in Appendix 5F, Table 5Fii, example 12, *when asians are laughing, it's not always because it's funny, …you can sense if someone is nervous or afraid*. Another Swedish respondent conveyed his experience of a misunderstanding with a taxi driver who was late in a pick-up:

> $H: i have ordered a taxi / i was going for a meeting and the taxi took something like twenty minutes before he showed up / then i was irritated / and when he then was **laughing** about it / then i got a bit mad /

While H might have thought the taxi driver rude for laughing at his irritation, a likely alternative to the scenario could be that the taxi driver knew he was late and felt nervous about the whole situation and chose to disguise the awkward situation by laughter.

In examples 2 and 4, from Appendix 5F, Table 5Fii, the Scandinavians also used humour as a relief of tense situations, *you can do bad things and tell people off or you can do it in a nice **humourous** way* (in example 2) and *i try to solve it with **humour**…i usually **joke** about it / i say it's okay tell me if you don't understand because …no one understands what i say*. This concept of using humour to relieve tension or misunderstandings is one that the Asian respondents seemed not to have referred to during their interviews. That Singaporeans tend to be 'serious' was observed by a Swedish respondent in example 3 (Appendix 5F, Table 5Fii), *i think local people are quite serious…it can be pressure also from to be able to succeed in what they're doing*. There were other Scandinavian respondents (from Appendix 5F, Table 5Fii) who found that the Asians seemed to lack a sense of humour, *we think that Singaporeans have no sense of humour, when we tell our stories to them they don't get the point* (in

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example 8) and *i cannot say that Chinese people are funny / no / sorry* (in example 9).

But just as the Scandinavians might have found the Asians lacking in a sense of humour, some Asians too thought likewise of the Scandinavians. Examples from Appendix 5F, Table 5Fi include:

> Asian respondents context examples, from Appendix 5F, Table 5Fi.

> **No.** **Context example**
> 1   their sense of **humour** is a little bit different i think / i'm not sure whether you've observed that / maybe our sense of **humour** is different from theirs / i don't think they're very witty / i had one ex boss who was very sharp and his **jokes** / when he **jokes** he says it in such a serious way / we aren't sure whether that was a **joke** or not / we have a different set of **jokes** you know / different sense of **humour** than them / so they might think / what's so funny you know see us laughing away / they find us weird / we find them weird i suppose /

> 7   they cannot help it one so certain words they cannot explain in english ah that's why they use swedish / certain **jokes** they cannot explain in english ah so they speak swedish

Both hint that the two groups have a different language and socio-cultural background, so that it becomes difficult to express themselves and be understood by the Other, that perhaps values are different, with *a different set of jokes, a different sense of humour*. And that language also plays an important role in joke

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telling, *certain **jokes** they cannot explain in English ah so they speak swedish*, which parallels example 16 from Appendix 5G, Table 5Gii, *often times he will have to tell the **joke** several times / each time changing or correcting his english so that everyone in the group gets the **joke***, where having the same sense of humour and being able to laugh at the same things tend to create a sense of bonding and belonging to a group.

5.2.4 Discussion and Conclusion: Profiling Assimilation and Integration strategies between the Asians and Scandinavians within the organization

Efforts at assimilation

The word *assimilate* was used with surprising low frequency throughout the entire data / corpus and it was used only once in the manner of 'being absorbed' and becoming part of the larger society as a foreigner, *in order for me to **assimilate** into society / that is why i really tried very hard to learn their language*. Assimilation as such, where one group of individuals gives up their own cultural values and beliefs, to take on the values of the dominant culture, seemed to hardly occur at the organization level and the use of the words *humour* and *jokes* seem to indicate that assimilation at a social level was an unlikely ongoing process. In fact, the Swedes often identified strongly with Sweden, as B in Example 4.n, *i feel very much swedish, not less swedish no*. Assimilation within the organization is also difficult when part of the job for the Swedish leader in Asia is to bring Swedish values, culture and ways of working to Asia. M shares her point of view on being a 'culture carrier':

> $M: …that's one of the most important tasks that we have
> that when we come to singapore from sweden / is to carry
> the culture / we are called / we are sometimes called

culture carriers…so in addition to the business tasks or business responsibilities / we also have the responsibility to transfer or carry over the culture

The existence of the Swedish Business Association of Singapore (SBAS) also ensures that Swedish cultural values and organizational culture are kept alive when doing business overseas.

Integration efforts at the organization level

The word *integrate* was used more often, though only by the Scandinavian respondents and the word when used in context, was also often used in relation to situations and contexts outside of the organization, sometimes extending into their social contexts, social networks and their life as an expatriate in Asia.

At the organization level, the strategy used by Swedish owned or Swedish managed organizations in Singapore to compete in the foreign market, seemed to be to hire locals, who had local knowledge advantage and could tap local networks, to do the administrative work, the selling and the social networking for the organization. And when Swedish organizations wanted to do business in another Asian country, the respondents seemed to prefer hiring individuals who spoke the language of that country, so that Singaporeans who could speak Mandarin, for example, would be sent abroad to do business with mainland China and the Chinese (as in the case of P in Example 4.p). This renders an organization model of Swedish leadership with Singaporean (local) administrators and managers working with the Swedish leaders in managing and steering the organization. This meant that both the Swedes and the Singaporeans would need to communicate frequently and solve problems when they arose.

At the individual level within the organization, integrative efforts between the two groups of respondents can be seen in

how the respondents often refer to how a common language or a shared language plays a vital role on both sides. English is the working and administrative language of Singapore and speaking a language other than English at work (whether Swedish or Chinese), can be felt as a tool for isolation and alienation. A lack of trust between colleagues can arise when people speak their native language within the organization, *for some who do not know the language / they will think that / if the timing is so er / so accurate you know / you think that he's targeting at you but it's not / so we have that kind of problems* (from an Asian respondent, Appendix 5G, Table 5Gi, example no. 10). But when English is spoken, concessions seem to be made for misunderstandings, *you have to maybe be clearer than normal* (a Scandinavian respondent, Appendix 5G, Table 5Gii, example no. 37).

For both B and P in Examples 4.n and 4.p the method of working incorporates both the 'Swedish way' and the locals' way of doing things. For B, this seems to be kept quite separate, where he leads the organization and the locals do the managing, the sales and the administration that needs for more networking on the local scene, *i let my local staff handle all that administration as much as possible*. For P, the method of working is to concede in either direction, where sometimes, the Swedes would *think over it and they will come okay okay we will do certain way …which means in a way they have concurred with you* and sometimes, P would concede, *okay lor you want your way then we do your way*. This method of 'give and take' and to allow for the Other to have their way at times, could possibly lead to an integrated way of working within the organization, so that not 'one way' is used but various points of view and methods of working are allowed.

Integration efforts outside of the organization

At a social level, the Scandinavians seemed more motivated to learn and understand the local language even though they often spoke Swedish amongst themselves. The locals were not as motivated to learn a Scandinavian language. Their lack of motivation to pick up a Scandinavian language could possibly be because the locals were already in their home land and thus had little practical purpose in picking up a Scandinavian language, *sadly we haven't been able to learn swedish, i think when you don't live in that country, you don't bother* (Asian respondent, Appendix 5G, Table 5Gi, example no. 20). The Scandinavians were also proficient in English before coming to Singapore, which made learning a Scandinavian language unnecessary for the locals.

Efforts towards integration outside of the organization can be seen in how people try to exchange jokes with each other to see if they laughed at the same thing. But many found that they had a different sense of humour from each other and that they often had difficulties conveying a joke, whether due to language proficiency or a difference in culture. Their different sense of humour can be found for example, in the manner in which they used the words *humour* and *joke/s*. The Scandinavians for example, had no problem using humour to relieve tension or to make a situation more comfortable. But this aspect of humour was not raised by the Asians. The Asians also used the word *joke* to refer to an event that was ironic and not necessarily funny, for example, *the best joke was…i called up the airline...to confirm my flight…sorry sir, your flight was gone yesterday, you missed it* (Asian respondent, Appendix 5F, Table 5Fi, example no. 4).

A possible indication of social integration for the Scandinavian respondents in Singapore, is to what extent they were able to use Singapore Colloquail English (SCE) constructions. Two Swedish respondents, B (from Example 4.n) and C, in particular, showed signs of adopting SCE constructions when speaking during the interview. Example 5.2.4a shows C speaking of his experience with SCE:

Example 5.2.4a

$C: can can / lah / yah sometimes i write to my friends back in sweden / about the experience we have in singapore / so i explain this long time no see / so i remember i wrote and explained this fantastic language / this singlish / we went to buy some flowers my wife and me / orchids / and then she asked the lady if we could have them outside also on the balcony or if they were meant to be inside only / then the lady said / outside inside can can / i will remember that forever / it was so perfect / i mean you can't say it in a more efficient way / we had a meeting with the top guys and then i tried to say something in singlish / and you get better contact / and it's not much really but sort of / i think it demonstrates that you are trying and showing respect for the local culture

C's position is one that is open to learning the 'new language', where he thought SCE to be a *fantastic language* and that it was an *efficient way* of putting across information due to the sentence construction of SCE with ellipses that sometimes encompass entire sentences. And during the interview, he incorporates the SCE tag, *ah*, as emphasis when speaking, such as *i try my best ah*, in response to whether the question if he has tried to talk about intercultural communication within his organization and team. In

Example 5.2.4b, C describes an observation of how impolite young Singaporeans can be when taking the public transport in Singapore, using *ah* as an emphasis for the physical state of the 'old lady':

Example 5.2.4b

$C: you see youngsters / they take the seats and there is an old lady standing there / hardly can stand up *ah* / and they don't care / they don't give her the seat / which we think is very unpolite /

The other Swedish respondent who seemed to have made SCE a part of his 'local language' when in Singapore is P in Example 4.n. While he describes to a large extent how he feels shy using proper English with a British national, and how he would rather let his local employees do the local networking for business purposes, he also describes how he feels quite at home with using some SCE and that he feels it is his 'local language':

Example 5.2.4c

$B: ...i can say my english sometimes like i speak with you now i have a tendency when i speak with locals that i think i want to speak my local language / my english is cut short by every second word or something / me look see / long time no see / but formally when you meet some higher officer then you polish your english / but i have that habit when i talk to workers at the shipyard / eh please get this and that to and then say the name / so i'm one of them ah /

In Example 5.2.4c, B also speaks of the grammatical construct of SCE, *me look see, long time no see* and like C, he also uses the tag *ah* as emphasis, *so i'm one of them ah*. The vocative *eh,* is

also used in a casual manner of calling a person, used in the context of knowing the other person well enough to not even use names. Example 5.2.4d is an example where B relates why he has fired a Malay 'office boy' or errands boy:

Example 5.2.4d

$B: …i must say we just sacked our malay office boy / for the common reason / eh / over the years with malays we have had employed and that experience is the same with many expatriates / they have another culture / they have a ha bit of just suddenly not showing up for work they are away / and one day they are suddenly here again smiling / now where have you been / oh my aunty died / it's never a brother a father a mother it's always aunty or uncle / suitable distance / *yah* but why didn't you call of course we can give you two three days off if this happens / why didn't you call / no explanations

The *yah* (instead of a standard *yes)* in *yah but why didn't you call…why didn't you call* is used in SCE not only as emphasis to what is about to be said but also lends an idea of frustration on the part of the speaker, where the speaker is lending argument to what s/he is saying and does not expect further contradictions from others. The *yah* is also followed by a repeat of *why didn't you call*, the repeat is also emphasis to B's argument where he does not expect others to come back with more arguments even though he lends leeway to further explanations from the person with whom the conversation takes place.

This chapter presented the discourse analysis of text samples from the transcribed interviews of the respondents, related to the concepts of *hierarchy* and *assimilation / integration*. The analysis of the concept of *hierarchy* showed amongst other ideological differences between the two groups of respondents, that the two groups of respondents understood organizational hierarchy in

different ways. Despite their differences however, the discourse analysis on the concept of *assimilation / integration* indicated interest from both groups to cooperate whilst working and that the integration of ways of doing things, of cultures and values is preferred over assimilation. The following chapter will give a concluding discussion to this study.

