

The Connections Between National and Organizational Cultures: Evidence from the UK, the US, Saudi Arabia, and Japan

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Abstract

I explore the connection between national and organizational cultures, based on evidence from the UK, the US, Saudi Arabia, and Japan. I have chosen these nations as they are from different cultural regions, although the UK and the US are both from the Anglo cultural region. The four nations are generally different in terms of organizational cultures: adhocracy, market, hierarchy, and clan. More specifically, the organizational cultures of UK, US, and Saudi Arabian companies are more like adhocracy than that of Japanese companies. Saudi Arabian companies' organizational culture is more like market than that of companies from the other three nations. UK, US, and Saudi Arabian companies' organizational cultures are more like hierarchy than that of Japanese companies. There were no specific differences among the four nations in regard to clan organizational culture. When one combines adhocracy and market and plots average values from companies from the four nations in the adhocracy-market framework, UK organizational culture is regarded as adhocracy-and-non-market while US organizational culture is viewed as adhocracy-and-market, although the two nations are from the same cultural region.

Key Words

National culture, organizational culture, types of organizational culture, cultural region

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1. Introduction

Organizational culture has been studied and discussed mainly in the field of organizational behavior, while national culture has been researched mainly in the field of international business in general and cross-cultural management in particular. A limited number of research studies (e.g., Hofstede, 2001; House et al., 2004; Kwantes & Dickson, 2011) have tried to examine both national and organizational cultures and the linkage between the two cultures, as I will mention later. Most of the research has been done by treating national culture and organizational culture separately, but not together. As societies and companies have gone global, management researchers and practitioners likewise have taken a growing

interest in national cultures over the past decade or more, whereas it seems that the interest in organizational culture that started to surge in the late 1980s has been dwindling over the same period. This is a possible reason why cultural studies in management and organizations have been conducted separately.

Since organizations and their organizational cultures are nested or clustered within a nation and its societal culture, organizational culture can be affected by national culture. Hofstede (1998) tried to measure organizational culture and explore the nature of organizational culture when organizational culture research was popular. He found that organizations were distinct when he regarded organizational practices as organizational culture, although organizational values did not determine organizations. He thus viewed organizational practices, but not organizational values, as organizational culture. Hofstede (2001) denied the effect of national culture on organizational culture as, he argued, national culture is qualitatively different from organizational culture. He even dismissed the existence of organizational culture *per se*. This is because, he argued, a society or a nation has such a long and rich history that it can develop a culture, while an organization does not.

However, House et al. (2004) found that there are connections between national culture and organizational culture when they applied national culture dimensions, such as power distance and individualism versus collectivism, to organizations. National or societal culture dimensions had a homologous or corresponding relation with organizational culture dimensions. For instance, there were connections between organizational and national power distance values and practices. Although national culture may be connected to organizational culture, it would be necessary to further explore the connection between the two cultures in order to increase the understanding of such a connection. One reason is that dimensions of national culture are not necessarily identical to those of organizational culture. National culture is general as it primarily involves the life of a society. Organizational culture is specific as it primarily involves operations and functions of the organization. Two cultures may be different in nature in terms of generalization versus specificity as well as values versus practices (Sakikawa, 2022). Although organizational culture may reflect or mirror the culture of a society, dimensions of organizational culture may not be necessarily identical to those of national culture even though they may be similar. Cameron and Quinn (1999) presented the following organizational culture dimensions: clan, hierarchy, market, and adhocracy. Denison and Mishra (1995) presented the following organizational culture dimensions similar to those presented by Cameron and Quinn (1999): involvement, consistency, vision, and adaptation. The dimensions of national culture may be connected to those dimensions of organizational culture intrinsic to organizations as well as organizational culture dimensions identical to national culture dimensions.

Although researchers such as Hofstede (1988, 2001), House et al. (2004), Kwantes and Dickson (2011), Nelson and Gopalan (2003), Ayacan et al. (1999), and Weber et al. (1996) have examined and argued the connection between national culture and organizational culture, such connections have been under-researched. Thus, the purpose of this research is to explore the connections between national and organizational cultures, based on evidence from companies in the UK, the US, the Kingdom of Saudi Arabia, and Japan. In their research, House et al. (2004) developed regional cultural clusters in which major geographical regions were summarized into 10 cultural clusters. Japan is part of Confucian

Northeast Asia where collectivism is a common value (House et al., 2004). Saudi Arabia is part of the Middle East although House et al. (2004) did not examine the Arab nation and did not include it in the Middle East cultural cluster. Since Arab countries in general are higher in power distance than other regions of the world (Kabasakal & Bodur, 2002), Saudi Arabia, like other Arab nations, is expected to be higher in power distance than the UK, the US, and Japan. The US and the UK are from the same Anglo cultural group in which individualism is a common value (House et al., 2004). Although the UK and the US are culturally different from Japan and Saudi Arabia, they share cultural values of the Anglo cultural cluster. Nevertheless, the cultures of the UK and the US are somehow different when their culture scores offered by Hofstede (2001) are compared. I have chosen the UK, the US, Saudi Arabia, and Japan since they are from different cultural regions and have no less unique cultures than other regions, although the UK and the US are both part of the Anglo cluster.

It is known that national culture is not unidimensional. Hofstede (1980) proposed the following cultural dimensions: power distance, individualism versus collectivism, masculinity versus femininity, and uncertainty avoidance. In addition to these four dimensions of national culture, Hofstede found a cultural dimension of long- versus short-term orientation in his later research conducted in 1985, which, contrary to his original survey, included respondents from China. I limit my focus to Hofstede's original, four dimensions of national culture and discuss these four dimensions. As I will discuss later, performance orientation, one of the cultural dimensions presented by the GLOBE project (House et al., 2004), another well-known cross-cultural study in addition to Hofstede's, can be applied better when one discusses the connection between national and organizational cultures. Thus, I focus on performance orientation rather than masculinity versus femininity. I explore and theorize on the connection between national and organizational cultures by focusing on organizational culture dimensions presented by Cameron and Quinn (1999), among other things. This is because, as they stated, their competing values framework can provide more general and comprehensive organizational culture dimensions than other organizational culture studies can.

I discuss and theorize on the connection between national and organizational cultures, based on my previous research (Sakikawa, 2022) in which I present the possible connections between national culture and organizational culture. This research will make one or more theoretical contributions to both cross-culture and organizational culture studies by exploring and revealing the connection between two cultures and filling the gap between two separate cultural studies in management and organizations.

