

Cand.merc. strategy and management
Thesis

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Stuck in the future

*Appreciative inquiry used in Russia to understand and
implement values of Danish companies in Russia*

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Abstract

It is expected that the abstract will tell the reader what he or she can expect to read in the thesis. But I don't know what you expect to read or how you will interpret what I write and for that reason I cannot guarantee that you will read what I'm writing. People tend to see what they want to see. If you expect to read another dull piece of work, then that is exactly what you'll do. But if, on the other hand, you choose to be excited about reading my work, and you imagine what good things you can use it for while reading it, then I'm confident that you will get to read an interesting and different thesis that will make you see the world in a different perspective.

Seeing the world in a different perspective, is what people need to do to reach a better understanding of other cultures. The world is different depending on who sees it and how he or she sees it. The reality we live in is created by ourselves and we create it by describing it with our language. We live according to our values and ideologies that can seem strange to people from another culture who have other beliefs and a different ideology. Maybe the people in this culture use a completely different language with different letters and construction of sentences - Как русский язык. Russians probably construct their reality differently which makes it difficult for us to communicate if we don't understand this.

Danish companies that operate in, for example, Russia definitely agree that it can be frustrating that the other part isn't listening and I can assure you that the Russians say the same about us. That was why I went to Moscow to see if appreciative inquiry can be used to implement company values in Grundfos Moscow. I found that our cultural backgrounds are very different and that Russian employees don't reflect the company values. But I also found some basic similarities in our national cultures to successfully implement company values based on Russian culture. My methods in this work can be used in any culture to improve understanding and to secure continuous development of the company.

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1 Introduction

I would rather get stuck in the future than in the past. Too many people dwell in the past; they get depressed and don't really get anywhere. I say, we should learn from the past and take the best of it into the future, where we are going to spend the rest of our lives. This is the story about my research in Russia and how I used untraditional methods to improve my understanding of Russian culture to see if it is possible to use appreciative inquiry to start a process that makes it is possible to implement company values in branches of Danish companies that operate in Russia. I have based my research on observations and stories from Grundfos Moscow, The Russian Language Centre and the Russian society. But before further introduction I need to tell a bit about how I work and what kind of methods I use in this work, since I have chosen an untraditional way that I believe will result in better development and better learning.

1.1 Vision

The Soviet economic ideology has had great influence on most of the work force in Russia today and the aim of this research is to understand this influence to start a successful implementation of company values based on the Russian employee's cultural background. Company values in Danish companies usually have their roots in Danish culture, practices, and ideology, which can be difficult to transfer directly to Russian employees, since these two cultures are very different. Actually, Russians are in a state of identity crisis and they hardly know their own culture [Forest: p.530]. After reading this thesis you will see that Russian employees in a Danish company in Russia don't reflect the company values. In my opinion there is a difference between knowing the company values and acting according to these values. I don't expect the Russian employees to be reflecting the company values based on Danish culture and practices. That's why I have given a suggestion to how Russian employees can find a way to reflect the company values based on their own culture and practices. To make the employees find their own way to reflect the company values I will show that appreciative inquiry can be used to make this happen. Appreciative inquiry is a philosophy that focuses on the whole and on values. That's why appreciative inquiry is suitable for my studies on company values.

I got the inspiration to this subject after learning that the greatest obstacles that Danish companies face, when entering the Eastern European market, are cultural differences [Kumar:2005]. I think that Russia is presently in an interesting phase in the transition from planned economy to market economy. It is exciting to see how the planned economy has influenced the Russian employee's way of thinking. I have studied Russian language at the university in both Aarhus and Moscow, partly to learn the language and partly to learn about history and culture but I first started to understand Russian culture after being part of the

Russian society and the organisation at Grundfos Moscow, in which I had the opportunity to work, and to collect the information I needed to make this thesis. Understanding is a keyword when doing business in Russia, since people think in a completely different way that is hard for us to comprehend without actually being part of the society; I had to meet the Russians on their conditions to gain better understanding.

I only took part in the Russian culture in Moscow and culture may differ depending on what part of Russia you operate in. In my work I will often refer to Russia and Russian culture instead of specifying that I am talking about Moscow and Russian culture in Moscow.

With this assignment I will show that appreciative inquiry can help Grundfos and other companies to handle different cultures and still be able to make the employees reflect the company's values. I want to tell the story about how Russians think and act and about what strengths and possibilities each culture have. Danish and Russian culture is very different and in some areas they are complete opposites. That is why my research will discover that the company values of Grundfos are not reflected naturally by the Russian employees. More specifically, I found that people are influenced by both national culture and ideological culture, and consequently the ideology of socialism has given people another mindset that makes it difficult to act according to company values from Denmark. Furthermore, I experienced the different cultural levels that show that company culture mainly builds on practices and not national culture which makes it the more difficult to reach down to the values that are needed to reflect company values.

If Danish companies stay out of the Russian market because of cultural differences, then my work will be important for these companies in order to take advantage of the economic growth in Russia that has been stable since 1999 and was 7,1% in 2004 [IMF:2005]. Danish companies are well represented in Russia, but compared to other European investors, we have not been good enough to invest in Russia. Denmark only accounts for 1.6% of the European investments in Russia in 2003 compared to the Netherlands that accounts for 45% of the European investments [Rogacheva: p.12]

1.2 Research questions

Based on the above my main question is - is it possible for Danish companies to use appreciative inquiry to improve the implementation of company values? I ask this question because I suggest that Danish companies use appreciative inquiry in the process of getting Russian employees to reflect the company values.

Furthermore I have two sub-questions: My first question is - do Russian employees reflect Danish company values? I ask this question because it is important for me to know this for a fact before I conclude that Russian employees do not reflect the company values. My second question is - what is the difference between Russian and Danish culture that makes it difficult

for Danish companies to communicate in Russia? I ask this question because I think it is important to understand Russian culture and way of thinking and when I have better understanding of this I will be able to see the differences that makes it difficult to communicate between the two cultures in question.

I expect that answering these questions will make it easier for Danish companies to understand Russians, which will ease the communication. The Danish companies will be able to initiate a developing process that will make the Russian employees reflect the company values based on Russian culture and thinking. Furthermore, the process will create possibilities for further development in other areas of the company that will secure the future activities on the market.

1.3 Empery and theory

I have collected my information by using methods and theories connected to appreciative inquiry. Among these are action research based on social constructionism as described by Gareth Morgan. I have collected my data in Grundfos Moscow and in the Russian society in the form of stories, which also includes articles from Russian papers. Furthermore I have found some interesting research on Russian cultural values like “The impact of national culture on managerial work values” by David A. Ralston from 1997. It is a paper that focuses on individualism and collectivism as being the greatest differences between eastern and western cultures. Another work by Daniel Bollinger, “The four cornerstones and the three pillars in ‘The House of Russia’ management system”, examines the generation of cultural values in Russia, using Hofstede’s studies about power distance, uncertainty avoidance, individualism and masculinity.

My thesis is based in appreciative inquiry, because this is very suitable for research in cultural values. Appreciative inquiry focuses on the visions and the things that the employee or the company does well. The point is to do what you do well more often to overcome cultural problems. Furthermore, I intend to use storytelling in most of my thesis because I find it easier to pass on the complexity of different mindsets by using stories. To support my work I will use traditional theories from management and organisation theory.