# 6   Concluding Discussion

6.1 A brief overview of the study

Scandinavian management as a concept and field of study began in the 1980s, with several scholars distinguishing characteristics of the Swedish management style. In 1995, Sten Jönsson's work in *Goda Utsikter,* presented several distinct characteristics of the Swedish management style in Sweden. These 'Swedish management traits' were described quite comprehensively in his work. The Swedish management style has thus far been studied with various methods, including quantitative methods such as questionnaires and statistics and qualitative methods such as long interviews, grounded theory and the study of organizational narratives. Comparative studies of management styles have also been done between Sweden and America, Latin countries, Britain and Japan.

This mainly corpus based study has focused on the study of Swedish management characteristics outside of Sweden, mainly the Swedish management style in Singapore. Since the Swedish managed organizations needed to hire locals and local leaders to help steer the organization in Singapore, this meant that they needed to work together with Singapore Chinese managers. The Singapore Chinese management style was thus presented as comparison to the Swedish management style. A study of the Singapore Chinese management style also helped uncover some of the daily socio-cultural challenges faced by the Swedish leaders working in Singapore (and perhaps in Asia).

This study has been one that is multi-levelled and eclectic in methods of analysis, with both qualitative and quantitative findings. Both the grounded theory coding procedures and the

discourse analysis requires a dialogic, sometimes non-linear interaction between researcher and data, so that it makes it difficult in presenting the findings in the linear system of writing. The linear writing system limits the ability to show this dialogic process that was on going throughout the research process. Nevertheless, the information flow from Chapters 1 to 5 has been aimed to channel the focus to a tri-pronged approach, using the grounded theory coding procedures as data management, using discourse analysis in studying and understanding the Swedish management style in Singapore and then comparing the Swedish management style in Singapore to the Singapore Chinese management style in order to understand the challenges faced by the respondents who need to work in a cross-cultural environment. This information flow in the previous chapters can be approximately represented diagrammatically in Diagram 6.1.

Diagram 6.1   A multi-levelled and tri-pronged approach to the study of Swedish management in Singapore

The study of Swedish management outside of Sweden

Level 1: General   Level 2: Specific

i. How can discourse analysis can be used to study Swedish management characteristics?

ii. Is there a Swedish management style outside of Sweden, mainly in Singapore?

iii a. Hierarchy – an example of differences between Swedish and Singapore Chinese management

iii b. Assimilation / Integration – cooperative efforts that seek to bridge the socio-cultural gaps

As part of the dialogic process between researcher and data and as corpus based study, the research questions in this study were also conceived at separate stages of the study. The questions presented in Chapter 1 had a broader spectrum of focus, where the focus was on two research aspects, that of discourse analysis as a method of study and the question of whether there existed a Swedish management style (outside of Sweden), in Singapore:

- How can discourse analysis be used as a tool to study management in organizations and uncover aspects of ideological patterns in management systems in particular, Swedish management in Singapore?

- Does there exist a Swedish management style outside of Sweden, mainly, in Singapore? And if so, is it different from the Swedish management style or model in Sweden?

- As comparison, do the value systems of Swedish managers / leaders in Singapore differ from their Singaporean Chinese counterparts' value system in management?

In the field of discourse analysis, a common and perhaps main problem is the justification in choosing text samples to study. In critical discourse analysis, the choosing of text samples is sometimes aided by the moral / ethical slant and aim of the study. In this study, the grounded theory coding procedures were used as a way to make more stringent the text selection process for the discourse analysis study. The coding procedures helped highlight the more salient topics of interest for the respondents and it is

based on these salient topics of interest that text samples were selected for discourse analysis. In this sense, the advantage of using the grounded theory coding procedures was that it sorted the data systematically and added insight into the data. As such, related and more specific questions to be addressed were formulated in Chapter 4. These questions were narrower in focus, more specific to the Swedish and Singapore Chinese management styles, the ideology of the respondents and how they worked with the Other within the organization:

- How similar / dissimilar are each group of respondents' views on management styles and on the concept of hierarchy?

- Do they have any cooperative or integrative efforts when working together?

- And if yes, what are these cooperative efforts?

The following section of this study will give some concluding thoughts to the questions pertaining to the Swedish management style in Singapore, with thoughts about the questions raised in Chapters 1 and 4. Findings from the analyses of the concepts of hierarchy and assimilation / integration, will also be discussed, along with its findings and implications. The question on methodology from Chapter 1, on the use of discourse analysis as a method to study Swedish and Singapore Chinese management will be addressed thereafter, discussing the positives and negatives of the method used and its future implications for the field of Swedish management studies. As there has been much more data available in the transcribed interviews / corpus than the scope of this study allows to delve into, some further interview sections retrieved from the data to this study from respondents are included in the discussion below. This inclusion of more exerps of interview segments will hopefully give a fuller

view of other perspectives that have been cited and found through this study.

6.2 Reflections on Swedish management outside of Sweden

6.2.1 Swedish management in Singapore

Most of the Scandinavian respondents stationed in Singapore have on average a three to five year contract to work in Singapore, a contract that they can choose to extend. While some have chosen to be in Singapore for a longer period of time, most of the expatriates will leave and return to Scandinavia. This average three to five year span of time in Singapore would leave them with a small window of time to integrate into the dominant society, let alone assimilate. This has the effect of the Scandinavians carrying over their socio-cultural background and knowledge to the new society to varying degrees. And as leaders of the organization, part of their task in steering the organization is to shape and build a strong organizational culture.

Both the coding of the data into topics in Chapter 4 and the analyses of the texts in Chapter 5, seem to indicate the existence of certain Swedish management characteristics outside of Sweden. Although the topic of Swedish management style (in the Organization category) was prompted, the manner in which the Swedish respondents spoke about their role as managers and leaders in the Swedish managed organizations in Singapore tells of how they have carried over their socio-cultural beliefs and background knowledge from Sweden to the new work environment. In other parts of Swedish respondent M's (from Example 4.k) interview, she specifically speaks about her role as a 'culture carrier' or a 'culture bearer':

Example 6.1

$M: the values are swedish / that's one of the most
important tasks that we have that when we come to
singapore from sweden / is to carry the culture / we are
called / we are sometimes called culture carriers / and
therefore it's important for us to have swedes or nordic
people / you can say it's finland denmark norway sweden /
can all serve as cultural carriers because we have business
in all those countries / so in addition to the business tasks
or business responsibilities / we also have the responsibility
to transfer or carry over the culture /

This sentiment of being a 'culture carrier' is reverberated by
another Swede working with the regional head office of a
Swedish managed organization in Singapore.

Example 6.2

$T: we are putting in quite a lot of efforts in
communicating the company culture / that's one part of
everybody's introduction / to have to know about the
company culture and the swedish culture /

M and T's ideology in Swedish corporate culture is also reflected
in the organization's office interior design and use of space,
where both offices reflected the use of light coloured pine wood
with open spaces, as opposed to cubicles or closed office rooms.
T at the time of the interview for example was regional head for
the organization, headquartered in Singapore. His 'office room'
was an open space towards a corner of the organization floor.
There were no walls or doors barricading colleagues and visitors
alike. This work space arrangement made him accessible to
people in general and the more private meetings with business
partners or clients were held either in a conference room or in a
sofa set a few feet away from his desk. The 'open space' concept,

which was reflected in most other Swedish managed organizations in Singapore seemed to be in place to encourage the idea of a lateral hierarchy and to encourage local employees to approach 'the boss'.

That a Swedish organization culture exists in Swedish owned and managed organizations in Singapore is also referred to by many local respondents, some of whom are L and P (from Example 4.p). L for example, compares a Chinese mentality (in Hong Kong, China) towards hierarchy and treatments of 'bosses' to what it is like in the office in Singapore, with a reference to a more lateral hierarchy *bo tua bo suei*, a Hokkien saying translated to mean *no big no small*. The @ symbol below gives the English translation of the Hokkien words *bo tua bo suei*:

Example 6.3

$L: when she goes to hong kong / when i walk around and say hello / nobody answers / nobody says hello / i say yah yah because you're the big boss what / so who dares say hello to you / no choice what / it's the culture / maybe they have to warm up but they takes a long time to warm up / because that's their culture / here it's like once you know them and you get used to the swedish culture / all like friends / < bo tua bo suei > /

@ <Hokkien to mean 'no big no small'>

L's account of employees being afraid to greet another who is superior in the organization hierarchy reflects implicitly on the importance placed by the Swedish managers on the ideology and concept of the 'open space' office. For the Swedes, it is important that people are accessible, even leaders of the organization should be accessible at all times. This accessibility is then bolstered and encouraged by the interior design / layout of the office space. The open working spaces in some Swedish owned and Swedish managed organizations in Singapore encourage the

meeting of individuals of various ranks and titles within the office. The light pinewood and the open space reinforce the Swedish management values and ideology of open discussions, lateral hierarchy and a literal lack of barriers in interior design.

P finds it likely that Swedes or Scandinavians who arrive in Singapore, somehow carry over their socio-cultural background and knowledge when running the organization in Singapore:

Example 6.4

$P: somehow or other you will bring the culture from the mother company to the subsidiaries or to the reps office / it's unavoidable / unavoidable / you will have to bring in some of this culture / or business culture or the organizational culture / but of course we try to localize it / i mean <name of organization> is a very decentralized company / it's even in the company policy / you make your own decisions at far away locations

The fact that bringing one's culture to the job is 'unavoidable' and that one brings the experience of what one has learnt in one's previous connections is also reflected in a characteristic trait of Swedish management described in Jönssons' (1995) study on the international orientation of Swedish organizations. While Swedish organizations were highly international in their reach, having many foreign subsidiaries, Jönsson (1995) found that organizations in Sweden still preferred if their top managers / leaders had little or no international working experience, since that meant that there were no influences of any Others on their management style.

P also brings attention in Example 6.4 to decentralized decision-making, which is one of the values of Swedish management. Having worked with Swedes for several years, the

process of decentralised decision-making is a known concept to P. Decentralised decisions are also in effect for this Swedish managed and owned organization to the extent of how the parent Swedish organization chooses to govern their foreign subsidiaries i.e. they generally let their foreign subsidiaries decide how things should be managed abroad.

6.2.2 Profiling Swedish management in Sweden and in Singapore

Decentralisation as key to Swedish management practice and ideology

The defining characteristic trait of Swedish management seems to be *decentralised decision-making* as noted by several scholars who have studied Swedish management and noted that Swedish parent organizations had a fairly autonomous running of their foreign subsidiaries. It is from the concept of decentralisation that other characteristics of Swedish management (to a large extent) follow as a 'consequence', a rippling effect of characteristics such as a flattening of the vertical hierarchy, since there is no 'boss' at the top to go to for approval on decisions, the decisions are made by those involved with the project at hand. This in turn encourages and in some instances, forces employees to begin to take their own initiatives at work and be more creative in problem solving or task handling. Creativity encouragement in employees in the Swedish management style was also found in studies by Tichy (1974), Sjöberg (1986) and Jönsson (1995), with mention of it in Carlzon's (1987) book on Swedish management in Scandinavian Airlines.

M in Example 4.k also highlighted the point about employees taking their own initiatives and learning to become decision-makers in a Swedish managed organization in Singapore. M noticed her employees becoming more creative

and taking on greater responsibilities as she mentioned, *definitely two people here on a management level that have taken this opportunity*. B (in Example 4.n) also seemed to touch upon decentralisation and a flattening of the vertical hierarchy when he tells of how he prefers that his *local staff handle all that administration…client customer contacts… selling* etc because B deems the locals to have 'local knowledge' advantage that he may not have. If B did have local knowledge advantage, he in any case preferred the locals to carry out business administration for the organization.