2. Theoretical Development and Hypotheses

Types of Organizational Culture and Their Behavioral Orientations

Hofstede (2001) defined culture as the collective programming of the mind that distinguishes the members of one group or category of people from others. The core element of culture is values—which manifest themselves in practices such as rituals, heroes, and symbols. Culture is to a human collectivity what personality is to an individual (Hofstede, 2001). Researchers may be able to apply the concept of culture when they study the cultures of companies. However, Hofstede (2001) argued that a national culture is by its nature different from an organizational culture, as I discussed earlier, because the culture of a society has a long and rich history, whereas the culture of an organization does not.

Hofstede (1998, 2001) did not see differences in organizational values among organizations: Instead, the organizations were distinct in their practices. He suggested that practices, but not values, should be regarded as organizational culture when researchers study organizations and their cultures.

Regardless of such suggestions by Hofstede, House et al. (2004) found that organizations are distinct in terms of both organizational practices and values when they applied cultural dimensions developed for understanding nations, such as individualism versus collectivism or power distance, to organizations. House et al. (2004) also found that national and organizational cultures had homologous and identical dimensions. For instance, national power distance values and practices were related to organizational power distance values and practices. Even though organizational culture may be shaped by, and mirror, national culture, two cultures are not necessarily totally identical. The existence of organizational culture points to the idiosyncrasy of organizations within a nation as organizational founders and managers develop their own organizational cultures and identity (Schein, 1985). National culture and organizational culture are possibly different in some respects although their nature may be basically similar. For instance, national culture is general as it involves the life of a society (Dressler, 1969). Organizational culture is specific as it revolves around the operations and functions of an organization (Schein, 1985). Therefore, organizational culture researchers, for instance Cameron and Quinn (1999, 2011), Cameron et al. (2006), Denison and Mishra (1995), and O'Reilly et al. (1991) have developed organizational culture dimensions to understand organizations. Researchers would be able to advance knowledge on the relation between national and organizational cultures by applying not only homologous culture dimensions both at the national and organizational levels, but also organizational culture dimensions developed for understanding organizations.

I explore and theorize on the connection between national and organizational cultures by focusing on organizational culture dimensions presented by Cameron and Quinn (1999), among other things. This is because, as I stated earlier, their competing values framework can provide more general and comprehensive organizational culture dimensions than other organizational culture studies. Cameron and Quinn (1999, 2011), and Cameron et al. (2006) proposed four types of organizational culture: clan, hierarchy, market, and adhocracy. A framework with a vertical axis of flexibility versus stability and a horizontal axis of external focus versus internal focus forms four quadrants: adhocracy, clan, hierarchy, and market. The competing values framework is similar to an organizational culture framework presented by Denison and Mishra (1995). In this framework, the vertical axis refers to external orientation versus internal integration, while the horizontal axis indicates change versus stability. The upper left quadrant is labeled adaptability, the upper right quadrant mission, the lower right quadrant consistency, and the lower left quadrant involvement.

The types of organizational culture presented by Cameron and Quinn (1999, 2011) are essentially similar to, and overlap, the types of organizational culture by Denison and Mishra (1995). It would be necessary to explore the nature of these types of organizational culture and characterize these organizational cultures once again in order to increase the understanding of such organizational cultures. Organizational culture is defined as a pattern of basic assumptions that underlies behaviors and practices of organizational members (Schein, 1985). Since organizations cannot be distinguished from each other in terms of values (Hofstede, 2001), they are more difficult to differentiate in terms of

assumptions that underlie values. I therefore try to characterize the types of organizational cultures proposed by Cameron and Quinn (1999, 2011) in terms of behavioral patterns and orientations. I previously discussed and portrayed the four types of organizational culture by considering their impacts on management functions, namely planning, organizing, leading, and controlling (Sakikawa, 2022). In the present study, I characterize the four organizational cultures in terms of behavioral patterns and orientation based on my portrayals of these organizational cultures.

The core and espoused value of organizations with hierarchy culture is control. Organizational members are required to comply with regulations and standards so as to keep organizational order and, ultimately, improve production efficiency. Employees are evaluated based on reliability and productivity. Employees are not encouraged to experiment. If a mistake is made by employees, it is not tolerated. Organizations with hierarchy organizational culture can be control- and stability-oriented when they are characterized in terms of behavioral patterns and orientation.

A core and espoused value of organizations with clan culture is cooperation. Culturally clannish organizations value employees the most among their stakeholders. Such employee orientation is sometimes reflected in their statements of espoused values, for instance, mission statements or corporate philosophy. Cooperation, harmony, teamwork, and other words stressing human relations are included in mission statements of clan corporations. Managers at such companies expect that their employees, whose job security is promised, will be strongly committed to their jobs and the company. Organizations with clan organizational culture can be team- and employee-oriented in terms of behavioral patterns and orientation.

The core and espoused value of the market organization is competition. Employees tend to use harsh terms such as “beat” or “fight” at the workplace. They are tough and demanding. Market organizations put an emphasis on sales, sales growth, profitability, and market valuation as organizational goals. They are likely to emphasize the interests of shareholders most among their stakeholders and improve their share prices in order to meet shareholders’ expectations. Market organizations and their managers do not hesitate to dismiss their employees to cut costs and improve profitability. Leadership styles at market organizations are task-oriented. Organizations with market organizational culture can be individual- and task-oriented in terms of behavioral patterns and orientation.

The core and espoused value of organizations with adhocracy culture is change. Their strategies, organizational structures, and other practices and activities are underlaid and driven by this core and espoused value. Innovation is a source of competitive advantage for adhocratic organizations and they are likely to create new markets with innovative products and/or services. Employees are granted freedom and are encouraged to exercise creativity, and to take risks and initiative to make innovative products. The relation between a boss and employees is egalitarian. Organizations with adhocracy organizational culture can be change- and equity-oriented in terms of behavioral patterns and orientation.

To sum it up, I can characterize different organizational cultures like so: Clan organizational culture and organizations with such an organizational culture are team- and employee-oriented; Market organizational culture and organizations with such an organizational culture are individual- and task-oriented; Adhocracy organizational culture and organizations with such an organizational culture

are change- and equity-oriented; Hierarchy organizational culture and organizations with such an organizational culture are stability- and control-oriented. These behavioral patterns or orientation can characterize organizational cultures and help explain different types of organizational culture.