Some of the theories will probably be conflicting each other as the traditional theories are not value based like appreciative inquiry and story telling are. But I don’t see this as a problem. I think that many of the elements of these theories can be used together. That is why I have an eclectic approach to the theories and only use the parts of theory that help me understand and make sense of my study. Many existing theories have a tendency of focusing on details and thereby loose sight of the whole. I will try to make a view of the whole by combining parts of the theories.

My study is a qualitative research, a case study. By this the paradigm is social constructivistic

or better yet, it is social constructionistic. I will be present in the company and partly do observations and partly take part in the daily working environment. My interviews will be solely informal interviews inspired by the urge to talk. I write down all interviews afterwards, since formal interviews will not give the desired results. I only want sincere statements coming from the heart and I will only get those statements by being part of the organisation and the informality. This also makes it difficult for me to record anything on voice recorders since the interviews are most often as spontaneous as described by Open Space Technology.

I store my interview notes as small stories to easily memorise and to keep track of important information. My stories are carefully stored in a file like a small book of different tales, each in a separate searchable document. This way I can fast and easy track the information I need.

Out of ethical reasons I keep most of my interview sources anonymous since I do not want to harm anyone by revealing the opinions that they have trusted me. I will use their statements though to get an understanding of how Russian employees think and work.

This way of conducting cultural research is confirmed by Dominique Bouchet who criticises that people operating in other cultures merely mime parts of the culture and that they don't try to understand the culture. He suggests that people take part in the other culture with an open mind to understand how this culture works instead of just adopting certain cultural traits without actually understanding them. He made a few guidelines to interacting and intercultural communication that basically can be summed up to understand yourself, listen with an open mind, reflect, set into perspective and perform dialogues in the other culture [Bouchet:1994].

Language

I'm writing my thesis in English because I made my research in Russia. The people who would be interested in reading my thesis do not all read Danish. Furthermore I think it is appropriate to write in an international language when I do an international research.

Part I: Theory

2 Appreciative inquiry in theory

Everything is relative. That also goes for appreciative inquiry more than anything. The definitive truth does not exist and that is exactly one of the fundamental findings in postmodernism. To create possibilities instead of barriers you have to put things into perspective and see things differently. People tend to see things in a narrow perspective and often come to a dead end with no obvious way out. By using appreciative inquiry it is possible to overcome the dead ends by changing the focus from the problem and its reasons to the visions and good experiences.

Appreciative inquiry evolved, in the mid 1980s, from social constructionism (1970s) and action research (1940s). The originator of appreciative inquiry, David L. Cooperrider, wrote the key article “Appreciative Inquiry in Organisational Life” with Suresh Srivastva that settles with the existing modernistic theories. Appreciative inquiry is based on the assumption that whatever you want more of; it already exists in the organisation [Hall: p.1]. But instead of focusing on problems and how to solve them appreciative inquiry directs focus on the positive site of problems. The positive site of a problem is your vision about what you want instead of the problem. In other words appreciative inquiry starts out by appreciating the values that open up new opportunities and improves the situation.

2.1 History of appreciative inquiry

In this paragraph I will briefly outline the historical development based on Cooperrider’s article along with articles by Kurt Lewin, who is the originator of action research, and by Kenneth Gergen, who is considered one of the fathers of social constructionism [Søholm: ‘...læringsoptik’ p.4].

2.1.1 Action research

The theoretical background for appreciative inquiry is found in action research that was introduced by Kurt Lewin in the 1940s. His primary interest was to study an individual’s or a group’s perception of reality i.e. his approach was phenomenological [Bakka: p.104]. The history of phenomenology goes far but the concept, as we know it today, was based on the work of Edmund Husserl in the beginning of the 20th century. Phenomenology describes the cognition of a phenomenon and how it is perceived [Budd: p.46]. Husserl worked in abstract terms and tried to disengage himself from theory in contrast to Lewin who was very much inspired by theories of physics. He took a holistic view and he said that to understand a system you have to change it, and he also said that you have to focus on the individual’s

subjective perception of the world [Søholm: '...læringsoptik' p.8]. Action research is a method based on the relation between awareness and change processes. It produces new knowledge by the inclusion of the people that the research concern.

2.1.2 Social constructionism

Constructionism is a kind of constructivism [Voetmann: 'Forvandling' p.238]. Kenneth J. Gergen founded constructionism in 1973, based on the work of Berger and Luckmann in 1966 [Søholm: '...læringsoptik' p.6]. Constructionism basically engages in the social relations among individuals and it attaches great importance on the conversation and what is said [Gergen: p.12]. Reality is created from the narratives that individuals exchange in social relations. The knowledge we achieve from acting in social relations is not the definitive truth, but it is the reality for the people involved in that particular context. Hence constructionism rejects cognitivism and behaviourism because they are focused on individualism while social constructionism is focused on collectivism [Voetmann: 'Forvandling' p.238ff]. That is why social constructionism is a primer basis for appreciative inquiry.

2.2 What is appreciative inquiry?

Appreciative Inquiry is a transformative paradigm [Watkins: 2000] and a paradigm is basically a way of seeing the world. Thomas Kuhn is the inventor of the paradigm concept. He introduced the paradigm in his book "The Structure of Scientific Revolutions" in 1962 which came to have a big influence in the academic world [Fuller: 2000]. Kuhn describes a paradigm as a world view that scientists share. In his own words it is, "*universally recognised scientific achievements that for a time provide model problems and solutions to a community of practitioners.*" [Kuhn: 1996]. When Kuhn says 'for a time' he refers to the fact that scientists ignore anomalies but eventually they will have to be taken into consideration and a new paradigm develops.

Appreciative inquiry is about focusing. We should be happy that the world have so many problems, because behind every problem is a wish for something better. The sad thing is that most people focus only on the problems and what went wrong. We need to put focus on our dreams and visions to build the future.

If we assume that for every problem we express there is a vision about something better, then the idea is to focus on that vision and the positive competencies the individual or organisation has. By this problems are prevented from arising and the future starts to take form. Appreciative inquiry can be used everywhere if certain conditions about willingness and acceptance are fulfilled. The participants in an appreciative inquiry process must be convinced and they have to join by their own free will. Furthermore, they must accept their fellow participants as equals no matter what their position is in the organisation or society.

Appreciative inquiry is often referred to as being a concept, a method, a tool or even a life style, it can be all these things but basically appreciative inquiry is a philosophy or a paradigm, because it proposes a way of understanding the world [Cooperrider: 2003 pp.315ff]. Appreciative inquiry in praxis entails methods, among others the 4D cycle which is the basic model of the appreciative inquiry process. The methods have been developed subsequently and they continue to develop. Appreciative inquiry takes a lifetime to understand and master and we have only understood a small percentage of the potentials of appreciative inquiry [Copperrider 1998: p.24].

I believe that appreciative inquiry is post-modern thinking and this is why appreciative inquiry is suitable for understanding cultural values. When we look at the ontology and the epistemology we can see why appreciative inquiry is post modernistic.