The move away from a vertical hierarchy structure meant that there would be no present 'superior' or 'boss' to give out instructions all the time. And as the words in context analysis showed, the word 'boss' was construed differently by the Scandinavians and the Asians, with the Asians viewing 'the boss' as somebody 'all-knowing' and 'omnipresent' as compared to the Scandinavians who viewed 'the boss' more as a mentor and an advisor. The lack of an all-knowing boss possibly had the effect that employees would no longer get 'clear instructions' from 'people at the top', they were rather left to solve problems themselves. This finding concurred with Jönsson's (1995) work in particular, where one characteristic trait he found in Swedish management in Sweden was that it was *imprecise* and *unclear*, or what he meant as 'informal', so that instructions were not always given with clarity and people were encouraged to find their own solutions to the task or the problem at hand. The instruction 'see what you can do about it' is more the norm than commands such as 'do this' or 'do that'. Jönsson (1995) thus concluded that this style of management could be frustrating to employees who worked better under clearer guidelines. The frustration among some employees in Sweden over this rather informal style of working was also shared by M in Example 4.k, when she noted that the opening up of responsibilities met with some frustrations in the beginning, when the employees were rather at a loss for what to do, *that higher exposure was a bit painful for them / because they were not trained before*. Another aspect of the 'informal' characteristic trait was also reflected in Swedish owned

organizations in Singapore as L mentions above in Example 6.3, that the Swedish leaders of the organization often socialized with employees further out in the line. Swedish respondent B from Example 4.n, who mentioned that he often spoke his 'local language' with those at the shipyards, *i have that habit when i talk to workers at the shipyard / eh please get this and that to and then say the name / so i'm one of them ah*. Another Scandinavian respondent, D also gave an account of how he can be informal when working. He was thus seen as more accessible to those who were under his management:

Example 6.5

$D: when i'm out in the factory / i mean i normally have my white shirt and black trousers but i'm not afraid / something wrong with the machine / i'm there in the oil / and do everything and my shirt looks like hell but nevermind / dusty but / so i have had comments many times from my distributor / ah look at that western guy / he was not afraid to be dusty / never happen before / i mean for it's er / of course / i'm there to help them

D notes that the locals get surprised when a 'western guy', usually associated with being in Asia for the purpose of knowledge sharing / transfer and running an organization, does 'manual labour' or literally working with the hands, a job that is often associated with low pay in Asia.

As M said in Example 4.k, i cannot say okay, you take care of this, but i also check what you do, you cannot do that, so you have to decide if you can decentralise responsibility and then stay. This in effect means that once the Swedish owned organization in Singapore decides to decentralise, it begins to take upon a different ideology and approach to management, where building trust is essential within the organization i.e. the management needs to trust that others have the capacity and ability to make good and sound decisions within the

organization. And just as employees are trusted to make decisions, in Swedish management, the leaders correspond and build trust with their employees and colleagues by taking the responsibility if a mistake occurs. In Jönsson's study (1995), this characteristic trait was referred to as the building of trust and that Swedish management in Sweden was impartial and objective, where situations are evaluated based on facts. M had also raised this point of taking on the responsibility for a mistake in her organization in Example 4.k, i will still have the responsibility if they make a big mistake / it's still mine, which she contrasted sharply with the Chinese leadership style, he did not do his best for his people / he did whatever he could for himself first, meaning that a Chinese leader would be more inclined to push the blame onto a subordinate and then fire that person since the Chinese leader is supposed to be 'all-knowing' and s/he should know what is 'the right thing' to do.

Consensus seeking and open discussions

This study also found *consensus seeking* and *open discussions* as connecting aspects to the informal style of Swedish management. These aspect of Swedish management emerged during the coding process, the results of which were presented in Chapter 4.The coding processes showed that the concept of *consensus seeking* seemed a non-existent concept for the Asian respondents or at least it ranked very low in interest for the Asian respondents, with only 30% of the Asians speaking of it, compared to the 61% of the Scandinavian respondents speaking of it. The topic of *open discussions* however, was more a shared topic between the two groups of respondents. The characteristic traits of *consensus seeking* and *open discussions* were also found in several other studies in Swedish management.

Although both Swedish respondents M and B did not refer to *consensus seeking* when talking about hierarchy, other respondents referred briefly to the topic, particularly Swedish respondent G, who had the experience of working for several years in Asia with the Chinese as shown in Example 6.6:

Example 6.6

$G: …in the management team for example i said i want to have discussions i want people to discuss and they have never done that before / i want to have a discussion before we take a decision …because / in the beginning i said this is the problem we have and i said what are we going to do with it and there was absolute silence / you're the boss you should decide / no we have to talk about it we have to decide / together / because we're going to jump together

G has also had the experience of the phrase 'the boss is the boss', where the Chinese took him to be the all-knowing superior who should make all decisions related to the organizations, but his management ideology was to have a consensus; a consensus of how to do things and how the organization should move forward. Such open discussions tended to prolong the decision process, but for G, the implementation thereafter takes place faster with consensus, as he says, *the reason why consensus is good is that it speeds up implementation usually because people understand why things should be done.*

But not all Swedes were of the opinion that consensus seeking is all positive, as Swedish respondent H told of his experience on consensus seeking in Sweden and in Singapore:

Example 6.7

$H: …i also liked to explain why the company has to do certain things but i don't get opposition from asians which i admit is // at least the first time impression is very positive / …you like to hear people's opinion but you don't like to hear it forever …that of course is not a problem in asia / but it's a problem in sweden

...but when the decision is made then everybody understands it and everybody follows it / ...in sweden you might still have some employees who refuse to follow the decision and that is of course something as a manager you can get fed up with

Although H seems to appreciate the non-opposition from Asians, the findings in this study from the coded topics from Chapter 4 and the text examples above indicate that Swedish leaders in Asia actively practice consensus seeking and that open discussions are often conducted with colleagues and employees on future organization plans.

From the findings of this study, a model of the Swedish management style in Singapore is derived and represented in Diagram 6.1, where the two main characteristics of Swedish management found in the data, that is clearly present in Asia are *decentralisation* and *consensus seeking*. Decentralisation and consensus seeking as Swedish management characteristic traits were also found in Jönsson's (1995) work on Swedish management in Sweden. These characteristics in turn, encourage other Swedish management values to surface, as noted by 1a, 1b, 1c and 2a in Diagram 6.1. The solid lines indicate related values on the management level whilst the dotted lines indicate values that surface on the employee level as a result of Swedish management values employed on management level. The two characteristics of *informal style of management* (1b in Diagram 6.2) and *consensus seeking* (2 in Diagram 6.2) in management are interconnected, the former possibly encouraging the latter characteristic, which is shown by the line with long dashes.

Diagram 6.2 The Swedish management model outside of Sweden, in Singapore

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┌──────────────┐              ┌──────────────────┐
│ 2. Consensus │              │ 1. Decentralised │
│   seeking    │              │ decision-making  │
└──────────────┘              └──────────────────┘

                  ┌─────────────────┐      ┌──────────────────────┐
┌──────────────┐  │ SWEDISH         │      │ 1a. Unclear instructions │
│ 2a. Open     │  │ MANAGEMENT      │      └──────────────────────┘
│ discussions  │  │ STYLE           │
└──────────────┘  └─────────────────┘         ┌──────────────────┐
                                              │ 1b. Informal     │
                                              │ style of         │
┌──────────────┐                              │ management       │
│ Encouraged   │                              └──────────────────┘
│ information  │          ┌──────────────┐
│ sharing      │          │ 1c. Impartial/ │
└──────────────┘          │   objective    │   ┌──────────────────┐
                          └──────────────┘     │ Encouraged       │
                                               │ initiative taking │
                          ┌──────────────┐     └──────────────────┘
                          │ Greater      │
                          │ employee     │
                          │ responsibility │
                          └──────────────┘
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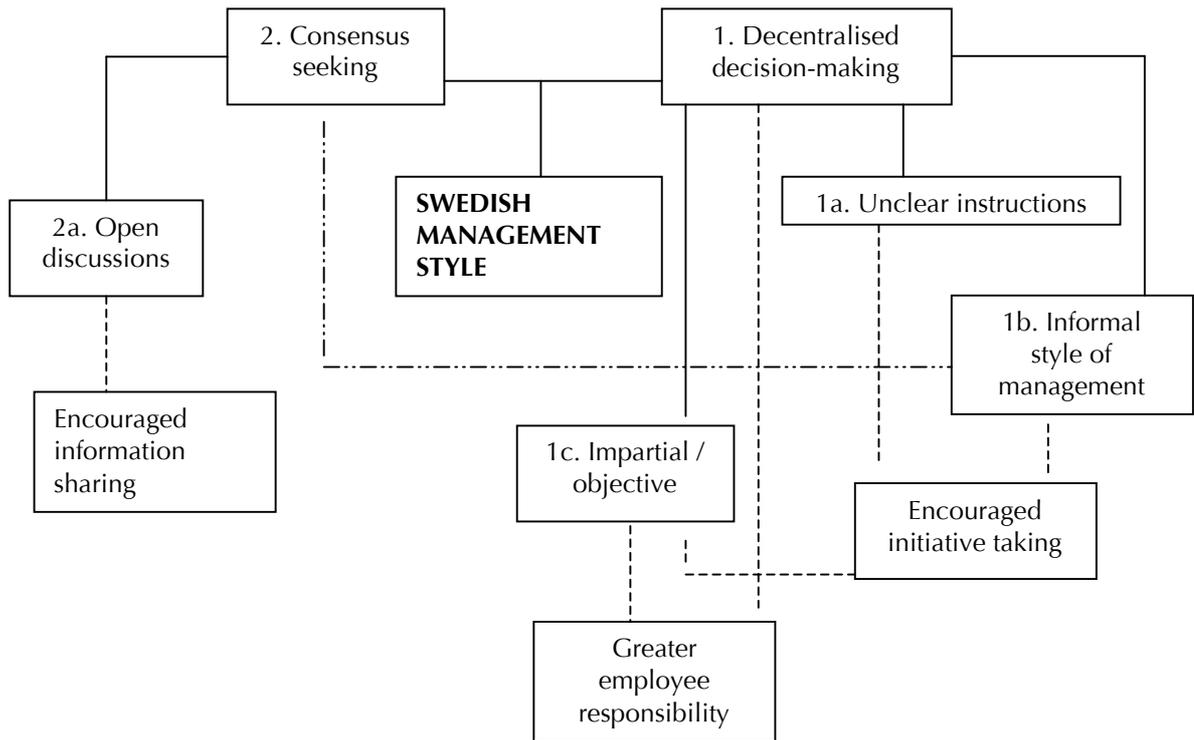
6.3 Ideology and values: Swedish management and Singapore Chinese management

The Swedish management characteristics, with its ideology and values in Swedish managed organizations in Singapore are in part presented in Diagram 6.1 above. Most of the characteristic traits in Diagram 6.1 can be seen to relate to a flattening of the hierarchical pyramid, so that hierarchy within a Swedish owned and managed organization in Singapore would demonstrate values related to a lateral hierarchal structure.

When it came to how the respondents viewed *hierarchy* within organizations, the coded topics in Chapter 4, Table 4.15 for example, showed that the Asian respondents, although working in Swedish managed organizations, still functioned with a point of view of vertical hierarchy. G in Example 4.m for example, was very clear that he wanted only to deal with the decision maker, which he deemed was equivalent to *the number one man* or *the boss*. And when P in Example 4.p wanted to solve problems, he used a military analogy and referred back to *who has more stars on the shoulder*, with a strict vertical hierarchy in order to decide whose method was to be used to solve a problem, 'the Swedish way' or 'the Singapore Chinese way'. For P, there were no midpoints or compromises in the solution to problems. There existed no 'Scandinasian' way of doing things with part Scandinavian and part Asian solution to the problem.