The Connections Between Organizational Culture and National Culture

Organizations are embedded and clustered within a nation and a society. Thus, it is likely that societal culture affects organizational cultures. Such a view is called the “culture affecting culture” perspective (Dickson et al., 2014). Why does organizational culture reflect national culture? One theoretical explanation is that an organizational founder can play a mediation role in the relation between national and organizational cultures (Dickson et al., 2014). Individuals learn societal values, expectations, attitudes, and norms as they grow up in a particular society. When they grow up and decide to found a business, they create organizational goals, policies, and a culture in a way that is congruent with values, expectations, attitudes, and norms accepted within that society. Thus, national culture affects organizational culture indirectly through organizational founders. In other words, an effect of national culture on organizational culture is mediated by organizational founders. Underlying basic assumptions shared by organizational members are presumed to have come from national culture through organizational founders and their individual basic assumptions (Sakikawa, 2022). Organizational cultures can be a manifestation or an embodiment of national culture. It would be necessary to detect and explore where organizational cultures and their visible, behavioral orientations come from and what national cultures as assumptions or values underlie organizational cultures in order to understand the connection between national culture and organizational culture.

Assuming that organizational culture reflects national culture, the four organizational cultures, namely hierarchy, clan, market, and adhocracy can be influenced and develop in a cultural environment. As I mentioned earlier, Hofstede (1980) proposed the following cultural dimensions: power distance, individualism versus collectivism, masculinity versus femininity, and uncertainty avoidance. As House et al. (2004, p. 243) mentioned, Hofstede viewed performance orientation as part of masculinity versus femininity. Thus, I focus on performance orientation rather than masculinity versus femininity and discuss the linkage between organizational culture and national culture.

House et al. (2004) developed cultural clusters region by region based on their research, with major geographical regions summarized into 10 cultural clusters. It could be that there are possible connections between organizational cultures and cultural regions. It is difficult to explore organizational cultures operating in all 10 cultural regions by collecting data from companies in the 10 regions and their managers. In this research I thus explore the connections between organizational culture and national culture by focusing on four nations: the UK, the US, Saudi Arabia, and Japan. The UK and the US are parts of the Anglo cultural region where individualism is valued over other cultural values (House et al., 2004). Since Arab countries in general are higher in power distance than are other regions of the world (Kabasakal & Bodur, 2002), Saudi Arabia is also expected to be high in power distance. Japan is part of Confucian Northeast Asia where collectivism is the prevalent value among other cultural values (House et al., 2004). Assuming that a nation embraces and even represents a culture, I discuss possible connections between organizational cultures, national cultures, and the four nations: the UK,

the US, Saudi Arabia, and Japan. I compare these nations and their societal cultures by using cultural scores by Hofstede (2001) and the Hofstede Insight website operated by cross-culture researchers and consultants from around the world (<https://hi.hofstede-insights.com/about-us>). This is because cultural scores for Saudi Arabia are not available in cross-culture research done by Hofstede (2001). I also use cultural scores of performance orientation from House et al. (2004).

Culturally hierarchical organizations with stability and control orientations possibly fit with, and are likely to develop in, national cultures of high power distance and high uncertainty avoidance, among other culture dimensions. High power distance national culture, more than other national culture dimensions, is strongly connected to hierarchy organizational culture. People who have grown up in a high power distance society are likely to bring the norm of hierarchical relations to organizations where they work. Authority is concentrated at the top of an organization. Superiors have the right to decide about everything and subordinates are not allowed to take part in the decision-making process—which represents the control orientation of hierarchy organizational culture. High uncertainty avoidance is also expected to be connected to hierarchy organizational culture. Uncertainty avoidance is the extent to which the members of a culture feel threatened by uncertain and unknown situations (Hofstede, 2001, p. 161). People in such a society dislike change and are conservative. Organizational members in an organization with hierarchy culture are bound by rules and regulations, with which they tend to comply—which demonstrates the stability orientation of hierarchy organizational culture. National culture of high uncertainty avoidance possibly underlies and supports such stability orientation.

Culturally hierarchical organizations are most likely to develop in national cultures of high power distance and high uncertainty avoidance, among other culture dimensions. Organizations with hierarchical culture are likely to emerge from South Asian and Middle East countries, which have high power distance and strong uncertainty avoidance cultures (House et al., 2004; Kabasakal & Bodur, 2002). Saudi Arabia is among these Middle East countries, while the UK, the US, and Japan—the other target countries in my research—are from different geographic and cultural regions. Since Saudi Arabia is a high power distance culture, it is expected to rank highest in hierarchy organizational culture among the four nations. The Arab nation is also comparatively higher in uncertainty avoidance than the UK and the US. Even though Japan is higher in this cultural dimension than Saudi Arabia, the latter country, whose society is highly stratified (Tlaiss & Elamin, 2016), can determine the prevalence of hierarchical organizational culture. I can offer the following hypothesis regarding the connection between national culture and hierarchical organizational culture:

Hypothesis 1: The UK, the US, Saudi Arabia, and Japan are different in hierarchy organizational culture.

Hypothesis 1a: More specifically, the organizational culture of Saudi Arabian companies is more like hierarchy than that of UK, US, and Japanese companies.

Clan organizations with team and employee orientations are expected to emerge and develop in and be built upon national cultures of collectivism and low performance orientation, among other dimensions of national culture. Collectivism, more than other national culture dimensions, is strongly

connected to development of clan organizational culture and its team orientation. As a result, members of the clannish organization are treated as family members and their jobs are secured—which represents the team orientation of clan organizational culture. Employees in a collectivist national culture and a clan organizational culture make decisions in the best interest of their organization or group as they are well integrated into the organization or the group.

Clan organizations are likely to emerge from East Asian countries where collectivism is highly valued (House et al., 2004). Japan is more likely to develop clannish organizations than the UK and the US, which share the Anglo cultural value of individualism. Since Saudi Arabia stresses human relations (Deresky, 2017), it is also expected to develop clannish organizations. However, Japanese society is more collectivist than Saudi Arabian society when the two nations are compared in scores of individualism versus collectivism: 46 for Japan versus 48 for Saudi Arabia. The organizational culture of Japanese companies may be more like clan than that of Saudi Arabian companies. I can offer the following hypothesis regarding the connection between national culture and clan organizational culture:

Hypothesis 2: The UK, the US, Saudi Arabia, and Japan are different in clan organizational culture.