2.2.1 Ontology

I believe that the existence of things in the world differs depending on who sees it. Theorists have been studying this in the concept ontology. Ontology is the theory of being as such. This concept is synonymous with metaphysics which was defined by Aristotle in the 4th century BC. Metaphysics is the theory of things existence in the real world or the physical world but it includes studies as psychology and cosmology. Ontology only includes the study of being [Wolff: p.17]. The concept of ontology is preferred by rationalists as a deductive system, but Immanuel Kant who saw the world in a holistic view [Kauffman: p.69] proved this theory to be wrong. Today the ontological thought has become important among phenomenologists and ontology has developed into two directions [Neergaard: 2004]. One direction is the *realistic ontology* where scientists attempt to describe and control things in the real world. The other direction is the *relative ontology* where the being of things depends on who sees it.

I acknowledge that the existence of things and reality are different depending on who sees them and on what we base our conclusions about them. Thereby my thesis will inevitably be subjective by nature.

2.2.2 Epistemology

Epistemology is the theory about knowledge. This concept comes from the ancient Greek and Roman philosophy. The Greek philosopher Parmenides said that the real world is different from the one that men perceive. He assumed that nothing changes but our perception of reality [Ven: 1995]. If that is true, then how can we really know what we know and what is real? According to the relative ontology the answer to this question entirely depends on the person who gives the answer.

Therefore the epistemology depends on the ontology we choose [Neergaard: 2004]. I chose the relative ontology and as a consequence I have to be subjective as opposed to objectivism. I

do not believe that one individual can be 100% objective. Even if an observation is completely unnoticed by the observed, the result will always be interpreted by the observer and thereby the research will be subjective to some degree. To learn something it is a good idea to try to change it. So to acquire knowledge you will have to take part in the whole and thereby be subjective. This is a view that Kurt Lewin applied in the 1930's in his studies of group dynamics when he introduced action research [Bakka: p.104]. I see the world in my way which is my version of reality and I accept the fact that other people have other realities. That is why I work with theories and methods that apply to the subjective epistemology; these theories are post-modern theories.

2.2.3 Postmodernism

Postmodernism settles with the modernistic paradigms. Most theorists compare it to a showdown with most existing paradigms; the French philosopher Jean-Francois Lyotard declares the grand narratives (e.g. Christianity, Marxism etc.) dead [Lyotard: 1979]; John Hassard says: "In its most dark sense, postmodernism stands for *the death of reason*" [Hassard: p.303]. There seems to be different definitions of postmodernism [Hassard: p.304], which is why I will attempt to give a more general definition of the concept. Post-modern theories are theories that come after modernism and they settle with the modern level of analysis that applied for the industrial society.

The post-modern level of analysis is represented by paradigms and methodologies that focus on empirical information and subjectivity. People ask questions that cannot be answered; like the question of synchronicity [Jung: 1973]. People realise that the true objective world does not exist although many theorists believe it does. I have experienced that the more explicit knowledge I acquire the less I seem to know, because suddenly I realise how complex reality is and the only way I can understand this complexity is by constructing my own reality. Jung said that the statistical truth is only valid in macro physical quantities, but the fact that some events statistically do not comply with natural law proves that we do not have an explanation of an objective reality [Jung: pp.5-6].

By this I suggest that the post-modern view is an awareness of the need for a new paradigm in order to broaden our comprehension of reality. One of these paradigms is the transformative paradigm appreciative inquiry. In this paradigm we allow ourselves to see the whole picture and its endless possibilities towards innovation and positive development.

2.3 How does appreciative inquiry work?

Based on Parmenides' assertion that nothing but mans perception changes, Aristotle developed his theory about final causality. He argued that humans really experience nature as change; and he introduced his theory as a way of understanding the human experience of

physical nature. Aristotle suggested that everything in nature moves towards an end and this was the beginning of an evolutionary theory. He identified four causes; the material, the formal, the efficient and the final causes [Stacey: p.196]. Ralph D. Stacey sums up Aristotle's theory to five types of teleology and one of these is the transformative teleology about learning and knowledge in organisations. It is the transformative teleology that can explain how appreciative inquiry works [Stacey: pp.176-77].

Transformative teleology is the theory about actions arising from the actions themselves. The theory is based upon Hegel's work on the subject and it means that the future is constantly developing towards an unknown form [Stacey: 2000 p.38]. Both the rational and the formative teleology are also about knowledge in organisations, but the problem in the rational and formative teleology is, according to Stacey, that they cannot explain the creation of something new. The formative teleology sees the organisations as systems that work toward a planned future. Stacey suggests that we see organisations as social relations where identity and the future are created by conversation [Stacey: 2001 pp.162-3]. That is why the transformative teleology is good to explain how appreciative inquiry works.

2.4 Five basic principles of appreciative inquiry

Appreciative inquiry builds on five principles [Cooperrider: handbook p.7]; the Positive principle, the constructionist principle, the principle of simultaneity, the poetic principle and the anticipatory principle.

An organisation is made up by individuals who all think, feel and communicate with each other. In other words, organisations are social constructions and it is essential to know these constructions. The ability to activate the imagination and to combine it with reason, is the most important resource for generating organisational change [Cooperrider: handbook p.8]. According to Cooperrider (and Gareth Morgan) habitual styles of thought often obstruct this ability. **The constructionist principle** means that there is a clear connection between speaking and change. To create change people must have visions; and when people talk about problems it is always an expression for a vision about something better [Dall: p.13].

This is why the first questions in the interview guide are very important. These questions serve to make the interviewed tell about the positive things from the past and to reveal the visions for the future. When answering the questions during a conversation people will react upon those questions and change will follow. **The principle of simultaneity** means that the second I ask a question to someone I have made an intervention that will automatically start a chain of reactions.

This chain of reactions will eventually lead to some kind of change. What area will be changed depends, of course, on the topic that I choose. Cooperrider uses a book metaphor to explain the human organisation. The organisation is constantly being co-authored and the

organisation can be read and interpreted like poetry. **The poetic principle** is about choosing moments or parts of the organisation to study and understand and maybe even add a new chapter.

The anticipatory principle is about having collective visions about the future; and it says that organisations only exist because people share a projection about what an organisation is. The collective imagination is a very important resource that is driven by **the positive principle**, where it is important to talk and bond and to create a common positive vision about the future. I will give this principle special attention by telling a small story, about Pygmalion, in the next paragraph, since this principle is the core of appreciative inquiry.

2.5 The positive principle

Pygmalion was a Greek prince who was fed up with women wasting their lives on pleasure and amusement, so he preferred to live unmarried and single. Pygmalion was a very skilled sculptor and he decided to make a sculpture of the perfect woman. He made the sculpture in ivory and he named her Galatea. The sculpture of Galatea was so beautiful that Pygmalion immediately fell in love with her. He caressed her and gave her beautiful gifts to show his love to her. On the day where the Greeks celebrated Venus, Pygmalion knelt at the altar of Venus and asked for a woman just like Galatea. Venus heard his wish and she decided to fulfil his request. When Pygmalion came home; he touched his beloved Galatea; and she became warm and alive [Ovid].

Ovid lived for about 2000 years ago and he wrote this little story that illustrates how you can realise a vision by focusing on the positive aspects about it. Pygmalion could have chosen to focus on the women who wasted their lives but then he would never see anything but women wasting their lives. By focusing on his visions he managed to form his own future. Of course, this is just a story and things does not always turn out the way you want to, but by having a positive attitude to your visions, there is a good chance that you will realise some of them, especially if you can make other people believe in these visions and turn them into a collective image. Recall why organisations exist - they would not exist if people did not have a shared image of what an organisation is. The next little story will illustrate how something can exist if people believe it does.