From G's point of view, speaking with any other person, other than the top boss, would be a waste of his time. G knew he was head of the organization and wanted to do business with others who were in the same capacity as he. That the first instinct when doing business in Asia is to look for 'the right person' to talk to, is reflected in another Singapore Chinese respondent's comment on office size and interior design for a managing director. In Asia, status symbols are also hierarchically ranked, so

that the Singapore Chinese managing director for example, has to have an office that reflects her / his rank or title, thus reflecting on her / his power of status within the organization. In Example 6.8, N speaks of his point of view on interior design and how he believes a managing director's office should look in design. But N's point of view on interior design and size of office is in disagreement with the Swedish counterpart.

Example 6.8

$N: yah so we have developed a disagreement over how we treat people …you see you can take the office / for us locals / when you put a managing director office is like huge / even some of them put a lot of ornaments / big furniture / to them it is why is your room that size you know / when you look at other engineers / it is just a square box / …over here / when other people come here / they start by looking at your managing director / your presidents office / whether you are the one who is worth talking to or not / …if you have a clerks desk / do you think they will want to talk to you /

N's point of consideration for a large office is related to how he understands the local clients' view on status symbols. So while the Swedes may have a more egalitarian ideology and approach in organization values, reflected in the open space concept of most Swedish managed organizations in Singapore and where the managing director has an 'open corner space' with a modest sofa set for visitors, the locals who visit these Swedish managed offices may not understand the Swedish values. The local visitors or clients will use architectural features or interior design ornaments to help identify the top person or the boss of the organization. If this 'boss' did not have the pre-requisite signals / symbols of power, such as a large office, a large sofa for clients and visitors, then there may not be any further business discussions to be had.

The findings in Chapter 4, Table 4.15 also noted that the Asians were well aware that the *Swedish company is less authoritative than a Singapore company*. This indicates an awareness of the differences in working values and how things could be done differently. For example, the Singapore Chinese find it difficult grasping honorific terms of address when Swedish leaders prefer to be addressed by their first names. Addressing someone who is of a higher rank by their first name is seen as impolite in the Singapore Chinese culture. A Singapore Chinese manager would also prefer to be known as 'boss' or 'Mister' followed by the last name. Example 6.9 shows Singapore Chinese respondent Y speaking of how the formal behavioural aspects of the locals remain within the Swedish managed organizations in Singapore despite Swedish leadership and how it takes time to change one's values and ideology on things as basic as honorific terms of address:

Example 6.9

$Y: they are more / i would say / more informal / you know / they will tell you / you can call me by my name / unlike local bosses right / you normally go like mister so and so … the formality is somehow is still there you see /

The analysis of the use of the word *boss* in Chapter 5 also showed that the Asians had a different concept of what is *a boss* and what a boss does in her / his capacity at work. The 'patriarchal' ideology is sometimes extended to the office where bosses are not only all-knowing but also seen as 'benevolent' persons who look after the welfare of the employees, outside of work. The 'benevolent' factor is perhaps also the reason why bosses are able to decide on the dress-codes in the Singapore office, as Singapore Chinese respondent Y mentioned in Example 5.1.3c. The people in that organization had let the Swedish boss decide the office dress-codes, and when s/he decided that 'summer wear' all year round was approved as office wear, the

staff began to wear 'summer wear' to the office. Singapore Chinese Y deemed this much more informal than other organizations in Singapore where staff generally had to have a shirt / tie or skirt / suit combination through the year.

Just as the Swedish lateralisation of hierarchy has its consequences in affecting other change in values in the organization, the authoritative approach and vertical hierarchy in the Singapore Chinese management system has its consequences in other organization values, encouraging and discouraging certain employee behaviour at work. An employee behaviour that is encouraged by a more authoritarian approach to management is *obedience to authority*, a mentality that perhaps extends to a Singaporean citizen mind-set or ideology. This inability to 'think out of the box' has been commented on by Swedish respondent M in Example 4.k. In Example 4.k, M also explains in her view, why the Chinese have so much fear of stepping over their boundaries and how Chinese leaders systematically punished them if they over-stepped their boundaries. This has thus the effect, in M's point of view, of people not wanting to take initiatives at work. In Example 6.10, Singapore Chinese respondent Y speaks of the fear of taking initiatives and being creative, giving the example that civil servants (or those in government service) in Singapore were the worst when it came to 'thinking outside the box':

Example 6.10

$Y: … one has to be a bit flexible at times / and i think people these days are trying to do that / you see some civil servants also they are / not like last time / my goodness / such a great war / it's a great war / even if you bang your head also it doesn't work / they tell you this this this / a means a / cannot change you know / like what goh chok tong say / if there's no u sign turn / we dare not u turn you know / … i think he was commenting that we are … not flexible / …we have this fear

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The idea that Singaporeans generally lacked initiative and that they had little freedom in the organization compared to what a Swedish leader would prefer for the employees is reflected in the coded topics of the *Organization* category and in Tables 4.15 and 4.16 of Chapter 4, where the two topics of *freedom of action within company* and *Singaporeans as lacking initiative* were spoken of by more than 50% of the Scandinavian respondents. This same topic hardly drew more than 30% interest from the Asian respondents.

From the results of the coded topics in Chapter 4 and the discourse analysis findings, a derived model of the Singapore Chinese management style and system of values is shown in Diagram 6.3. The solid lines indicate values at management level and the dotted lines lower in the diagram indicate the effects of the leadership style on employee behaviour.

The values and ideology of the Singapore Chinese management style found in this study seems to concur with the findings in studies done by McKenna and Richardson (1995), Lillebö (1996), Selmer (1997), Osman-Gani and Tan (2002) and Bala (2005) in that they have vertical structures of hierarchy and centralised decision-making. This authoritarian leadership style in turn, discourages creativity in employees, a finding that is also related in other studies including Chan and Pearson (2002). As the ideology of the Swedish management style is quite distinct from the ideology of the Singapore Chinese management style, each pushing for a different organization structure and workings within the organization, cultural clashes are expected at the workplace and power positions need to be constantly negotiated between these two management or leadership styles.

Diagram 6.3 Singapore Chinese management style

SINGAPORE CHINESE
MANAGEMENT STYLE

1. Authoritarian

2. Centralised
decision-making

3. Patriarchal

Formal

Clear
guidelines /
instructions

Specified
responsibilities

Concern for
employees
outside of work

Discouraged
creativity

Discouraged
initiative taking

Discouraged
information
sharing

Encouraged
obedience to
authority
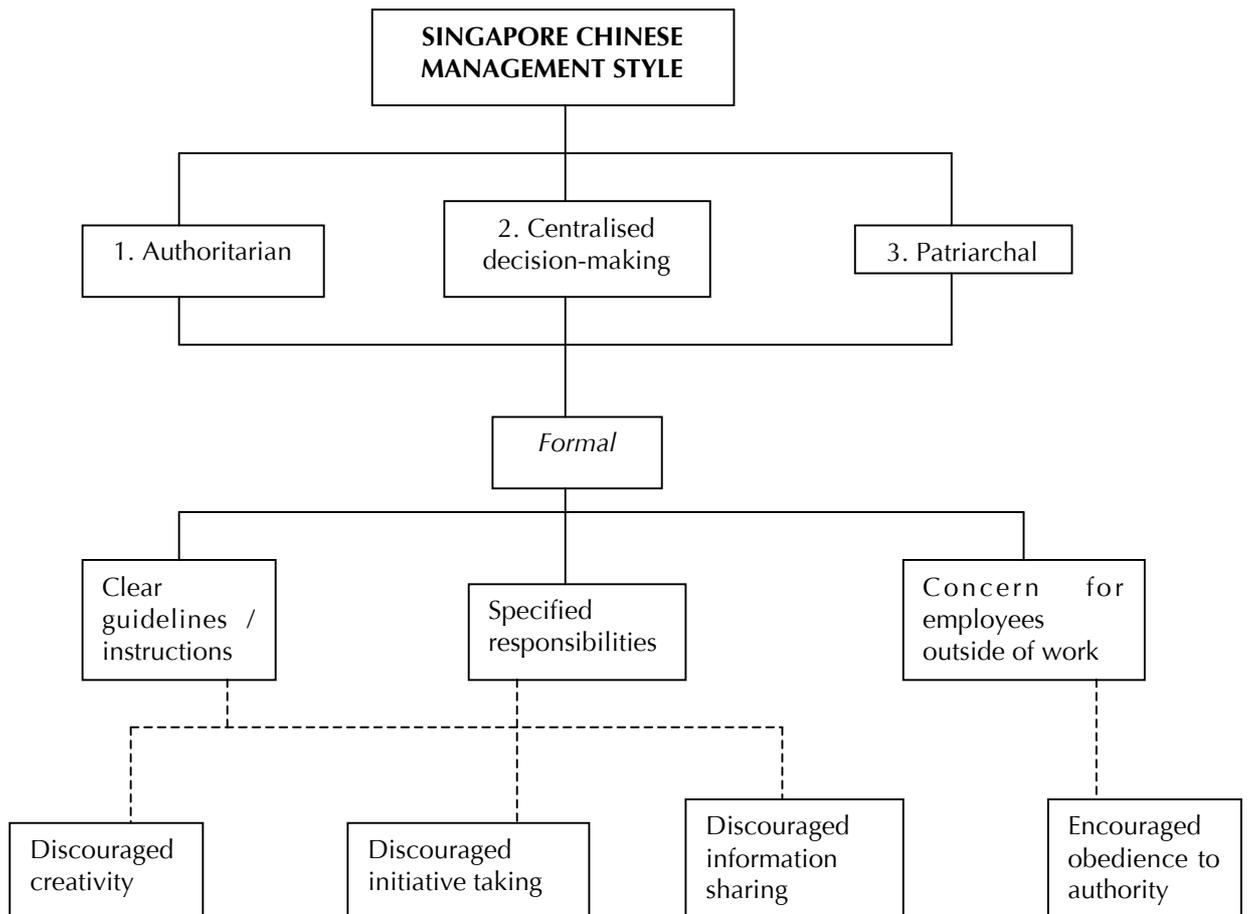
6.4 Cooperative or integrative efforts between Swedes and the Singapore Chinese at work and beyond

The coded topic of *assimilation / integration* that occurs in the *Society* category indicated high interest in the topic by both groups of respondents, with more than 70% of all respondents speaking of it. How the respondents were speaking about *assimilation / integration* and how many were talking about the topic of *assimilation* and *integration* respectively are unclear if one were to only look at the results of the coding procedures in Chapter 4. As assimilation and integration are processes that take place through time, it would be difficult to tell with a synchronic linguistic text analysis, the extent of assimilation or integration achieved by the Scandinavian respondents into the Singapore society when working in Singapore. The discourse analysis has however, helped uncover and reveal some assimilation or integration efforts by the respondents and it revealed some information about the cooperative efforts of the respondents when working together.

6.4.1 Swedish assimilation into the Singapore society

A 'words in context' analysis showed that the word *assimilation* was used only by the Singapore Chinese respondents and it was used in a manner that related to the efficient acquiring of skills or in the context of how Singapore as a small country was flexible enough to adapt to economic changes. Only one instance was used to refer to *assimilation into society* and that was used in reference to the respondent wanting to learn the language of the dominant society.

   Considering that the average working contract of the Swede or Scandinavian is about 3 –5 years, with a possibility to

extend the working contract after 3 – 5 years, the number of years that an expatriate Swede would spend working in Singapore would not lend much time for a full process of assimilation to take place. The presence of a Swedish Business Association of Singapore and their activities through the year also indicates that the Swedish presence in Singapore is distinct and appreciated for its identity and cultural values. So the idea of integration rather than assimilation into the larger Singapore society seems to be preferred by both groups of respondents.