Hypothesis 2a: More specifically, the organizational culture of Japanese companies is more like clan than that of UK, US, and Saudi Arabian companies.

Market culture with individual and task orientations is expected to develop in and be most affected by the national cultural dimensions of individualism and high-performance orientation. Individualist national culture, more than other national culture dimensions, is strongly connected to market organizational culture. Market culture is underlaid by a national culture of individualism, rather than other national culture dimensions. Organizational market culture is likely to develop in the US, where individualism is valued (Hofstede, 2001; House et al., 2004). Since the UK, part of Europe's Anglo cultural region, also values individualism, it has a cultural similarity with the US in this regard. Therefore, since Japan and Arab nations are collectivist nations (Hofstede 2001; Kabasakal & Bodur, 2002), the US and the UK, two individualist societies, are expected to rank higher in market organizational culture than Saudi Arabia and Japan. Since task orientation is another aspect of market organizational culture, such an organizational culture may be connected to high performance national culture. Therefore, companies from Japan, a high-performance nation, are likely to have market organizational culture. It is worth noting that scores for performance orientation in regard to Saudi Arabia are not available in research by House et al. (2004). Since it seems that individual national culture matters more in the development of market organizational culture than high performance culture does, it is expected that UK and US companies are more likely to have market organizational culture than companies from the other two nations. I can offer the following hypothesis regarding the connection between national culture and market organizational culture:

Hypothesis 3: The UK, the US, Saudi Arabia, and Japan are different in market organizational culture.

Hypothesis 3a: More specifically, the organizational culture of UK and US companies is more like market than that of Saudi Arabian and Japanese companies.

Adhocracy organizational culture with change and equity orientations would develop in a low

uncertainty avoidance national culture since adhocratic organizations search for new ideas and seek creativity—which illuminates the change orientation of adhocracy organizational culture. Such change orientation of market culture can be developed in a society of low uncertainty avoidance. As a result, people from such a national culture and in a market organizational culture are likely to take risks and accept change. Adhocratic culture is also likely to develop in a low power distance society. Consequently, relations between managerial and non-managerial employees in organizations with adhocracy organizational culture are not hierarchical. Everyone is allowed to contribute to the decision-making process—which symbolizes the equity orientation of adhocracy organizational culture. Subordinates are allowed to question their superiors' ideas and to disagree with them. Such equity orientation of adhocracy organizational culture can be developed in a national culture of small power distance.

To sum up, adhocracy organizational culture is more likely to develop in a society with low uncertainty avoidance and small power distance, rather than other societies without such cultural elements. Since the UK and the US, which form part of the Anglo cultural group, are lower uncertainty avoidance and smaller power distance societies than Saudi Arabia and Japan, it is expected that companies from the former two countries rank higher in adhocracy organizational culture than companies from Saudi Arabia and Japan.

Hypothesis 4: The UK, the US, Saudi Arabia, and Japan are different in adhocracy organizational culture.

Hypothesis 4a: More specifically, the organizational culture of UK and US companies is more like adhocracy than that of Saudi Arabian and Japanese companies.

3. Method

In order to test my hypotheses, I conducted a questionnaire survey and statistical analyses of the responses to the survey. I collected data via the online system of a research company in February and November of 2022. Survey participants were managers from the UK, the US, Saudi Arabia, and Japan. A total of 110 British managers, 111 US managers, 109 managers from Saudi Arabia, and 101 Japanese managers responded to the survey questionnaire. A total of 431 managers responded to the questionnaire. This survey is part of my international research on organizational culture, management practices, and employee engagement. The industries of the participating companies included automotive, electronics, food, information technology, service (e.g., tourism, hotels, restaurants, and healthcare), and other manufacturing and non-manufacturing industries. It should be noted that the unit of analysis in this survey was the workplace, but not an individual or a company.

I created the English and Japanese versions of the questionnaire. I asked several scholars and a businessperson who speak English and Japanese fluently to check both the English and Japanese versions of the questionnaire. I revised and improved the questionnaire after receiving their feedback and completed both the English and Japanese versions of the questionnaire. I asked a scholar from an Arab country to translate the English version of the survey questionnaire into Arabic.

In my research I shed light on the four types of organizational culture presented by Cameron and Quinn (1999): clan, hierarchy, market, and adhocracy. Their original tool for cultural assessment is

called the *Organizational Culture Assessment Instrument* (OCAI; Cameron & Quinn, 1999). OCAI is a kind of Q-Sort method. It consists of six questions regarding organizational characteristics and so on, as each question has four alternatives. An alternative may describe one of the four organizational cultures, that is to say, clan, hierarchy, market, and adhocracy. Another alternative may portray one of the other organizational cultures. Organizational members are asked to divide 100 points among the four alternatives depending on the extent to which their organization resembles the portrayal of organization provided in an alternative. Although my research was inspired by Cameron and Quinn (1999), I developed the questionnaire items regarding organizational culture not by using a Q-Sort method, but instead using a Likert scale. One reason is to simplify the survey. Another reason is since the survey questionnaire was developed to measure not only organizational culture but also management practices and employee engagement on a Likert scale, I designed the organizational culture indicators to also be evaluated on a Likert scale along with other questionnaire items. In addition to these reasons, since I captured the four types of organizational culture in terms of behavioral patterns and orientation, I placed each question on a continuum so that managers could respond to questionnaire items on an interval Likert scale. My measurements are interval while those by Cameron and Quinn (1999; 2011) are somehow nominal, if anything. Therefore, all items were evaluated on a 5-point Likert scale ranging from 1 “strongly disagree” to 5 “strongly agree.”

I attempted to conceptualize and measure organizational culture in terms of behavioral patterns and orientation, but not values, namely team versus individual orientation, control versus equity orientation, task versus employee orientation, and change versus stability orientation. This approach would help respondents understand questionnaire items since cultural values are so abstract that it is not possible to distinguish cultural differences among organizations (Hofstede, 2001). As I argued earlier, clan organizations are team- and employee-oriented; Market organizations are individual- and task-oriented; Adhocracy organizations are change- and equity-oriented; and Hierarchy organizations are stability- and control-oriented. I created indicators of team versus individual orientation, employee versus task orientation, change versus stability orientation, and control versus equity orientation, which would all be assessed on a Likert scale. I created such organizational culture indicators by referring to Cameron & Quinn (1999; 2011), Hofstede (2001), and House et al. (2004). I modified indicators from Cameron & Quinn so that these questionnaire items could be answered on an interval Likert scale. Since Hofstede (2001) and House et al. (2004) presented organizational practices, I used and modified their indicators. This is because these indicators had been provided many years ago and needed to be relevant to current business circumstances.