Clever Hans: Clever Hans was a horse that lived in 1904. Stumpt and Pfunst¹ made some studies of this horse because it was exceptional clever. The owner of Clever Hans, Willhelm von Osten, had trained the horse to answer all kinds of questions; and the horse was never

¹ This is actually a real story and the research was carried out by psychologists Oskar Pfunst and Carl Stumpf in Berlin, Germany and the work was published as "Das Pferd des Herrn von Osten (Der Kluge Hans). Ein Beitrag zur experimentellen Tier- und Menschen-Psychologie" in 1907. It was translated into English in 1911 [Wozniak].

wrong. After some research it turned out that Clever Hans was not so clever, after all, because he could only answer questions for which you already knew the answer. The reason, that Clever Hans always gave the right answers was that he reacted on the body language of the person who put the question. Clever Hans simply finished his answer when the person's body language reacted to the right answer. The horse did not know this, of course, but that was how it was [Wozniak].

These two stories demonstrate the positive principle; and that we create the reality, we live in, ourselves. Both stories show how a dream, a vision or a simple wish can become real if you really want it to. It is a self fulfilling prophecy that comes true based on resources we have inside ourselves. This is also one of the assumptions of appreciative inquiry, that in every organisation there are stories about successes that make it possible to realise dreams and visions by using all the positive experiences [Søholm: '...Grundtænkning' p.2].

The Pygmalion effect works in both a positive and a negative direction; as George Bernard Shaw demonstrates in his play about the flower girl who is changed to a lady. Appreciative inquiry only focuses on the positive development and that is what Cooperrider calls the 'heliotropic hypothesis'; that social forms evolve toward light. That means that people will automatically seek toward life giving visions and dreams, based on the philosophy that positive energy is stronger than rational and common sense. Aristotle has expressed something like this [Søholm: '...Grundtænkning'], that stresses the eclectic approach that we have to take when we assess the origins of appreciative inquiry. Aristotle, for example, worked under the assumption about absolute contrasts, and the philosophy about yin and yang does not. But never the less the circular thought is presented in the teachings of yin and yang as in appreciative inquiry.

2.6 The self-fulfilling prophecy

How the self-fulfilling prophecy works is difficult to explain, but when you focus on a vision it seems to attract the right opportunities and the right resources at the right time. But they are attracted as if it was magic. Things just happen.

In 1951 Carl Jung tried to explain this phenomenon that we all have experienced but just cannot explain, or even understand. Sometimes we learn something new, like a special word or skill that we never knew of before or maybe we meet a person that we have not seen for years. Only few days after the encounter, we hear the word, see the skill or meet the person in another connection. Things are somehow brought together in a most unbelievable way. Most of us just explain it as a coincidence but it cannot be so; we just don't understand what is happening. Carl Jung called this phenomenon 'synchronicity' and he wrote a book about it called 'Synchronicity: An Acausal Connecting Principle' where he describes synchronicity as

“a meaningful coincidence of two or more events, where something other than the probability of chance is involved.” [Jung: p.104].

Joseph Jaworski has also tried to understand synchronicity and has spent a lot of time exploring the phenomenon. His research resulted in a book on the matter called ‘Synchronicity the Inner Path of Leadership’. Jaworski uses storytelling to tell us what he has learnt over the years about synchronicity and how it has helped him understand more about leadership when exploring synchronicity in a group of people. He is also basing his book on servant leadership which is a theory of Robert K. Greenleaf who claims that the only true leader is the leader that chooses to see leadership as a service to the led. Jaworski takes this view a bit further and says that true leadership is the choice to serve life [Jaworski: p.2].

Peter Senge who wrote the introduction in Jaworski’s book says that in future organisations we will not find formal leaders in the same sense as today, but informal leadership will prevail. We already experience that in Danish organisations where it is quite common for people in a group to take responsibility and to act without having a formal leader to tell the group what to do. Neither Senge nor Jaworski are saying that the hierarchical system is bad; on the contrary it seems as if they turn the hierarchical system upside down. Somehow that makes a lot of sense, because that way you will see leadership as a service to the led.

Another important point that Jaworski makes, is that he thinks that we collectively shape our destiny. This is especially interesting in relation to the use of Open Space Technology in the final phase of the appreciative inquiry process. This whole process is about transforming the organisation into something better based on the involved people’s best experiences and without a formal leader guiding them. And since everyone have had the chance to join in and make their own dreams come true, all participants are committed to the course. According to Jaworski true commitment will attract committed people; and the way to success is made.

2.7 How do we choose our destiny?

First we have to make up our minds about whether we are able to change anything in our world. I don’t think so and according to what I have written so far we mostly change ourselves while being in this world. When we experience new things we revise our worldview. In connection to appreciative inquiry it doesn’t really matter if we change the world or ourselves, the important matter is that we start a change process that will lead us through a better way in life. I chose to use the term ‘lead the way’ because some will claim that we cannot change the world but only react to forces outside our control [Jaworski: p.180]. Our choices are like a map of options and we have to choose a way between these options. To find the best way we will have to consider all possible ways which is impossible [Kauffman: p.249]. That is why, we will have to settle with an excellent way that we have chosen by using our senses and being aware of our possibilities when they appear and then react upon

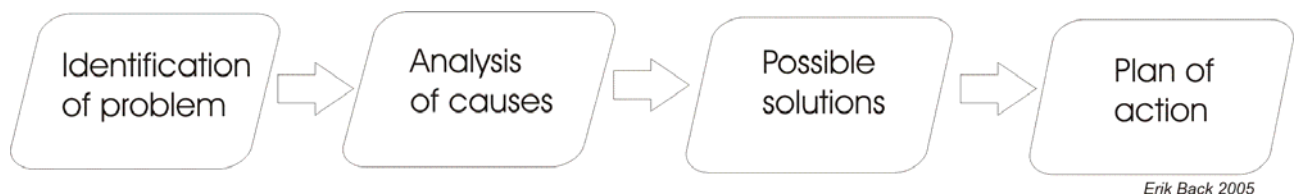
them. We will never know if we chose the best way, but by defining and focusing on our visions, we make it possible for ourselves to optimise our choice when we react on the forces outside our control.

3 Appreciative Inquiry and problem solving

The use of appreciative inquiry is very flexible and can be combined with any method that seems fit for the situation. In this chapter I will describe the difference between traditional problem solving and problem solving using appreciative inquiry. I will also present the basic model in appreciative inquiry that is called the 4D cycle and show how this model can be combined with other methods like open space technology and storytelling.

3.1 Problem solving

Traditional problem solving puts focus on the problem and the reasons to the problem. To solve the problem we follow a linear process like the one I have illustrated below.



First we identify the problem and put focus on that problem. By doing that we blind ourselves and it gets impossible to see anything but the problem. The next step is to analyse what causes the problem which can often be very hard to do since the cause of something happening is usually a complex chain of reactions from the past. When we have found some likely reasons for the problem we put focus on them as well. Now we start thinking about how we can remove the reasons for the problem and when we finally find some possible solutions we make a plan that we prefer to stick to [Dall: p.80]. In this process we narrow our focus down to our own assumptions about the nature of the problem, that results in a big effort in searching for problems and we usually find them.