With institutions such as the SBAS existing in Singapore, most analysis findings and interview data seemed to indicate assimilation of Swedes into the Singapore society to be an unlikely scenario. Non-assimilation is also indicated from the manner in which the Swedes talk about their identity and the way they choose to manage the organization. M in Example 4.k for example, sees herself as a 'culture bearer'. Part of her responsibility in Singapore is to see that Swedish values are transferred from the parent organization in Sweden to the Singapore subsidiary. B in Example 4.n was the Swedish respondent who had been in Singapore for about 26 years at the time of the interview and even he commented, *i feel very much swedish not less swedish no*, when asked if he identified more with Swedes or with Singaporeans, after being in Singapore for so many years. B also used the word *integrate* rather than *assimilate,* and even with integration, he felt there to be a limit, *it is a limit how much you can be integrated there as foreigner in any country you get into it you have a good living you like it but there are certain er limit.*

6.4.2 Integration between Swedes and the Singapore Chinese at work and beyond

The analyses indicated strongly that the Swedes do not assimilate into the Singapore society during their stay in the country, whether at work or at the social level. Findings also indicate that integration as a process seems to be a constant struggle for both

Swedes and Singaporeans. The struggle is indicated by how the respondents use words such as *limit* (B in Example 4.n) and *not easy* (J in Example 6.12 below) to describe being an expatriate at work in Singapore. There seems to be a struggle too, in understanding one another where Singaporean Chinese P in Example 4.p mentioned that it was best to *leave the room or find a better time* to come back to iron out disagreements. These efforts at integration can be found both in the domain of the office (or organization) and within the domain of friendship and social activities outside of work.

Efforts at cooperation at work from the Singapore Chinese often meant that they 'gave in', as Singapore Chinese N puts it in his interview, *if you clash with us, we will follow you*. This ideology or mentality is also voiced by P in Example 4.p, where he mentions *okay lor, you want your way, then we do your way … you follow lah, you know*. But in P's example, he also mentions that there are times when the Swedes agree to do things as P had suggested, which means that there exists within the organization, a working model of 'give-and take'. Though there did not seem to exist a combined style of working, a new Scandinavian-Asian manner of management or 'Scandinasian' management style. More often, it was as P described, to do things *his way* or *your way* in a situation of compromise. The give-and-take mentality is perhaps largely indicative of efforts towards finding a balance between two differing cultures, values and ways of doing things at work. Singapore Chinese C, in Example 6.11 sums up his understanding of the relationship between Swedes and Singaporeans when working together:

Example 6.11

$C: so a swede / will never be local / he can live local / he can behave local but he will not think local / and certainly in terms of some ways / there are certain cultural issues / that they will find difficulty dealing with / whereas we are local / just like in the same way we have certain swedish habits that we will never be able to adjust

> to / and that is part of the balance you have to learn to
> understand and respect each other's positions

The understanding is that there are differences in culture but one has to respect these differences and that these differences are not necessarily negative but rather, they contribute to the overall fabric of the organization and to the overall fabric of society. The key is that a fine balance be struck between the differences, where each culture contributes their special facets to the integrated whole.

A constant effort to understand colleagues of a different culture is also voiced by Swedish respondent C in Example 6.12, where in the organization where he works, a communication consultant was hired to help solve problems and to help the Chinese voice their opinions and unhappiness openly:

Example 6.12

$C: we hired a consultant / … it was on cross cultural issues / so we met with them for one day / and they made up a program and we started talking / and all of a sudden / i was really amazed i must say / because all of a sudden one of the chinese guys in the office / he opened up so to speak ah / and then he start to say what he meant / which i never had expected i must say / so he explained to us swedish that we were extremely rude ah / and we were so straight forward / so he was quite angry at us

As indicated by C's experience in Example 6.12 and as the study of the words *assimilation* and *integration* in Chapter 5, section 5.2.3 indicate, language plays an important role for both groups of respondents when trying to understand each other. Another way of striving towards a better understanding of each other in less stressful situations would be by sharing jokes. But Table 5.8 in Chapter 5 revealed that most found that the Other had a different sense of humour and that the Swedes used humour in a

different manner, such as to relieve an uncomfortable situation, whilst the use of humour to relieve stress or ease an uncomfortable situation is not a popular means of using humour for the Singapore Chinese. Some language barriers also affected the sharing of jokes, so that jokes often fell flat and people were left wondering if they had laughed at the right moment or if they had laughed at the right punch line. The Singapore Chinese also often used the word *joke* to refer to something ironic that has happened and not as something humorous per se. As such, the efforts in sharing jokes and trying to get a social group to gel is also difficult for the respondents, since if an attempt at telling a joke failed, it would rather have the effect of confirming the socio-cultural gap and differences in values of the two groups.

In the social domain outside of work, efforts at integration, at becoming a part of the larger Singapore society are related by some Swedish respondents. These related experiences are similar to that of Swede B in Example 4.n. Examples 6.13 and 6.14 are interview segments with Swedes R and J, who share their experiences and their point of view on being a Swedish expatriate and a Swedish family in Singapore (the symbol $S in Example 6.13, denotes the interviewer):

Example 6.13

$R: no / she is more busy than i am actually / there are quite a large number of swedish expats here / it is around 1000 and they have their organizations and she is quite active in school / there is no problem to fill the days / probably the opposite sometimes /
$S: okay / do you have more swedish expatriate friends or more local friends /
$R: more swedish expatriate friends /
$S: do you find it difficult to have local friends /
$R: we have actually never had close singaporean friends / it is not a choice / it is just the way it is / we spend some

time with people from other countries but they are not local / not singaporeans /

Example 6.14

$J: it's not easy to be an expat out here / we've been here a long time and we don't have any singaporean friends after fifteen years … i have twice i think during fifteen years / been at a singaporean house / that's horrible / that's really sad / but that's how it is / singaporeans don't want to have you as a friend / that's my experience that er / locals don't want to socialise with expats

Both R and J tell of very similar experiences of trying to fit in, *it's not a choice, it is just the way it is* and *that's how it is,* both had a hint of resignation in their statements, with J being more explicit that he believes Singaporeans do not wish to socialize with expatriates and have them as friends. For R, living in a community of mostly expatriates and socializing in expatriate social circles when in Singapore sounds almost segregated and isolated. Their experiences are not unjustified, as the Singapore Chinese respondents have also mentioned that they socialize very little with their Swedish colleagues outside of the office. Singaporean Y in Example 6.15 tells of her point of view, that the Swedes are not very sociable and in Example 6.16, L tells of how she prefers to spend time with family and socialize with her Swedish colleagues only during office functions:

Example 6.15

$Y: we don't socialise over the weekends / only when we have office functions … i understand that the swedes are not very sociable / they sort of keep to their community

right / … i only get invited to their homes when it's time to leave / and farewell party / then we get invited

Example 6.16

$L: … not often / because i have a family / so i'm very very committed to my family / … i'm still trying to balance my work life and my family life / so not much time to go out ah / but i still make an effort sometimes if they have dinner or let's say if we have new colleagues or colleagues going off / office functions all this lah

…we are all very busy with our work / sometimes we can't afford just to chit chat / walk around / we feel that the opportunity for us to socialise is really like office functions

From the respondents' feedback, socializing efforts outside of the organization and efforts at integration beyond the organization seems more difficult and less focused in efforts. The findings suggest that both groups hardly get a chance to get to know each others' cultures in any depth and discussions are not had about their different values, religion, beliefs, customs etc. outside of work. So while the Swedish expatriate community in Singapore is seen as contributing to the overall multi-cultural fabric of the society, it does not necessarily mean that the Swedes and locals socialize to any great extent and build lasting friendships between them.

6.5 Discourse analysis as a tool for the study of the Swedish management style in Singapore: its usefulness and limitations

6.5.1 An integrated and systematic method of language analysis of Swedish management in Singapore

Discourse is a process that is socially situated and the study of discourse or discourse analysis as a method has been applied in a variety of fields of study from linguistics, anthropology, gender studies and social psychology to political science and artificial intelligence. There are various ways to study discourse and conversation within the field of discourse analysis. This study drew specifically on systemic functional linguistics (SFL), critical discourse analysis (CDA) and words in context as instrumental linguistic tools, to study the Swedish management style in Singapore and subsequently, to study the Singapore Chinese management style in comparison to the Swedish management style. The purpose was to reveal / uncover the underlying ideologies or everyday assumptions of Swedish and Singapore Chinese top level managers of Swedish managed organizations in Singapore.

Discourse analysis as a method allowed for the conception and study of language along three dimensions, that of the (i) lexico-grammar level, (ii) understanding of context and (iii) uncovering of implicit ideology.

Beginning with linguistic details in the first dimension, discourse analysis allowed for the fine-grained analysis of linguistic features, so that the choices of vocabulary and patterns of language of the respondents could be traced and systematically analyzed. This resulted in tabulated numbers of certain features such as mood adjuncts, the number of negatives used in clauses, modulation and modalization words etc. so that a well grounded interpretation of the findings could be arrived at when it came to text analyses on *hierarchy* and *assimilation /*

integration. In the second dimension, discourse analysis allowed for an understanding of the context behind the discourse. Part of what was said in the interviews for example, could be recognized as part of a genre of 'organization talk' (within the *Organization* category); this included if one was talking about the company background or company culture, and how the business was run etc. Within this 'mode' of thinking and speaking, the respondents could then give insight to the 'background' workings of the production of the discourse since they as individuals interact with the environment and with their colleagues on a daily basis, so that what they say during the interviews would reflect upon them as participants in a continuous dialogic relation to their organization surroundings. They both perceive and describe the things they see and the happenings around them, including the relations they find themselves in at work and how they feel about such things, happenings and events. The discourse formed and reflected in the interviews is thus part of the relations and perceptions formed of the speaker and her / his context. From the understanding of context in discourse, a third dimension can be accessed via discourse analysis and that is an investigation and understanding of the ideological processes behind the discourse, from the respondents so that socio-cultural differences and differences in values can be uncovered to reveal the points of departure and to reveal where the gaps begin to widen and where they begin to come together when the respondents work together or try to socialize outside of work.

6.5.2 Some warnings: discourse analysis is not value-free

As mentioned towards the end of Chapter 3, a criticism of discourse analysis is that studies in discourse analysis are highly interpretive in nature, requiring knowledge and experience on the part of the researcher. It is therefore not a process that is value-free. In any discourse analysis study, there is also a recurring problem of which text to choose for analysis purposes.

Within critical discourse analysis, the choosing of a topic of analysis and thus a discourse text for analysis is quite specific. The goal of the discourse analysis in itself will tend to guide the selection of the discourse text to be analyzed. For example if one were to study the construction of femininity in male magazines to see how women were represented in male magazines, then the discourse material would come from selected male magazines, perhaps the best selling male magazines on the shelves where certain feature articles and regular feature articles in the magazine could be selected as study texts. If the discourse analysis had to do with specific news articles and governmental power play, then texts relevant to that aim will be studied in order to uncover power relations between government institutions. What would be common ground for the selection of texts for analysis is that they are representative of the situation under study. It is with this aim of relevancy that the texts in this study have been selected.

The tools available for discourse analysis are also vast, so that most practitioners are left to determine which tools are best used for their purposes.

6.5.3 Counter measures employed in text selection for discourse analysis

In order to make the selection of texts and their analysis more stringent and systematic, two approaches were employed that include, the grounded theory coding procedures as data management and the use of a systemic functional linguistics framework. The aim of these two approaches is to help make this discourse analysis study one that is primarily corpus based, where the transcribed interview data would 'speak for itself' as it were, and point towards the more salient topics, topics that show themselves prominent enough for further investigation.

Although the coding procedures in grounded theory are also interpretive in nature, many of the topics were 'in-vivo', reflecting concepts that came about from the words used by the

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respondents themselves when talking about a topic. This resulted in concepts that quite directly reflect the spoken data. The systemic functional linguistics framework also had benefits in that it offered a systematic model of language analysis, so that patterns of language use could be identified in varying degrees of detail.

6.6 Main contributions of this study and further research

6.6.1 A complementary method in studying management style

The broad aim of this study is to contribute knowledge and research to the two fields of Swedish management studies and discourse analysis studies. Swedish management, being in the field of organization studies, has been studied mostly via quantitative methods such as questionnaires and statistics. Some qualitative methods such as grounded theory, narratives, story telling and the use of organizational texts such as annual company reports have also been used to study Swedish management. As such, the use of an applied linguistics method of study such as discourse analysis in studying Swedish management was aimed at complementing previous Swedish management studies in the field, in terms of methodology.