Sample questionnaire items are the following: “Employees avoid confrontation and maintain harmony” (team orientation), “Employees like to try new things” (change orientation), “A person in a high position makes decisions, irrespective of her or his qualifications (e.g., knowledge, skills, and experience)” (control orientation), and “Profits come first while employee well-being comes later” (task orientation). Since I captured each of these behavioral patterns as a continuum, I inversed original scores of some of the indicators such as this question: “Employees would rather act independently rather than depend on their colleagues” (individual orientation). Then, I conducted confirmatory factor analysis (CFA) with a four-factor model. Since the result was not favorable, I used original scores of the indicators and again

performed CFA with an eight-factor model. However, the result was still not favorable. Assuming that factors are correlated, I conducted exploratory factor analysis (EFA) with Promax rotation, and extracted and identified the four factors. The result of factor analysis regarding organizational culture is reported in Table 1.

Table 1 *Factor Analysis for Organizational Culture*

	Indicator items	Factor 1	Factor 2	Factor 3	Factor 4
1	Employees find their work interesting. (employee orientation)	0.975	0.000	0.023	0.002
2	The boss sympathizes with their subordinates. (employee orientation)	1.000	0.000	0.013	0.004
3	Employees are equally treated regardless of differences in nationality, ages, genders, and other human characteristics when it comes to job promotion and pay increase. (equity orientation)	0.953	-0.004	0.012	0.005
4	When employees face a conflict between work and life, their boss considers personal circumstances of these employees and helps them to solve such a conflict. (employee orientation)	0.930	0.000	0.044	0.000
5	Employees like to try new things. (change orientation)	0.741	0.033	0.008	0.048
6	Any employee, including managerial or non-managerial one, is allowed to take part in the decision-making process. (equity orientation)	0.804	0.086	0.000	0.000
7	Failures are tolerated at your workplace when employees try new things. (change orientation)	0.764	0.025	-0.001	0.067
8	Employees are prepared for unprecedented and unforeseen events never seen before. (change orientation)	0.729	0.057	0.003	0.034
9	Employees are allowed to say NO to their boss. (equity orientation)	0.642	0.015	-0.001	0.169
10	Employees are expected to support each other in performing work tasks. (team orientation)	0.303	-0.009	0.127	0.286
11	It is required for employees to win competition with their colleagues at the expense of human relations in order to get promoted to a higher position. (individual orientation)	0.002	1.000	0.006	0.000
12	Employees put their personal goals in front of the company's. (individual orientation)	0.002	0.882	0.002	-0.007
13	The boss makes unilateral decisions without consulting with their subordinates. (control orientation)	-0.017	0.562	0.122	0.038
14	Employees are required to maintain their operations even if they face natural and man-made disasters. (stability orientation)	0.001	0.806	0.081	0.001
15	Profits come first while employee wellbeing comes later. (task orientation)	-0.004	0.492	0.268	0.015
16	Employees would rather act independently rather than depend on their colleagues. (individual orientation)	0.054	0.765	0.000	0.024
17	Employees sometimes are so cautious that they do not take an action. (stability orientation)	0.004	0.487	0.329	0.000
18	A person sitting at a high position makes decisions, irrespective of her or his qualifications (e.g., knowledge, skills, and experiences). (control orientation)	0.000	0.321	0.252	0.164
19	Employees are closely monitored by their boss. (control orientation)	0.013	0.061	1.000	0.000
20	The boss pushes their subordinates to achieve targeted goals. (task orientation)	0.070	0.020	0.924	0.002
21	Working overtime is a norm. (task orientation)	0.002	0.061	0.907	0.038
22	Employees avoid confrontation and maintain harmony. (team orientation)	0.087	0.002	0.008	1.000
23	Employees make decisions in the best interest of the group rather than for themselves. (team orientation)	0.222	0.000	0.000	0.791
24	Deviations from rules and standards are strictly prohibited. (control orientation)	0.036	0.009	0.306	0.520
	Variance	4.000	2.929	1.871	1.416

Note. The rotation method is Promax.

Factor 1 largely comprises change and equity orientations. Thus, Factor 1 may represent adhocracy organizational culture. It is of note that adhocracy culture can also be characterized by employee orientation, as Factor 1 includes such behavioral orientation as well as change orientation and equity orientation. Factor 2 largely comprises individual orientation. In addition to individual orientation, Factor 2 includes task, control, and stability orientations. Although Factor 2 may represent market organizational culture characterized by individual orientation, organizations with such market organizational culture can be also control- and stability-oriented—which is the nature of hierarchy organizational culture. In fact, market culture is correlated to hierarchy culture, as I suggest later. It should also be noted that cross-loading occurs: That is, indicator item 17 (employees' overcautiousness: stability orientation) loads at over 0.3 or higher on Factor 2 and Factor 3. I view Factor 3 presenting hierarchy organizational culture as close control (indicator item 19) may be a hallmark of such an organizational culture with control orientation. In addition to close control, pressure from the boss on subordinates to achieve target goals (indicator item 20: task orientation) and working overtime (indicator item 21: task orientation) can also constitute hierarchy organizational culture. It is of note that, as suggested earlier, employees' overcautiousness (indicator 17: stability orientation) loads on both Factor 2 and Factor 3. Indicator item 24 (strict compliance with rules and standards: control orientation) also loads on both Factor 3 and Factor 4. I can interpret Factor 4 as presenting clan culture as it includes team orientation. However, as I suggested earlier, strict compliance (indicator item 24: control orientation) loads on both Factor 4 and Factor 3. Although cross-loadings took place, I designate adhocracy as consisting of indicator items 1 through 10. I also treat other factors as follows: Market culture, hierarchy, and clan can be composed of indicator items 11 through 18, 19 through 21, and 22 through 24, respectively. I then performed the four-factor model of CFA based on such a result of EFA.