Instead of correcting the mistakes we made in the past, the appreciative inquiry process will make us see the situation we would rather be in. Then we will put focus on the visions we have about the future and how the situation could be instead.

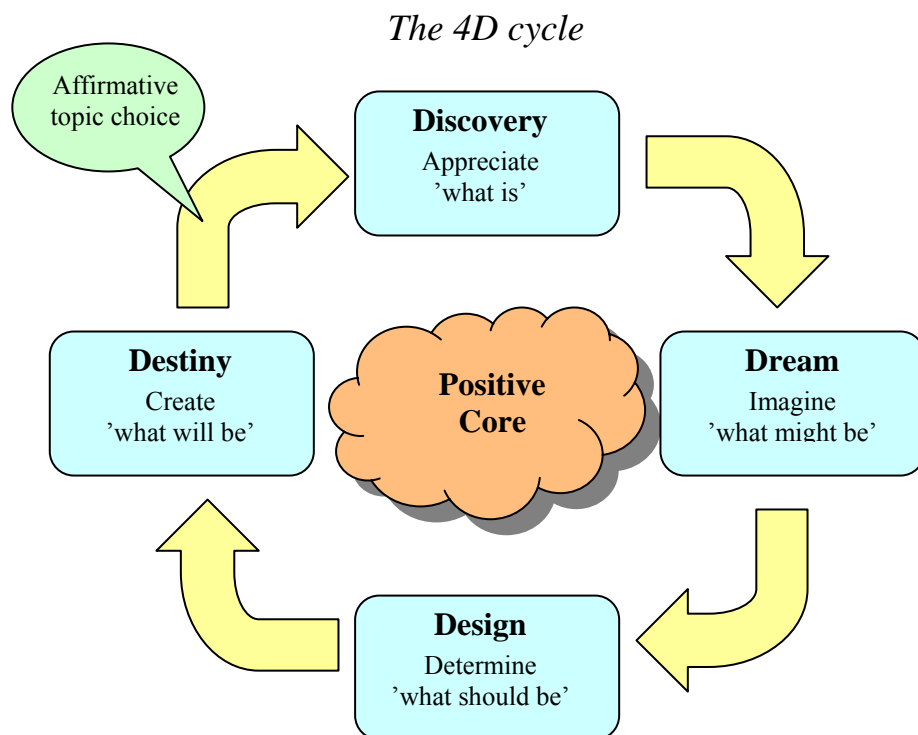
In his book “Collaborating for Change”, Cooperrider writes [p.23] that the traditional problem solving process leads to the assumption that the organisation is a problem that has to be solved, while appreciative inquiry leads to the assumption that the organisation is a mystery to explore and comply with. It’s better for us to focus on the values of the organisation as it will make us think forward instead of backwards. We will have to accept the past and the mistakes we may have made, but we shouldn’t attempt to correct these mistakes but instead we should

learn from them. No matter how much we try, we will never be able to undo mistakes we made in the past. We may think that we have corrected a mistake, but the consciousness about the mistake will always be there and it will discredit the organisation that made the mistake, even if it has corrected it. This will lead to a narrow-minded view of the organisation which will have a damaging effect.

But if we can accept and recognise that we made a mistake, or that there is a problem, then we can learn from it and focus on what we would like to be instead of the problem. By this we see possibilities instead of problems and the organisation will enter a developing process rather than a damaging process.

3.2 4D cycle

To be able to exercise the appreciative inquiry process, Cooperrider developed the 4D cycle. He made it based on the five principles of appreciative inquiry. The 4D cycle consists of four phases that make it a circular process. This means that the process never stops, but starts over and over again; opposed to the linear process where the process stops when the plan has been carried out.



The 4D cycle has a positive core that comes from the positive principle and it is the basic positive attitude to the topic. By this, the positive focus will influence all the phases of the 4D cycle. Before the process begins it is important to choose and to define what topic and theme we would like to work with in the organisation. We choose topics by observing unwanted situations and then we make a meeting to find the right topic to focus on [Dall: p.33].

The first phase is the **discovery** phase where you tell the stories about all the good things. You have to find the best things about the organisation by telling about your own experiences. The idea of appreciative inquiry is to take the best from the past and bring it into the future. What characterises this phase is that you are only allowed to use positive questions and answers. Storytelling is suitable to carry out both this and the next phase.

The second phase is the **dream** phase where you focus on the dreams and the visions about the future. When you have found out what already is, it is natural to start getting visions about what will come; you find out how you would like the organisation to look like.

The purpose of the two first phases is to expand the employee's image of the organisation. In the next two phases the employees will have to make choices on the behalf of the organisation [Voetmann: 'Forvandling' p.161]. The third phase in the 4D cycle is the **design** phase where you assess what is possible based on the resources you found in the discovery phase. The design phase is a provoking and inspiring statement about intentions that are based on what have already taken place [Cooperrider: Handbook p.6].

Finally there is the **destiny** phase where you choose one of the many possibilities. Innovation and action will automatically arise when people know their resources and their visions. Every time you make a choice new challenges will come, that means you will have to start the process over again. But it is not the same problem you face as would be the case in traditional problem solving. You would face a completely new situation in a process of innovation. In this phase it is a good idea to use Open Space Technology.



I like the elaborated version of the 4D cycle that was made by the Clergy Leadership Institute (CLI)². They call the elaborated version for the 5D spiral. The great thing about the 5D spiral is that it illustrates how appreciative inquiry continues in a circular movement and at the same time moves up against a new and improved level where the positive core has grown bigger. As the name of the model suggests, the spiral have five phases instead of only four. There is nothing new about it because the fifth phase is the topic choice that has been included as a phase and called the **define** phase. Furthermore the delivery phase is just the old denomination of the destiny phase that CLI has chosen to keep.

² CLI is an organization that teaches leaders for the church in USA.

3.3 Storytelling

Storytelling is a method that is good to use in the discovery and dream phase of the 4D cycle. Storytelling had its origin in play activities and developed to become an educational function. It is not a new phenomenon but we have to reinvent storytelling because it has been neglected and ignored by science although it has some advantages to scientific facts [Pellowski: 1977]. Stories are easier to both remember and understand. They evoke emotions and visual images for the listener and thereby catch the attention and interest [Morgan S.: p.495]. By stimulating emotions and imagination the participants are more likely to transfer their excitement to others [Morgan S.: p.496]. That is why stories are more powerful than statistics.

According to Stephen Denning storytelling is not supposed to replace abstract analysis, it is merely a supplement that enables us to see new perspectives, to communicate change and to stimulate innovation [Denning: p.xvii]. In organisations stories can lead to greater understanding among managers and employees. If people tell or write down their stories about troubling situations, they will serve as a great method of reflection that will make people see things in another way [Gold: p.34], especially if they take a post-modern focus where they tell the story seen from the view of other people involved in the situation [Morgan S.: p.501]. In other words, they will find different perspectives of the story and reach greater understanding.

3.4 Open Space Technology

The concept Open Space technology (open space technology), was invented by Harrison Owen at a meeting about organisational change in 1985. He doesn't want to take all the credit for open space technology, because he thinks it has always existed but we have forgotten about it trying to understand organisational behaviour in the name of science [Owen: '...emerging']. Open space technology is a way of planning a meeting to assemble a coffee break. Owen discovered that all interesting discussions took place in the coffee breaks and he wanted to make a meeting that had the structure of a coffee break.