This study also aims to contribute knowledge to comparative studies of Swedish management. In this case it is a comparative study of the Swedish management style and the Singapore Chinese management style, compared along their ideological dimension with their understanding of hierarchy and to find out if there were any integration efforts from both sides to produce a 'Scandinasian' management style. While neither group developed a Scandinasian management style, this study lends

insight into how different the two management styles are in effect and how those differences were addressed by the individuals working together in the same organization. Whether a hybrid management style develops could possibly be determined with a longitudinal study of the Swedish and Singaporean managers in Swedish owned and managed organizations in Singapore. A further study in this direction is a comparison of the findings in this study to other important studies on organization culture, that of Hofstede (1980), Hogberg and Wahlbin (1984) and Hofstede and Bond (1999).

Discourse analysis was used as a complementary and perhaps an alternative method of studying Swedish management. The method of analysis which is discourse analysis used in this study is traditionally qualitative in nature; although the results presented in this study have been both qualitative and quantitative in nature. The coding procedures of grounded theory were applied as a data management tool in order to further systematize the selection of texts for the discourse analysis, thus making this study one that is primarily corpus based.

6.6.2 Further studies for other category related perspectives, beyond the Organization category

The large amount of data (about 49 hours of interview time and 540 A4 pages of transcribed data) meant that only a very small percentage of data could be investigated in this study. Only the top 50% of the topics in *Organization* category that belonged to the concept of *hierarchy* and then *assimilation / integration* was investigated. This leaves five other categories and many more concept topics to be investigated; the other main categories of interest being the *Society* category, which contains the largest number of topics after the Organization category, and the *Individual* category, which contains the largest number of spontaneous topics from the respondents. A full analysis of these categories would give further insight into the lives of the Swedish

managers as expatriates in Singapore and their relationships with the Singapore Chinese counterparts.

Perspectives from the Society category

The *Society* category contained 77 topics that revolved around social issues and what the respondents thought about socio-cultural issues in their respective societies as well as that of the Other. Within this category are also perspectives of what each group thought about the Other in terms of culture and perhaps impressions of the Other.

Gathering topics into larger concepts, investigations on the topics in this category could well include:

i.   The concept of face and politeness: a comparative study between Swedes and Singaporeans and

ii.   A gender perspective on leadership

The topic of *concept of face / politeness* is one that is a spontaneously occurring topic in the *Society* category (no. 14 in Table 6.1). Table 6.1 gathers 16 topics from the *Society* category that can possibly relate to the topic of *concept of face / politeness*. Table 6.1 is sorted according to prompted topics, followed by spontaneous topics and by absolute differences in descending order. Topics with the greatest differences in concern for both groups of respondents should show up at the top lines Table 6.1.

Table 6.1 Topics from the *Society* category related to the concept of face and politeness.

No.	Open coded topics	Prompt	Spont	Asian 100 Index	Scand:n 100 Index	Difference Abs.
1	Swedes as reserved	1		50	4	46
2	Asians as materialistic	1		40	4	36

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#	Topic					
3	Swedes as not wanting to stand out	1		10	4	6
4	Swedes as direct / blunt /rude	1		20	39	-19
5	Asians do not voice opinions	1		20	43	-23
6	Status symbols		1	40	17	23
7	Asians are more likely not to challenge authority		1	30	17	13
8	Swedes / Europeans more likely to challenge authority		1	20	13	7
9	Singaporeans as rude		1	10	4	6
10	Swedes as not showing emotions		1	10	4	6
11	Asians laugh / smile out of nervousness, fear or lack of understanding		1	10	17	-7
12	Chinese don't wish to 'stand out'		1	0	13	-13
13	Chinese afraid to take on responsibility		1	0	17	-17
14	Concept of face / politeness		1	50	74	-24
15	Not receiving direct negative answers from Asians		1	30	61	-31
16	Making mistakes		1	10	43	-33

Some topics such as 11, 13, 15 and 16 have been referred when discussing *hierarchy* and *assimilation / integration* (no. 11 in Table 6.1) in Chapter 5. But these topics together would form a concept to be investigated, where representative texts that focus on these topics from the respondents can be selected and analysed linguistically in a comparative study of face and politeness between the two groups.

The purpose of investigating the topic of *concept of face / politeness* is to gain an understanding of the Asian concept of politeness as compared to the Scandinavian concept of politeness. The findings would be useful for business purposes, or international relations, especially during negotiations.

Six topics from the *Society* category could also be said to relate to a gender perspective of things from the respondents, whether it's in leadership or commentaries of the respondents on socio-cultural relations in general. Table 6.2 shows topics with a gender perspective from the respondents. The topics are sorted according to prompted topics, spontaneous topics and then by absolute differences in descending order.

Table 6.2 Topics from the *Society* category related to a gender perspective

No.	Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Abs.
1	Singapore more a 'macho society' / patriarchal than Sweden	1		60	4	56
2	Swedish women as independent	1		30	13	17
3	Feminism in Sweden	1		20	13	7
4	Swedish women as aggressive	1		10	4	6
5	Women in Sweden		1	30	39	-9
6	Women in Asia / Singapore		1	30	39	-9

Although the gender related topics are mostly prompted, as shown in the table above, talking about the roles of women in Sweden and in Singapore seemed to be more spontaneous topics from the respondents, mostly the Scandinavian respondents. It would be interesting to investigate further, what exactly the respondents were talking about and referring to when they talked about the roles of women in these societies. The findings can also

be compared to studies made by Geert Hofstede since his study revealed Sweden to be one of the more feminine (if not the most feminine country) and egalitarian countries among the 40 countries he surveyed. Singapore by contrast to Sweden, would be a more masculine society and one with stricter gender role expectations.

The purpose of investigating this dimension would be to see if women leaders had a distinct and expected role to play in Asia in the near future. Will there be any business consequences in terms of a successful or unsuccessful deal, if Sweden were to send a woman leader to run the foreign subsidiary in Singapore? How are women leaders viewed in Singapore? These questions and more that relate to the gender perspective can be investigated further, by using the data in this study.

Perspectives from the Individual category

This category has 33 topics, most of which are spontaneous. The *Individual* category contains in fact, 76% of all spontaneous topics from the entire data, which makes it a significant resource for investigating personal experiences and tracking life outside of the working area. While Chapter 4 gave a presentation on this category with some references to the topic of *food* and some insights into what the individuals thought about working overseas (see Example 4.d, Chapter 4), a further investigation into this category, with an analysis of more text examples could tell about the individuals interviewed and their perspectives as leaders of an organization, lending insight into their personalities, character traits and what they do outside the organization when they are not acting as leaders for the organization. This category lends a 'human' side to the respondents and could well reveal 'success' characteristics of persons who do well on the international scene. Table 6.3 shows 23 topics that relate to an individual's 'personal sphere'. The table is sorted according to prompted topics, spontaneous topics, followed by absolute differences in descending order.

Table 6.3 Topics from the *Individual* category that relate to the individual's personal sphere, such as personality, character traits etc.

No.	Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Abs.
1	Cultural surprise / shock	1		50	43	7
2	Personality of person	1		30	30	0
3	Sense of history	1		10	39	-29
4	Get a broader vision	1		40	74	-34
5	Proud of national identity		1	70	39	31
6	Uncertainty		1	40	13	27
7	Learning		1	80	57	23
8	Agreeing to do it the 'Other's' way		1	90	70	20
9	Personal background		1	70	52	18
10	Self identity		1	80	70	10
11	Cultural misunderstandings		1	60	52	8
12	Asians as 'culture bearers'		1	10	9	1
13	Individual as curious		1	40	39	1
14	Need to be 'open' as individuals		1	50	52	-2
15	Swedes / Europeans vs Chinese / Asians, vice versa		1	70	78	-8
16	Swedes as 'culture bearers'		1	10	22	-12
17	Will retire elsewhere other than home country		1	0	13	-13
18	Returning to home country cultural shock		1	0	13	-13
19	Extensive travelling experience		1	40	61	-21

20	Knowledge of local traditions/culture	1	**50**	**74**	**-24**
21	Individual as adventurous	1	**40**	**65**	**-25**
22	Knowledge of Swedish culture / traditions	1	**20**	**52**	**-32**
23	Will retire in home country	1	**0**	**43**	**-43**

A deeper investigation into the topics above could well reveal the 'personality traits' needed for a person to be efficient on the international scene. It hints at their mentalities and how they view the world and their willingness to 'go abroad', adapt to a new environment and learn about Others.

One purpose of further investigation into this perspective is its usefulness and applications in the field of human resource management and manpower allocation. The data findings could be useful for human resource purposes, when an organization needs to find the right person to send abroad. They will need to profile the person who is not only most qualified for the job but who is also of the personality to be most efficient on the job in a foreign country. If organizations are able to profile 'successful leaders' who can work abroad efficiently, the knowledge will in turn lower costs for the organization in sending persons overseas for the leadership roles since most often, the families of these leaders will be accompanying them, and their living such as transport fees, home and furniture fees as well as subsidised school fees for the children are in part, sponsored for by the Swedish organizations.

6.6.3 Further studies into cross category related perspectives

Knowledge related and knowledge transfer related topics from the Individual and Organization categories

Table 6.4 shows topics from both the *Individual* and *Organization* categories that relate to the topics of *knowledge* and *knowledge transfer*. The topics are sorted according to prompted topics, spontaneous topics, followed by absolute differences in descending order. Topics related to 'knowledge' include information technology, information sharing and networking.

There exists different kinds of knowledge and one reason for Swedish organizations to send Swedes overseas is because of the need to spread specialized knowledge on products and procedures. In Chapter 5, Swedish respondent M (in Example 4.k) mentioned that she saw herself as a 'culture bearer', that her job, apart from leading and steering the organization in Singapore, is to bring to Singapore a sense of what is 'Swedish', whether it was values, culture or interior design. In other words, M was transferring knowledge from Sweden to Singapore. It is not however, only cultural knowledge or values that get transferred with Swedes being in Singapore, but more concrete knowledge and business know-how, whether it is knowledge in starting up a paper factory in Asia or knowledge in how to run a specific machine etc. Sometimes, it is the individual's own personal knowledge of the Asia-Pacific region and how they do business in that region that warrants that individual being in Asia.

Further study into the topics below on knowledge and knowledge transfer may reveal what kinds of knowledge are being transferred from Scandinavia to Asia, in what ways and what kinds of knowledge are transferred from Asia back to Scandinavia, since the Swedish leaders will take their experiences from Asia back with them to Sweden, should they return after their contract expires in Asia.

Table 6.4 Topics related broad to the concept of *knowledge* and *knowledge transfer* within organizations

No.	Open coded topics	Prompt	Spont.	Asian 100 Index	Scand:n 100 Index	Difference Abs.
Individual category						
1	Knowledge / interest in Singapore English		1	**80**	**30**	**50**
2	Learning		1	**80**	**57**	**23**
3	Knowledge / interest in Chinese language		1	**40**	**26**	**14**
4	Tacit knowledge		1	**70**	**61**	**9**
5	Extensive travelling experience		1	**40**	**61**	**-21**
6	Knowledge of local traditions/culture		1	**50**	**74**	**-24**
7	Knowledge of Swedish culture / traditions		1	**20**	**52**	**-32**
Organization category						
8	Information technology	1		**20**	**13**	7
9	Information sharing	1		**60**	**61**	-1
10	Organization architecture as influencing / facilitating information flow		1	**20**	**22**	-2
11	Local language knowledge as asset		1	**20**	**52**	-32
12	Expert knowledge / specialization		1	**30**	**65**	-35
13	Transfer of knowledge		1	**40**	**78**	-38

Table 6.4 (and as was seen in Chapter 4) shows that the Asian respondents are more interested in *learning* (no. 2) and in *information technology*, whilst the Scandinavian respondents are

mostly speaking about the *transfer of knowledge* and *expert knowledge specialization*, taking on the role as 'teachers' of knowledge.