Even though the four-factor model did not fully fit the data according to the recommended cut-off thresholds for the model fit ($\chi^2 = 732.48$, $df = 246$, $p < .01$, CFI = .88, SRMR = .07, RMSEA = .06; Brown, 2006, p. 87), the confirmatory factor analysis (CFA) result showed that indicators of organizational culture converged toward the four organizational culture dimensions: adhocracy, market, hierarchy, and clan. The internal consistency reliabilities were 0.88 for the 10 items for adhocracy, 0.84 for the eight items for market, 0.69 for the three items for hierarchy, and 0.68 for the three items for clan. I used each average value of these items by each dimension of organizational culture as the variable of organizational culture. The CFA result indicates that each dimension of organizational culture is complicated since it is composed of single or multiple behavioral patterns and orientations. For instance, adhocracy is composed of employee, change, and equity orientations. One reason my CFA result did not present a full fit model might be that a dimension or type of organizational culture such as adhocracy is composed of a complex set of behavioral patterns.

4. Results

Table 2 presents the descriptive statistics, including means, standard deviations, correlations, and reliabilities for study variables. Market culture is correlated to hierarchy culture ($r = 0.61$, $p < 0.01$), as suggested earlier.

Table 2 Means, Standard Deviations, Correlations, and Reliabilities

Variables	<i>M</i>	<i>SD</i>	1	2	3	4
1 Adhocracy culture	3.42	0.78	(.88)			
2 Market culture	3.03	0.82	.27**	(.84)		
3 Hierarchy culture	3.26	0.90	.42**	.61**	(.69)	
4 Clan culture	3.53	0.85	.64**	.35**	.45**	(.68)

Note. Internal consistency reliability coefficients (Cronbach's α) appear on the diagonal. $N=431$.

* $p < .10$

* $p < .05$

** $p < .01$

I performed a one-way analysis of variance (ANOVA) in order to test my hypotheses. In addition to the global test to prove general differences in organizational culture among the nations, I also conducted a stepwise, multiple comparison test with the Student-Newman-Keuls method in order to prove specific differences in organizational culture among nations. Table 3 represents the results for ANOVA, including the global test and the stepwise, multiple comparison test.

Table 3 The Results for Analysis of Variance: The Global Test and the Multiple Comparison Test

Organizational culture	The UK		The US		Saudi Arabia		Japan		<i>F</i> (3, 427)	<i>Student-Newman-Keuls</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Adhocracy	3.52	0.72	3.47	0.84	3.59	0.85	3.06	0.57	10.12**	UK=US=SA>JP
Market	2.84	0.73	3.06	0.94	3.33	0.88	2.86	0.58	8.71**	SA>UK=US=JP
Hierarchy	3.33	0.86	3.37	0.96	3.54	0.85	2.77	0.73	15.48**	UK=US=SA>JP
Clan	3.46	0.79	3.47	0.97	3.71	0.93	3.47	0.65	2.17*	None

Note. Respondents (managers) from the UK, the US, Saudi Arabia, and Japan are 110, 111, 109, and 101, respectively. Thus, the total number of respondents is 431. Student-Newman-Keuls' multiple comparison analysis sets a significant level at 0.05.

* $p < .10$

* $p < .05$

** $p < .01$

The results for the global test indicate there is a difference in hierarchy organizational culture among the UK, the US, Saudi Arabia, and Japan ($F = 15.48$, $p < 0.01$). Thus, Hypothesis 1 is supported. Table 3 also shows the result for the Student-Newman-Keuls's multiple comparison test among the four nations in regard to hierarchy organizational culture. As I expected, the organizational culture of Saudi Arabian companies is more like hierarchy than that of Japanese companies. However, not only the organizational culture of Saudi Arabian companies but also the organizational culture of UK and US companies is more hierarchical than the organizational culture of Japanese companies. Thus, Hypothesis 1a is partially supported.

Tayeb (1994) discusses UK and Japanese cultures as well as employee-management relationships in these countries. She argues that UK society is horizontally stratified as this nation's people tend to place themselves in one class or other, e.g., an upper class, a middle class, and a working class. Managers consider themselves to be members of the middle class while rank-and-file, blue collar workers see themselves as members of the working class. Managers and white collar employees

have a greater advantage over general employees in many respects, such as power, status, eating places, holidays, and so on (Tayeb, 1994, p. 151). Tayeb (1994) argues that, unlike UK society, Japanese society is not horizontally stratified by class and caste. Instead, Japanese society is vertically stratified by organizations. An aspect of the Japanese business system (see Whitley, 1999, for more) may be characterized by a tiered structure of contractor-subcontractor relationships where a large, contracting company is at the apex, followed by a small number of small, subcontracting companies. These tier two companies may also subcontract their operations to a large number of much smaller, tier three companies. Such contractor-subcontractor tiered relations may further continue to subsequent tiers of subcontracting companies. Although Japanese managers and workers may be aware of distinctions between companies, they do not have a strong sense of difference among them within their companies. There are no class differences in Japanese companies in regard to dining rooms, car parking lots, office layout, and so on. Such absence of class differences points to the egalitarian nature of the Japanese management system (Tayeb, 1994, p. 151). Thus, UK organizational culture is more hierarchical than Japanese organizational culture.

Dore (1973) and White and Trevor (1983) argue that although Japanese companies are authoritarian in some respects, they are more egalitarian in other respects than British companies. The nature of hierarchical systems is different between Japanese and British companies. There are visible, large class differences among managers, white collar employees, and manual workers in British companies in regards to not only income, working conditions, and other real privileges, but also canteens, starting time of work, bathrooms, holidays, clothing, and other “symbolic distinction[s]” (Dore, 1973, p. 256). However, there are subtle, fine-grained class differences among people in Japanese companies. Thus, Japanese companies tend to play down any other status distinction apart from seniority among their managerial and non-managerial employees. Customs in British companies, such as different hours of work, different fringe benefits, and so on, may reflect the nation’s sense of class distinction (White & Trevor, 1983, p. 11). As Dore (1973), White and Trevor (1983), and Tayeb (1994) discuss, the different nature of egalitarianism in management and organizations among British and Japanese companies may have affected my statistical result in which the organizational culture of UK companies is more hierarchical than that of Japanese companies. Since the UK and the US share similar cultural values, a difference in the value and practices of egalitarianism among US and Japanese companies may also have led to the result where the organizational culture of US companies is more hierarchical than that of Japanese companies. Thus, Hypothesis 1a is partially supported.