I am a great believer in keeping things as simple as possible, because I don't see any reason to complicate things unnecessarily. That is what I like about open space technology; it is quite simple because there is neither agenda nor detailed planning. An open space technology meeting does not have facilitator, panels etc. There are only the participants and a time for starting and ending the meeting. The participants will be placed so that everybody can see each other with no tables. On turn the participants suggest a topic that they would like to discuss. The one who suggests a topic decides time and place for the discussion. Everybody who wants to can join the discussion [Owen: '...emerging'].

Open space technology is about wakening the individual's desire to participate and that is why everybody volunteers to take part. Open space technology always starts with an

invitation and not an order [Owen: ‘...appreciative’ p.4]. In my opinion you always get the best results if you do the things you most want to do; the things you have a burning desire for. With open space technology the participants get the possibility to take part in the topics that have their greatest interest and everybody get the opportunity to give their opinion. By this, an open space technology meeting can deal with great and complex problems on a minimum of time. This way of having a meeting saves enormous amounts of time because it does not take much planning and it does not take much time to carry out. The best of all is that there will always come something out of it.

3.4.1 The four principles of open space technology

Open space technology builds on four principles [Owen: ‘...emerging’]. First, the people who turn up are the right people. Instead of inviting the people you think are relevant for the topic, you let people who are interested, join the meeting. Second, whatever happens then it is the only thing that could happen. You keep people focused on the situation here and now in stead of how it could have been or should have been. Third, whenever the meeting starts, then it is the right time. This way you remind people that true creativity does not spring up on time. Fourth, it’s over when it’s over. Meaning – do not waste time! Do what has to be done and continue with something else.

Apart from the four principles there is an important law [Owen: ‘...emerging’]: “The law of two feet”. In other words, every participant can choose to walk away when they don’t feel that they learn anything or when they don’t have anything to contribute. The participants can go to another group or take a break – the most important thing is that the participant feels good about the situation.

Owen does not mean that open space technology works because of the four principles and the law of two feet, because people would act according to these principles whether they were there or not. The object of the principles and the law is to legitimate these actions and thereby eliminate any guilt or critique of the participants that choose to act according to the principles.

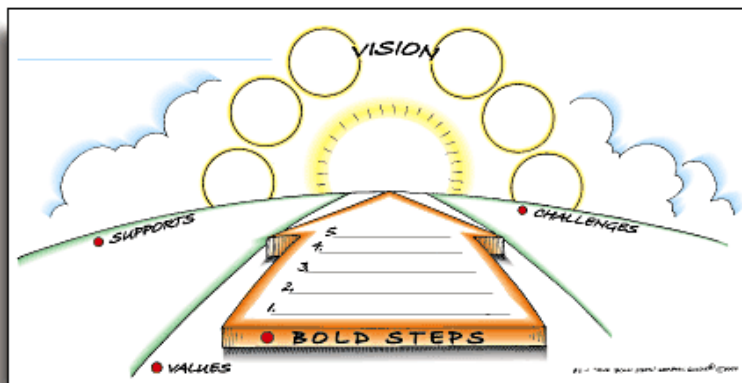
Self-organisation is the essence of Open Space Technology according to Owen who thinks that ‘getting organised’ is waste of time in case self-organisation exists. He has derived a few conditions for open space technology to work that are based on Stuart Kauffman’s theories about self-organisation. First the issue has to be complex, second there has to be great diversity among the participants, third there need to be a high degree of potential or actual conflict and fourth the time of decision has been exceeded or the matter is urgent [Owen: ‘...emerging’].

3.5 Appreciative Space

Appreciative Inquiry and Open Space Technology are two concepts that go very well together. Both open space technology and appreciative inquiry let people follow their hearts, and what gives meaning to them. By using appreciative inquiry and open space technology together people get the opportunity to bring out what means most to them [Holman: p.2], and to get closer to what Jaworski, in his book “Synchronicity”, describes as ‘Oneness’. People find their most heartfelt inner desires, values, dreams etc. which opens for new ideas and insights. They do this by becoming a part of something, a something that only the participants can feel. They have the chance to feel that they are like a team that is working as one entity and not just as a formal group. This is what oneness is about; you become one with an individual or a group.

Peggy Holmann describes appreciative inquiry and open space technology and their complementarity like this [Holman: p.2]:

Appreciative Inquiry is like a laser through the heart of darkness, making visible the power of affirming questions to connect us with ourselves, the other and the whole, discovering the universal in our stories. Open Space is a seemingly random walk through the night, connecting the stars into constellations of meaning, learning to listen and trust our own heart and that of others.



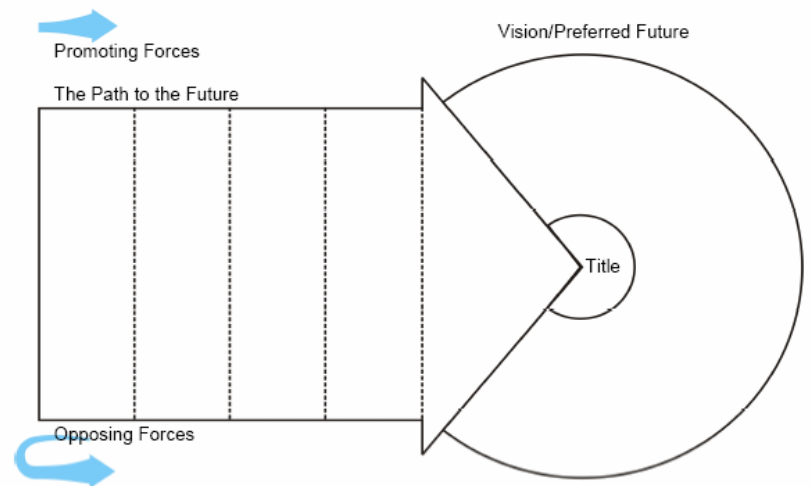
Kaj Voetmann and Sara Inés Gomés have combined appreciative inquiry and open space technology with the Five Bold Steps template. The Five Bold Steps is a tool to plan how to get to the vision. This is the Design and Destiny phase we know from the 4D cycle. One of

the great advantages of the Five Bold Steps is the use of graphical visualisation. The Five Bold Steps is actually just a template designed to help the participants to focus on themes from vision activities. It was designed by the consultant company Grove [Grove].

Using this template, Voetmann and Gomés created a template for generative planning and implementation which is especially designed to be used with appreciative inquiry and open space technology.

They modified the ‘arrow’ from the Five Bold Steps template and ended up with the generative planning template where the graphical effect is preserved.

The participants, in the session, have to write down their visions about the future into the circle. The story about how they got to these future visions, they will write in the arrow. The trick is to write the visions in the circle in present tense. This way the participants will get the feeling that they have actually accomplished their visions.