The purpose of a further study into these topics with an analysis of texts would be to understand what kinds of knowledge are being transferred and how that might be done in an efficient manner. Do the Scandinavians take home new knowledge from Asia? A comparison of these findings to Jönsson's (1995) work can also be done in that, Jönsson found it to be a disadvantage for Swedish leaders to work abroad and bring home new knowledge since the Swedish organizations may not appreciate a difference in cultures and values between those who have worked overseas and those who have worked mostly in Sweden (Jönsson, 1995:322ff).

These findings will also be useful for human resource management and manpower allocation for Swedish organizations for example, who may need to reallocate those with overseas experience to other foreign subsidiaries. It may also be cost beneficial to send those with an international experience to other foreign subsidiaries due to their prior international experiences.

The study of knowledge related topics could also be investigated in relation to the *implicit* and *explicit* topics, since the areas of *implicit* and *explicit* topics were left quite unexplored in this study. Tacit or implicit knowledge of the respondents, as they relate their experiences and how they approach doing things to solve problems or when negotiating etc., may be uncovered by studying patterns in these areas. In the course of speaking, the respondents may reveal knowledge that they may not know they possess. These patterns of knowledge may be revealed with the application of discourse analysis on interview segments.

6.7   Final words

This study hopes to have given some insight into a complementary method of studying, investigating and understanding Swedish management in Singapore, and to understand something about the Singapore Chinese management style, its values and beliefs, which result in a different organization ideology when compared to the Swedish management style.

Generally, the findings on what makes Swedish leaders successful in a foreign environment and the uncovering of different kinds of knowledge, would be beneficial for future Swedish leaders in foreign destinations, where the cost of Swedish organizations to send qualified persons to a foreign subsidiary would be considerably lessened if the right persons, not only in terms of technical knowledge but who possess the personality for the overseas job were deployed. Swedish or Scandinavian organizations would also do better if the right strategies of managing a foreign subsidiary were used, especially in the field of human resource training and cross-cultural sensitivities to similarities and differences between cultures.

A further development of this study is to bring / introduce the method of analysis and the approach to investigating management styles to the commercial sector, so that organizations are able to readily access the information needed to make more cost effective and strategic decisions for their international ventures.

Svenskt Företagsledarskap i Singapore: en diskursanalys

I denna studie används diskursanalys som ett verktyg för att studera svenskt ledarskap utanför Skandinavien, främst i Singapore, samt att bidra med kunskap och forskning till de två områdena svensk företagsledarstil och diskursanalys.

Kapitel 1

Kapitel ett i studien presenterar de teoretiska och tillämpade delar som utgör denna studie av svensk företagsledarstil hos personer i ledande ställning inom svenskägda eller svensk-relaterde företag i Singapore. Kapitlet innehåller vidare en kort introduktion till tidigare Skandinaviska managementstudier samt en global utblick över Svensk handel och Sveriges handelsnärvaro i Singapore i synnerhet. Kapitlet beskriver också syftet med denna studie och diskuterar brett förhållningssättet till en studie av en svensk företagsledarstil utifrån en funktionell syn på språk. Diskursanalys och en tillämpad systemisk funktionell lingvistisk (SFL) analysram

ger oss verktyg som kan användas för att studera mönster av egenskaper, värderingar och ideologier inom svenskt företagsledarskap.

För att genomföra denna studie har 33 intervjuer genomförts med både Skandinaviska och Asiatiska chefer vilka alla arbetade på svenskägda eller svenskrelaterade företag och organisationer i Singapore (en mer detaljerad redogörelse för detta finns i kapitel 3). Några frågeställningar som behandlas i denna studie är:

- Hur kan diskursanalys användas som ett verktyg för att studera ledarskap och upptäcka aspekter av ideologiska mönster i ledarskapssystem, i synnerhet bland svenska företagsledare i Singapore?

- Ger analysen skäl för att påstå att det finns en svensk ledarstil utanför Sverige, främst i Singapore? Och om ja, skiljer den sig från den svenska ledarstil som beskrivits i andra studier, särskilt Jönsson (1995)?

- Ger svenska företagsledare i Singapore uttryck för ett värdesystem som skiljer sig från det som deras Singapore-kinesiska motparter ger uttryck för om sitt ledarskap?

Kapitel 2

Kapitel två inleds med en litteraturöversikt samt den teoretiska bakgrunden till vad som kallats skandinavisk respektive asiatisk ledarskapsstil. Den innehåller även den teoretiska bakgrunden till en funktionell syn på språk och ideologi. Kapitlet är i stort sett indelat i två avsnitt; det första avsnittet presenterar svensk ledarskapsstil särskilt Jönssons (1995) modell för svensk företagsledarskapsstil. Då de flesta svenska företag i Singapore anställer infödda Singaporeanska chefer att styra organisationen, kommer också en överblick av Asiatisk (främst Singapore-kinesisk) ledarstil att presenteras. Presentationen av den asiatiska ledarstilen kommer att bidra till förståelsen för de sociokulturella i vardagen värderingar och ideologier den svenska ledaren upplever i vardagen på arbetsplatsen. Den asiatiska ledarstilen presenteras som en jämförelse med den svenska ledarstilen.

Det andra avsnittet inleds med en presentation av olika tillvägagångssätt för samtals- eller diskursanalys, samt en presentation av den teoretiska bakgrunden till diskursanalys, en funktionell syn på språk, och systemisk funktionell lingvistik (SFL) som en systematisk metod för studiet av språkliga mönster som kan ge inblick i värdesystem som är typiska för den svenska ledarstilen. Detta kapitel förklarar hur ideationella, interpersonella och textuella betydelser i en text kan tas fram med hjälp av en systemiskt lingvistisk analysram.

Det andra avsnittet är kopplat till det första på så sätt att det är ett eklektiskt lingvistiskt ramverk byggt på systemiskt funktionell lingvistik som kommer att användas för att studera insamlade intervjudata med svenska och singapore-kinesiska ledare för svenskägda eller svenskrelaterade företag i Singapore.

Kapitel 3

Kapitel tre innehåller en översikt över den metod som använts i denna studie och inleds med en beskrivning av de deltagande respondenterna från Skandinavien och Asien. Data för denna studie består av transkriberade intervjuer. Intervjuerna har sedan bearbetats med en kodningsprocess baserad på grundad teori (Strauss och Corbin, 1998) innan diskursanalysen utförts. Vidare presenteras en kort förklaring av grundad teori och hur dess kodningsförfarande har tillämpats som ett datahanteringsverktyg innan diskursanalysen har utförts. Kapitlet beskriver också översiktligt SFL-verktygen och diskursanalysens ramverk, som kommer att användas på utvalda intervjutexter i Kapitel 5.

Av de 33 respondenterna var 23 skandinaviska (21 av 23 var svenskar) och 10 var asiater (7 av 10 var Singapore-kinesiska). Den utvalda gruppen respondenter för intervjuerna var personer i ledande befattningar, främst med titlar som VD och Regionchef etc. Personer i ledande befattningar i svenskägda eller

svensk-relaterade organisationer baserade i Singapore eftersöktes som informanter. Respondenterna kom från en mängd olika branscher, inklusive frakt, finans samt livsmedels- och informationsteknik.

Deltagarna har intervjuats utan avseende på ålder, kön, andra sociokulturella variabler eller branschen inom vilken de verkade. Den gemensamma faktorn för respondenterna var deras position i organisationerna samt deras verksamhet inom en tvärkulturell arbetsmiljö. De valdes ut utifrån antagandet att de med sina organisatoriska beslut och åtgärder vilka de har att utföra som chef och ledare skall påverka och bestämma framtiden för de organisationer där de arbetar samt att det var egenskaperna inom denna grupp, såsom personlighet, åsikter och värderingar som skulle vara intressant att undersöka med hjälp av en språklig analys, inte deras kön, ålder eller bransch.

Kapitel tre avslutas med en kort översikt över begränsningar inom både grundad teori och diskursanalys.

Kapitel 4

Kapitel fyra presenterar resultatet av kodningsförfarandet enligt grundad teori (Strauss and Corbin, 1998). De 252 kodade ämnena har grupperats inom 6 kategorier utgående från frågor

med "Individ" som centrum och därefter socio-kulturellt allt avlägsnare frågor. Ämnen som tillhör kategorin "Individ" följs av frågor om "Familj och Vänner", "Organisation", "Samhälle", "Nationalitet" och "Miljö". Varje kategori kan ses som omfattande även ämnen i den föregående kategorin, eftersom frågor av betydelse för de större kategorierna har betydelse även för de mindre, närmare individen. Exempelvis skulle inlägg tillhörigt gruppen "Familj och Vänner" också vara relevant för kategorin "Individ" eftersom familjen består av individer.

I denna studie har kodningsförfarandet - bortsett från att bidra till att tydliggöra kriterierna för hur texterna är valda för ytterligare diskursanalys i kapitel 5 - bidragit främst för att ange de ämnen som skall grupperas tillsammans för ytterligare språklig utredning. Kapitlet identifierar undersökningens kategorier samt deras betydelse utifrån sin storlek och det totala antalet ämnen de omfattar. Från detta framgår att begreppen *hierarki* och *assimilering / integration* är de mest betydelsefulla. Inom dessa ämnen har kodningsprocessen också bidragit till att lyfta fram frågor som var lika eller olika, förekommande eller icke förekommande i någondera av de båda grupper som tillfrågats. Som en fortsättning på datasorteringen, följer den språkliga analysen i kapitel 5 sedan upp följande frågor:

- Hur lika / olika är varje grupp av respondenters åsikter om ledarstil och om begreppet *hierarki*?

- Förekommer några samarbets- eller integrationsansträngningar när de arbetar tillsammans?

- Om ja, vilka är dessa ansträngningar?

Kodningsproceduren i kapitel fyra visade att kategorin *Organisation* innehöll flest ämnen. Denna hjälpte även till med att belysa vissa frågor mer än andra, och frågorna kunde förs samman till större begrepp. De två större begrepp som framkom utifrån den axiella kodningen, och som tycktes intressera mer än 50% av båda grupperna av respondenter, var begreppen *hierarki* och *assimilering / integration*. Fyra texter totalt valdes ut och presenterades i kapitel 4, avsnitt 4.2.3. Två texter för vartdera begrepp valdes ut, en från en skandinavisk och en från en asiatisk respondent, för att få fram jämförande synpunkter.

Kapitel 5

Kapitel 5 undersöker begreppen *hierarki* och *assimilering / integration* i detalj. För begreppet *hierarki* är exempel 4.k och 4.m texter som undersöks vidare med det lingvistiska ramverket i kapitel 5 och exempel 4.n och 4.p undersöks närmare vad avser begreppet *assimilering / integration*. De textexempel som visas i

detta kapitel har valts efter de kriterier och förfaranden som beskrivs i kapitel 3, avsnitt 3.6.5. Texterna valdes dels för att texten måste vara relevant för ämnet för analys och dels för att respondenterna måste ha talat ingående om ämnet, för att SFLs ramverk skall kunna tillämpas som en metod för diskursanalys.

Alla texter analyseras i följande fyra dimensioner:

i. Interpersonell - bedömningsanalys, vilket är en analys av den respondenternas bedömningar, åsikter och känslor, som det framgår av deras språkliga val och funktioner inom texten.

ii. Ideationell - transitivitetsanalys, vilket är en analys av respondenternas idéer och erfarenheter, processerna att göra, säga, uppleva och vara.

iii. Textuell - temaanalys, vilket är en analys som spårar respondenternas utveckling av logiken inom den klausala strukturen och vad respondenten oftast placerar i förgrunden i termer av ämne.

iv. Ord i kontext analys - baserad inom diskursanalys. I detta avsnitt av analysen används ett datorprogram för att hitta de ord som förekommer i sina sammanhang. Syftet med detta är att analysera i vilka sammanhang en respondent använder ett visst

ord och vad ordet är förknippat med från talarens synvinkel, hur specifika ord används i sammanhang.