Table 3 shows that, contrary to my expectation, the four countries are marginally different in regard to clan organizational culture ($F = 2.17, p < 0.1$), although the result supports Hypothesis 2. Communication styles of people can affect survey response patterns as people from low-context societies like Japan tend to evaluate survey questionnaire items modestly (Harzing, 2006). Communication styles for Japanese people who are generally modest and reserved may have lowered their scores. Nevertheless, the result may be explained by a cultural tendency of Japanese people. Japan is not placed on the opposite end of the individualism-versus-collectivism continuum in Hofstede’s (2001) cultural survey, but just to the right of the middle point of the continuum; That is, Japan is a modestly more collectivist society compared to other nations. Neither are Japanese companies more culturally

clannish than Saudi Arabian companies. Since the nations may be collectivist societies, there may not be a significant difference in collectivism between them. Thus, Hypothesis 2a is not supported.

Table 3 shows that market organizational culture is different among the UK, the US, Saudi Arabia, and Japan ($F = 8.71, p < 0.01$). Thus, Hypothesis 3 is supported. I predicted that UK and US companies are higher in market organizational culture than Saudi Arabian and Japanese companies since the UK and the US are individualist countries. Contrary to my prediction, the test for multiple comparisons indicates that Saudi Arabian companies' organizational culture is more like market than the organizational culture of companies from the other three nations. Therefore, Hypothesis 3b is not supported. I supposed that market organizational culture reflects a national culture of individualism most among other cultural dimensions. However, the dimension of market culture is composed of eight indicators to capture not only an organization's individual orientation but also control and performance orientations. Saudi Arabia's high power distance or control culture may have largely affected multiple comparison tests since control orientation is part of the market organizational culture.

Table 3 indicates that companies of the UK, the US, Saudi Arabia, and Japan are different in terms of adhocracy organizational culture ($F = 10.12, p < 0.01$). Thus, Hypothesis 4 is supported. The multiple comparison test reveals specific differences in such an organizational culture among the four nations. The result of Student-Newman-Keuls' stepwise, multiple comparison test shows that adhocracy organizational culture is more common in the West, namely in the UK and the US, than it is in the East, namely in Japan, as I predicted. This is because adhocracy organizational culture is expected to develop in a nation of low power distance and low uncertainty like the UK and the US. However, such an organizational culture is also more common in Saudi Arabia, which is known to be a hierarchical society, than it is in Japan. Thus, Hypothesis 4a is partially supported. Since national communication styles may affect response styles in survey research (Harzing, 2006), communication styles for Saudi Arabians, who sometimes tend to overexpress and exaggerate, may have raised their scores (see Deresky, 2017 for more details regarding the communication style of Saudi Arabians).

5. Discussion

Organizational culture is expected to be generally connected to a nation and its national culture since organizations are surrounded by and nested within national culture. Organizations and their practices can be shaped by a national culture in the same way that a society and its practices are shaped by its national culture. This is called the "culture affecting culture" perspective, while when the connection between national and organizational cultures is denied, it is called the "no effect" perspective (Dickson, et al., 2014). National or societal cultures may have an impact on the homologous dimensions of organizational culture. When national culture can shape organizational culture and the dimensions of organizational culture are totally similar to those of national culture, every organization in a nation may have the same organizational culture. Organizations and their culture then only replicate national culture. Organizations in the country may not have unique organizational cultures. Thus, researchers are required to examine the connections between national culture dimensions and unique, not corresponding, organizational culture dimensions when they explore the connection between the two cultures. National culture may represent general values and practices of the public in a nation

regarding the life of the society, while organizational culture may be specific values and practices of organizational members in an organization regarding managing the organization. Thus, organizational culture may be intrinsically unique and idiosyncratic even though organizations operate within a nation and its culture. Thus, researchers are required to examine the connection between national culture and organizational culture whose dimensions are intrinsically unique, not identical to those of national culture. I have characterized the types of organizational culture proposed by Cameron and Quinn (1999), namely hierarchy, clan, market, and adhocracy, in terms of organizational members' behavioral patterns and orientations in my effort to increase the understanding of the connection between national culture and organizational cultures. An organizational culture has some of the following behavioral orientations: team versus individual orientation; employee versus task orientation; change versus stability orientation; control versus equity orientation. Then, I theorized on and empirically tested the connections between national and organizational cultures.

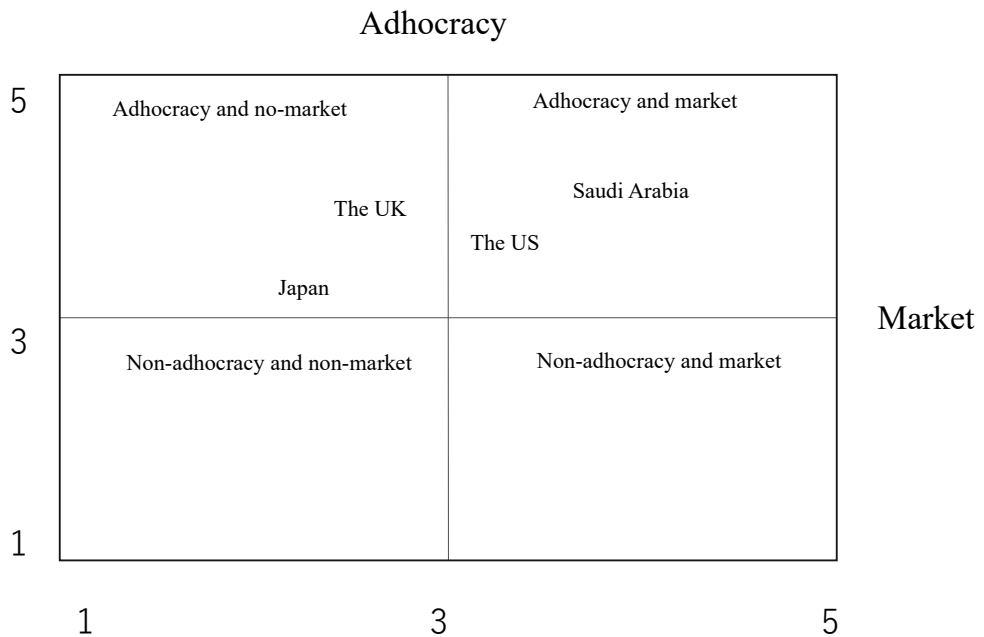
The results for the global or omnibus test to prove differences among the UK, the US, Saudi Arabia, and Japan in regard to hierarchy, clan, market, and adhocracy revealed that the four nations are different in each of the organizational culture dimensions, as I predicted. However, specific differences among the nations were not necessarily in line with my predictions. Although UK, US, Saudi Arabian, and Japanese companies were different in clan, there were no specific differences in such an organizational culture among the nations. Saudi Arabia ranks higher in market organization than the other three nations, not in line with my prediction: The UK and the US rank higher in such an organizational culture than Saudi Arabia and Japan. Not only the UK and the US but also Saudi Arabia rank higher in adhocracy organizational culture than Japan. Such results may have been affected by possible tendencies of exaggerating—Saudi Arabians to extremely evaluate survey questionnaire items and reserved Japanese people to assess these items modestly. Nevertheless, the nature of market culture, including control and stability orientation as well as individual orientation—an aspect of the market culture—may have affected the result: Such an organizational culture is more common in a high power distance society such as Saudi Arabia than it is in the other three nations.