The next step is to write all the promoting forces that drive the participants to fulfil the visions. If there are any opposing forces, they will be dealt with immediately by writing them down under the block arrow and then make a short brainstorm of how to overcome this barrier or how to turn it into an advantage. I was a bit puzzled about the last part, opposing forces. Because why would the facilitator want to make the participants think of problems when appreciative inquiry is about not focusing on problems but visions? I confronted Voetmann with this question and he explained me that people tend to get overexcited about the positive thinking of appreciative inquiry and thereby ignoring existing problems. As Cooperrider makes very clear [Cooperrider 1999: p.23] - appreciative inquiry does not ignore problems it acknowledges them, but put focus on the visions behind the problems. By writing down the opposing forces, the participants are reminded about the actual problem and how to deal with it in a positive way, this part will prevent the participants from losing focus on the theme in question.

Apart from helping the participants, the generative planning template also is an important way to collect information, as the participants will make all important notes on the template.

4 Action research and learning

I have a different approach to learning; and I will try to explain how I learn, to make you understand how I made this thesis. The optimal way for me to learn something new is to be in a creative and experimenting environment. It is important for me to try out things and see what happens. I usually use most of my senses to evaluate the outcome, but I especially use my sense for listening and for visioning things. In this process my emotions also have a great part. When I learn new things I try to make a view of the whole picture, and then I pursue the topics that seem most interesting and relevant for my assignment. I reflect a lot about the outcomes of my experiments and then I put my results together to make sense. The result of such a learning process is that I get to see things from different perspectives and that is a great

advantage if you want to find new ways of doing things. Especially in this thesis, I have used my ability to understand myself and other people in a creative way.

This paragraph is mainly based on the description of social constructionism by Gareth Morgan and his research methods. Furthermore, it includes the ‘Model of Research Method’ that is a model based on theories by Gareth Morgan, Ludwig Wittgenstein and John Shotter. I’m writing this to show how I gathered my information for this thesis and how I expanded my knowledge on the subject. I have illustrated the action research method that I am using in the figure below.

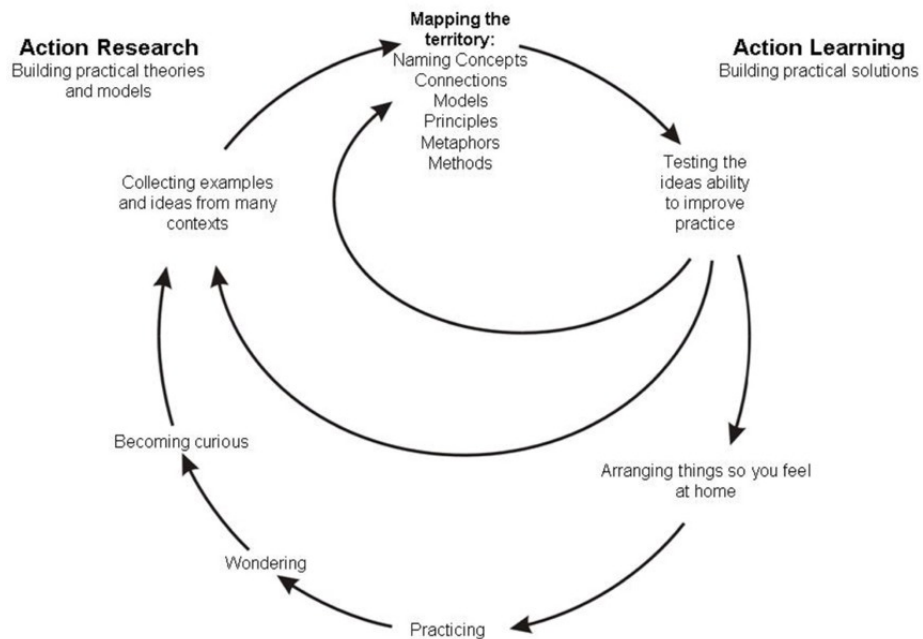


Figure 1: Action research model by Kaj Voetmann

I have always preferred to do things differently. I have found that when I do things in another way than expected it often gives more interesting results. I get to see things in another perspective and I learn things that I would never have learned if I just did it the same way as everybody else. I have adopted, or should I say kept, some of the methods that children use by instinct. I use my imagination, I test my ideas, I turn things or conceptions around just for the fun of it, I see what other people do, I listen to what they say, I sort out the things I find interesting and play around with them by practicing, wondering, being curious and inquiring. I continue this in an endless cycle in all connections. Sometimes I get ridiculous results and sometimes I don't, but one thing is for sure - I learn something new every time.

I also made this thesis by trying something else. My attention was first drawn to Gareth Morgan's metaphors of organisations. His technique of imaging was very interesting and I found it a useful diagnostic method. Later I learned about Appreciative Inquiry and I knew that I had to use this in my thesis. At that point I had absolutely no idea what it would lead to.

According to Gareth Morgan, this is the way he starts his projects [Morgan: App.B]. He becomes the active listener and observer.

To carry out my project I needed some personal experience from Russia. I needed to feel and understand the Russian society by taking part in this society. By reflecting upon my results I could use my experience to discover the cultural differences and how to handle them. I did this by comparing what I have learnt with what I already know. By comparing and reflecting, my former knowledge is being set into a new perspective that opens the possibility to gain better understanding. In the first part of this thesis I have described the theory that lies behind this method and argumentation.

4.1 Getting in

It can be difficult to get into an organisation and to get access to mingle and talk to all employees. The reason is often that the organisation is uncertain about the intentions of the researcher and they usually consider it time-wasting. This can be countered by having an interesting subject that is interesting and relevant to the organisation and by letting key figures get to know the researcher [Maaløe: p.140].

I realised that I had success getting in because of synchronicity and a very important matter pointed out by Maaløe in his book about Case Studies [p.140], you have to be enthusiastic about the project. I was genuinely enthusiastic about it; this was what I wanted. Suddenly I met the right people and they gave me what I needed. It was magic as Jaworski expressed it in his book “Synchronicity”.

I collected data in the form of small stories and this way of collecting data has resulted in a lot of information that Morgan suggests is separated into three classes. The first class of data is facts that most people can agree on, like number of employees etc. The second class of data is information that comes from conversations and the third class of data is my diagnostic readings or my interpretations of reality. This classification has helped me a lot in keeping track of my notes.

4.2 The power of stories

I have never believed much in ultimate generalisation. By this I mean that generalisation can be done to a certain point for simplification of a matter. But if you go deeper, there will always be a difference and a possibility of classifying further. That is why I like the action based approach *that seek to generalize insights about the pattern of one situation that may have relevance for understanding a similar pattern elsewhere* [Morgan: app.B].

I make use of stories when I collect data and when I analyse and present the results. If we hang on to the idea that reality is different, depending on who sees that reality, then my stories will also be understood differently, depending on who reads them. It is like a piece of art. Art

is an individual's interpretation of reality and is meant to communicate something to the observer of the art. The observer may see something or not, but sometimes the observer will think "Ah ha!" and suddenly he recognises something that helps him understand a situation [Morgan: app.b]. By getting such an experience the observer will expand his understanding of his reality.

The relationship between science and art is very close and inseparable; a subject that has been discussed by many philosophers among others Carl von Clausewitz in book II of "On War" (1827), Karl Marx and Walter Benjamin. The purpose of both art and science is to understand. Science tries to reconstruct reality and to express life in formulas, but the result will never be more than a fragment of a much more complex whole. Art, on the other hand, expresses life in creations to comprehend it by reflecting reality like a mirror. The truth of the reflection will always be an incomplete approximation. Reflection approaches the object by comparison, conjunction, disjunction and metaphor. By this science and art are complementary. Science cannot exist without art; architecture is a good example of this [Voorthuis: 1999].