Analysen av begreppet *hierarki* visade, bland andra ideologiska skillnader mellan de två grupperna av respondenter, att de två grupperna ser på organisatorisk hierarki på olika sätt. Bland annat tenderade den svenska gruppen att organisera sina hierarkier horisontellt medan den asiatiska gruppen såg hierarkier som strikt vertikala i betydelsen att cheferna är odiskutabelt överordnade sina medarbetare, medan svenska chefer ser sig mer som en del i ett lag. Trots dessa skillnader visade emellertid diskursanalysen av begreppet *assimilation / integration* på ett intresse från båda grupperna att samarbeta samtidigt som man arbetar, och att integration av sätt att göra saker, av kulturer och värderingar, föredras framför assimilering vilket är en av avhandlingens viktigaste slutsatser.

Kapitel 6

Kapitel 6 sammanfattar de övergripande syftena med denna studie vilket har varit att bidra till de två forskningsområdena svensk företagsledning samt diskursanalys. Svenskt ledarskap har tidigare, eftersom det tillhör området företagsadministration mest studerats med kvantitativa metoder såsom enkäter och statistik.

Vissa kvalitativa metoder såsom grundad teori, berättelser och användandet av texter prodicerade av organixationen t.ex. verksamhetsberättelser, har också använts för att studera svenskt ledarskap. Som sådan har användningen av tillämpade lingvistiska metoder, som t.ex. diskursanalys för att studera svensk ledarskap, syftat till att komplettera tidigare svenska studier inom området vad gäller metod.

Studien syftar också till att bidra med kunskaper till jämförande studier av svenskt ledarskap. I detta fall är studien en jämförelse av svensk och singapore-kinesisk ledarstil längs sina ideologiska dimensioner avseende hur ledarna förstår *hierarki* och studien syftade till att ta reda på om det fanns några integrationsansträngningar från respektive sidor. Dessa kunde tänkas ha producerat en"skandi-asiatisk" ledarstil. Emedan ingendera gruppen hade utvecklat någon "skandi-asiatisk" ledarstil ger denna studie en inblick i hur olika de två ledarstilarna är i praktiken samt även hur dessa skillnader hanteras av de personer som arbetar tillsammans i samma organisationer. Huruvida en hybrid-ledarstil utvecklas skulle i framtiden möjligen kunna fastställas med en longitudinell studie av svenska och singaporianska chefer på svenskägda och svenskledda organisationer i Singapore. En ytterligare studie i denna riktning skulle vara en jämförelse av resultaten i denna studie med andra studier om organisationskultur, såsom Hofstede

(1980), Högberg och Wahlbin (1984) och Hofstede och Bond (1999).

Kapitel 6 ger även en översikt av ytterligare forskning som kan genonföras för att studera begrepp i andra kategorier utöver *organisation*. Den stora mängden data (cirka 49 timmar inspelade intervjuer och 260,178 ord i transkriberad text) innebär att endast en mycket andel av det tillgängliga materialet har analyserats i detalj i denna studie. Endast de 50% mest omtalade ämnena i *organisationskategorin* som tillhörde begreppet *hierarki* och sedan *assimilering / integration* har undersökts. Därmed återstår fem andra kategorier och många fler begrepp att undersöka; de två kategorierna av störst intresse efter *organisation* är *samhälle*, som innehåller näst flest begrepp efter *organisation* och *individ,* som innehåller det största antalet spontana begrepp från respondenterna. En analys av dessa kategorier skulle ge ytterligare inblick i livet för den svenske chefen med utlandstjänst i Singapore och hans / hennes relationer med sina Singapore-kinesiska motsvarigheter.

Sammanfattningsvis avser denna studie ge en viss inblick i en kompletterande metod för att studera, analysera och förstå svenskt ledarskap i Singapore, och att bidra något till förståelsen av Singapore-kinesisk ledarstil, dess värderingar och normer, vilket resulterar i en annan organisationsideologi jämfört med den svenska ledarstilen.

Generellt skulle slutsatserna om vad som gör svenska ledare framgångsrika i en främmande miljö och upptäckten av olika slag av kunskap, kunna tillämpas i utbildning av framtida svenska ledare i utlandet. Kostnaderna för svenska organisationer att skicka kvalificerade personer till ett utländskt dotterbolag skulle bli betydligt lägre om rätt personer, vad gäller inte bara teknisk kompetens utan även personlighet för att lyckas i utomeuropeiska ledarpositioner, skulle skickas dit. Svenska eller skandinaviska organisationer skulle också vinna på att utnyttja bättre strategier för att hantera ett utländskt dotterbolag, särskilt inom området för human resources, utbildning och tvärkulturell känslighet för likheter och skillnader mellan kulturer.

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Appendix

Appendix 3A

Interview questions for Swedish respondents

1. Candidate's Background Information.

How long have you been in Singapore? Is your family with you?

How would you describe your social status? At work and when not at work.

With which countries in Asia do you do business with?

Which Asian culture / nationality are you most familiar with?

2. Culture & Organizational Culture

How would you define culture? What do you think makes up a culture?

Do you see yourself as having a different culture from your Asian counterparts? Different values perhaps?

Every organization has a culture, can you describe your organizational culture? In your view is that more Swedish or Asian?

As a Swede working in Asia, do you see yourself as having to conform to the local society?

Have you had any cultural clashes with your Asian counterparts? A difference in language, values, beliefs, work ethics etc?

3. Gender / Social Hierarchy

For Men:
As a European man working in Asia, do you find you get preferential

treatment? For example, you find somehow or other, you have more respect over your Asian counterparts?

Do Asian women throw themselves at you?

Do you find much male competition in terms of getting the job done? Or is there a male-camaraderie between yourself and your Asian colleagues.

How do people address you at the office? Mr… ? Or by your working title? Or "boss"?

For Women:
How are you addressed in Singapore? By first name or by title and last name? Or…"boss"?

As a woman working in Asia, and top-level management at that, do you find you get preferential treatment from your male Asian counterparts?

Have you ever experienced being side-stepped or looked down upon because of your gender? i.e. your views discounted?

Have you ever heard the comment "She's just a woman why should we listen to her"?

When at work, do you feel that your male colleagues get more respect than you? What makes you feel / not feel that way?

How is working in Asia different from working in Sweden?

4. Information Sharing

What do you think about information sharing? Are you willing to share information with your colleagues?

Do they share information with you? Or is it easy for you to get information you need?

Do you find Asians 'secretive' in the sense that they are not willing to share information with you?

5. Preferred Method of Doing Business in Asia

Hire Swedish people to run the business in Asia, keeping information to top-level Swedish management and executing orders downwards.

Hire Asian people to run the business in Asia, share information and knowledge of the organization with top-level Asian managers and let them execute orders.

Hire a consultant to help train staff in internal and external communication

Hire a translator who can translate between the languages

6. Language Barriers / Cultural Barriers

What is the official working language at your organization?

Do you find people speaking another language, primarily Chinese or Malay at work?

Why do you think that happens? That people use a different language at the office other than English? How do you feel about that?

Does the organization emphasize "English only" at work? As I know some companies do.

As English is not your first language and it may not be the first language of your Asian counterparts as well, do you find language a barrier when trying to communicate? Your ideas don't get expressed as clearly or people misunderstand?

What do you think of Singapore Colloquial English? Are you familiar with the language? What phrases do you know for example?

What work practices do you find peculiar to the Asian culture, in Singapore? For example, what are Singaporean workers fond of doing at work?

7. Strategies in Overcoming Language / Cultural Barriers

What do you think is the best way to communicate with your workers / co-workers? Do you find that they respond to orders better than group discussions for example?

Whenever you come across a difficult situation at work that is frustrating for you, what is your strategy in overcoming that problem?

How would you go about forging a strong working relationship with your Asian counterpart?

Is there a Singaporean or Asian style of working? How does that compare to the Swedish style of working?

8. Environment

What do you think of the Singapore skyline? The architecture?

Is your office comfortable? And how does the Singapore environment compare to the environment in Sweden?

How would you describe a Singaporean?

9. Food

How much local food are you familiar with? Do you have any favourites?

10. Asian Protocols
What are some Asian protocols you're aware of? Are there any taboos?

Appendix 3B

Interview questions for Asian respondents

1. Candidate's Background Information.

How long have you been worked in a Swedish company?

In travelling for work, where do you most often travel?

How would you describe your social status? Middle income? Upper income?

With which countries in do you do business with?

How familiar are you with the Swedish culture? What do you know about the Swedes for example?

2. Culture & Organizational Culture

How would you define culture? What do you think makes up a culture?

Do you see yourself as having a different culture from your Swedish counterparts? Different values perhaps?

Every organization has a culture, can you describe your organizational culture? In your view is that more Swedish or Asian?

Do you see Swedes (or foreigners in general) working in Asia as they having to conform to the local values and society? Or do you meet them halfway when working with them? A compromise in relationship, so to speak?

Have you had any cultural clashes with your Swedish counterparts? A difference in language, values, beliefs, work ethics etc?

What would be typical of a Swede in terms of work?

3. Gender / Social Hierarchy

For Men:
Sweden is a very open society and they have the largest women working force in the world, 42%. Are you comfortable working with women at top-level management?

Do you think women get preferential treatment because they're women?

What do you think of your Swedish female colleagues? Do you have any impressions of them and their working style?

Do you find Swedish men competitive at work in terms of getting the job done? Or is there a male-camaraderie between yourself and your Swedish colleagues.

How do people address you at the office? Mr… ? Or by your working title? Or "boss"?

For Women:
How are you addressed in Singapore? By first name or by title and last name? Or…"boss"?

As a woman working in Asia, and top-level management at that, do you find you get preferential treatment from your male Asian counterparts?

Have you ever experienced being side-stepped or looked down upon because of your gender? i.e. your views discounted?

Have you ever heard the comment "She's just a woman why should we listen to her"?

When at work, do you feel that your male colleagues get more respect than you? What makes you feel / not feel that way?

How is working with Swedish men different from working with Asian men in general?

4. Information Sharing

What do you think about information sharing? Are you willing to share information with your colleagues?

Do they share information with you? Or is it easy for you to get information you need?

Do Swedes share information easily? Work related information, in order to get things done? What about personal information about their family, friends, country etc?

5. Preferred Method of Doing Business in Asia

Hire Swedish people to run the business in Asia, keeping information to top-level Swedish management and executing orders downwards.

Hire Asian people to run the business in Asia, share information and knowledge of the organization with top-level Asian managers and let them execute orders.

Hire a consultant to help train staff in internal and external communication

Hire a translator who can translate between the languages

6. Language Barriers / Cultural Barriers

What is the official working language at your organization?

Do you find people speaking another language, primarily Chinese or Malay at work?

Why do you think that happens? That people use a different language at the office other than English? Do you feel it excludes the foreigners who don't understand the language?

Does the organization emphasize "English only" at work? As I know some companies do.

As English may not be your first language and it is not the first language of your Swedish counterpart, do you find language a barrier when trying to communicate? Your ideas don't get expressed as clearly or people misunderstand?

How much Swedish language do you understand? What phrases do you know for example?

What work practices do you find peculiar to the Swedes? For example, what are Singaporean workers fond of doing at work?

Can you describe a Swede?

7. Strategies in Overcoming Language / Cultural Barriers

What do you think is the best way to communicate with your workers / co-workers? Do you find that they respond to orders better than group discussions for example?

Whenever you come across a difficult situation at work that is frustrating for you, what is your strategy in overcoming that problem?

How would you go about forging a strong working relationship with your Asian counterpart?

Is there a Singaporean or Asian style of working? How does that compare to the Swedish style of working?

How would you go about establishing a working relationship with a Swede?

8. Environment

Have you been to Sweden? What do you think of the environment there? The architecture, people and food?

How does the Swedish environment compare to the environment in Singapore? Do you prefer one over the other?

9. Food

How much Swedish food are you familiar with? Do you have any favourites?

10. Swedish Protocols

What are some Swedish protocols you're aware of when doing business? Are there any taboos?