When one reads average values for each nation from top to bottom on each organizational culture dimension in Table 3, one may recognize what type of organizational culture UK, US, Saudi Arabian, and Japanese managers perceive to be common at their workplaces. UK and US managers both perceive adhocracy organizational culture to be most common at their workplaces. When one compares adhocracy organizational culture between nations, Saudi Arabia ranks higher than the UK and the US on the one hand; On the other hand, when one compares different organizational cultures within the UK or the US, adhocracy organizational culture is most common within the two Anglo nations. Such a within-nation comparison indicates that adhocracy organizational culture in the UK and the US is closely connected to, and has been developed in, their national cultures of low uncertainty avoidance and power distance. Saudi Arabian and Japanese managers perceive clan organizational culture to be most common at their workplaces. Such perceptions may also explain the development of clan organizational culture in the collectivist countries of Saudi Arabia and Japan.

A typical organizational culture is a dominant or typical mode of organizational culture within a nation or its national culture. However, organizational cultures vary within a nation or a region

of nations. A typical organizational culture may diverge through daily operations in organizations. In reality, companies have a mixed form of organizational culture, embracing different types of organizational cultures within a county or a region of countries (Sakikawa, 2022). Thus, I can combine different organizational cultures and create a hybrid organizational culture. I have selected adhocracy and market cultures since most of the total variance is explained by the two factors: the variances for Factor 1 and 2 are 4 and 2.929, respectively (see Table 1). I build a framework where the vertical axis is adhocracy and the horizontal axis is market. I can then plot average values of companies regarding adhocracy and market from the UK, the US, Saudi Arabia, and Japan somewhere in the four quadrants (see Figure 1). Companies from Saudi Arabia and the US have a type of adhocracy-market organizational culture while companies from the UK and Japan have a type of adhocracy and non-market organizational culture. Although the UK and the US are not significantly different in any dimension of organizational culture, such a combination of organizational cultures indicate that UK and US companies, which are from the same Anglo cultural group, may have a different type of organizational culture from each other.

Figure 1 *A Combination of Organizational Cultures and Nations: Adhocracy-Market Framework*



Note. Average values for each nation regarding different organizational cultures (i.e., adhocracy and market) are plotted somewhere on the quadrants in the framework.

This research will make one or more contributions to cross-cultural studies and organizational culture studies together. It will also make one or more contributions to cross-culture or organizational culture research as independent areas of scholarship. First, in this research I theorized on the connections between national culture dimensions (such as power distance and individualism versus collectivism) and organizational culture dimensions (such as clan and adhocracy) and empirically tested

differences in organizational culture dimensions among the UK, the US, Saudi Arabia, and Japan. This research can help cross-culture researchers understand how a national culture manifests itself in an organizational culture. It can also help organizational culture researchers understand what underlies an organizational culture and what the origin of an organizational culture is when national culture is connected to organizational culture. This research can make a contribution to both cross-culture and organizational culture studies together in that it can bridge the gap between the two cultural studies by revealing under-researched connections between national and organizational cultures.

This research is able to make a contribution to cross-cultural management, as I have explored not only general differences in organizational cultures among the UK, the US, Saudi Arabia, and Japan but also specific differences in organizational culture among these four nations. As I predicted, Saudi Arabia ranked highest in hierarchy. Although the statistical results were not necessarily in line with my predictions, the UK and the US, that is to say, the two Anglo nations, are consistently different in adhocracy, market, and hierarchy from Saudi Arabia or Japan individually or together.

This research can make a contribution to organizational culture research as I have revisited and characterized the four organizational cultures proposed by Cameron and Quinn (1999), namely hierarchy, clan, market, and adhocracy in terms of behavioral patterns or orientations, and tried to measure these organizational cultures. Re-characterization of organizational cultures was needed to increase the understanding of organizational culture, and ultimately the connection between national culture and organizational culture. By characterizing organizational culture, I have theorized on the connections between national culture dimensions and unique, not identical, organizational culture dimensions, for instance, the connection between low power distance national culture and adhocracy organizational culture. Then I have tried to prove differences in organizational cultures among companies from different or the same cultural regions.

In spite of such theoretical contributions made by this research, it has limitations. First, since I collected data from only four countries and three regions, my arguments are limited to those countries and cultural regions, that is to say, the Middle East and Arab Cluster, Confucian Northeast Asia, and the Anglo cultural group. Nevertheless, each of the three regions is no less culturally unique and different than other cultural regions. As I suggested earlier, the UK and the US are culturally different when one combines dimensions of adhocracy and market, although they are from the same cultural group. Researchers can gain deep insight from this research on the connection between national culture and organizational culture.

Second, I have tried to explain differences in organizational culture among nations only in terms of national culture. Researchers can better explain these differences in terms of not only national culture but also companies' strategies, a nation's legislation and regulations, business systems (see Whitley, 1999, for more), company founders, and so on.

Third, I have assumed a nation is equal to a culture. A society such as a nation, region, community, or city is the breeding ground of culture (Dressler, 1969). A nation itself is not exactly a culture. Nevertheless, by reading my research results, researchers will be able to understand the impact of national culture on organizational culture and the connection between national and organizational culture.

My next project will be to address and overcome these limitations and improve and develop this research.

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