To develop and improve, it is imperative to learn from a full scope of possibilities offered by the world. To learn I need to study a particular subject in details and from many different perspectives. To make sense of the subject in matter I have created a reflexion of what I see by writing, drawing or even modelling and suddenly I can lean back and admire the various fragments that I put together to connect my view of the world [Voorthuis: 1999].

We tend to get trapped by the images that we hold of ourselves and the world; and the image I create gives me and others the opportunity to see the world in another perspective and thereby create the opportunity for change and learning. The aim of imaging something is to create a distance from the old way of seeing things and to create space that allows people to reflect and ask questions without feeling trapped in the old mindset [Morgan: app.A].

By constant active learning and listening with an open mind you will keep developing yourself to the fullest. It is in a person's own interest to be good at whatever he or she does and it will benefit the society at large. It is an endless loop of active learning that keeps repeating till the end of your life [Voorthuis: 1999].

Part II: Russian mentality

5 How we became so different

To understand Russian culture and to write about it, it is evident to understand what influence history and ideology have had on the society today. I have separated this part in two and in the first part I will take a look at ideologies in both Denmark and Russia and the ideologists of greatest influence. Next, it is inescapable to take a brief look at history and Russia's role in the world. I will have to look at Russian politics in four different époques to really understand the culture in Russia; before the revolution, the revolution, the Soviet Union and post-Soviet period.

5.1 Definition of ideology

An ideology is a description of the world with a matching set of values. Marxism, for example, is an ideology and so is different religions etc. An ideology usually consists of a number of correct facts and values according to the ideologist. The values are based on a true and objective description of the world. This, of course, conflicts with the view of social constructionism.

An ideology can be seen in two perspectives. It can be seen from the ideologist's point of view and it can be seen from the opponent's point of view. The ideologist tends to see the ideology as described above whereas the opponent will claim that the ideologist made the ideology for personal gain. E.g. the ideologist wants to achieve power. But in the light of social constructionism these two points of view are very important and it will be helpful in understanding the disputes of the past and today. Maybe we will even be able to outflank disputes of the future.

Take, for example, Leninism and Stalinism or fascism for that matter. Seen from our point of view these ideologies were horrible acts against groups of the human race and captivity for the rest of the citizens. But try to see it in the perspective of Lenin, Stalin, Hitler or Mussolini, how repulsive it may be. Seen from their point of view they really had a vision about a better world and that was what they were trying to create. They saw nothing wrong in their actions because these actions were necessary to get a better world. I am far from defending these ideologists; I am merely trying to understand how people are capable of doing such evil to each other.

According to Gergen and his theories about social constructions, the ideologists fail because they believe in a definitive truth; that the world can be rationally controlled and described in details. I don't think that ideologies work although some of the oldest ideologies have kept

about 2 billion³ people captured for more than 2.000 years. I am, of course, referring to Catholicism and Islam. The religious ideologies are the reason for most disputes today. They hold up the development of the future and keep people captured in the past.

Seen in this perspective, then the use of appreciative inquiry among the religious leaders of the world is conflicting with the concept of ideology. As a consequence, the leaders must eventually realise this and they would have to convert to a revised version of Buddhism in order to comply with the transformative paradigm in its whole. But then again, 20 of the religious leaders of the world formed “The Inter-religious Forum for Friendship among Religious Leaders”; so according to the religious leaders and Cooperrider, the appreciative inquiry sessions were a success [Voetmann: ‘Forvandling’ pp.22-23]. So maybe this transformative paradigm does not conflict the ideologies as long as the ideologists only use appreciative inquiry as a tool and not as a philosophy. Cooperrider said that the appreciative process works best in egalitarian systems [Cooperrider: ‘...Handbook’ p.389]. As we will see later, Denmark is based on such a system while Russia, in my experience, is not. And according to Cooperrider the creative power of appreciation cannot be realised if there are restrictions to speech and action [Cooperrider: 2001, chp.2].

It is important to bear this in mind when we use the appreciative process in an organisation such as Grundfos Moscow; the organisation is fundamentally Danish and thereby based on an egalitarian system, but the people of the organisation are Russian and therefore the realisation of creative power depends on the power of the employee’s culture and ideology.

To get a better understanding of the Russian culture, and to see if appreciative inquiry can be helpful to implement company values of a foreign direct investor in the Russian transition economy, I will take a brief view of the prevailing ideologies, in history, in both Denmark and Russia.

5.2 Danish ideology

Denmark is especially interesting in the study of ideologies and the emergence of political systems. Therefore Denmark often forms the basis of such studies [e.g. DeMarrais et al.]. Denmark was the epitome of the multinational and absolutist state until 1814⁴, along with powers such as Great Britain, France, Austria and Russia [Østergård: p.3]. In the beginning of the 20th century, the Danish peasants had succeeded in creating their own culture with their own educational institutions which would come to dominate until after World War II. The peasant’s ideology supported free trade and the agrarian industries were based on cooperative.

³ The number of people that belongs to the religions of the world is hard to tell since religious persuasion is not registered. I have roughly estimated the number based on several different sources from the internet that range between 900 to 1.100 million Catholics and between 700 – 1.200 million muslims.

⁴ In 1814 the Danish territory started to get smaller with the loss of Norway and later in 1864 - 1871 we lost Schleswig-Holstein [Østergård p.4].

This was a very unique situation compared to the conditions of the peasants in the rest of Europe [Østergård: p.5]. Later in Russia this kind of behaviour of peasants was cracked down upon, by Lenin in the Soviet Union, trying to create collective farms conducted by the state; simply by executing the peasants [Jensen: pp.167ff] because they did not understand the concept of collective farms. Unfortunately, common workers did not know much about farming and much of the inefficiency prevailing the Soviet Union, and Russia today, started in the collective farms.

The history of Danish ideology seems to go as far back as to the proclamation of Denmark as an absolutist regime in 1660. Several foreign diplomats characterised Denmark as being either as the utmost boredom or an egalitarian heaven on earth. In 1729 Holberg concluded the following in his characteristic of the Danes [Østergård: p.8]:

The Danes are nowadays considered to be a well-tempered and very civilized people. ... The Danish nation is compliant and dependable, and curiously obedient to authority. There is no country where revolt has less place than in Denmark, nor where theft, robbery, and murder are less frequent (Holberg 1729, in "Værker", I: 76)

Holberg was an excellent storyteller although he greatly believed in the concrete. He expressed his visions and political criticism through satires and comedies. He had a vision about a monarchy ruled by the public opinion [Østergård: p.8]. Holberg had great influence on Danish culture and maybe his use of visions and storytelling, along with other great Danish ideologists like Kierkegaard and Grundtvig, is the reason that we have reached the society that we have today. This proves how having visions can lead to change that is based on the good things from the past. Furthermore it is remarkable that we still fit the 300 years old characterisation.

5.3 Karl Marx

One of the most influential ideologists, in recent time, is the German philosopher Karl Marx and his theories are inevitable in connection with the understanding of Russia today. Marx' philosophical texts especially deal with the transition from one social form to another. First he wrote about the transition from feudalism to capitalism and then from capitalism to communism. Marx was not first with the communistic concept it was first presented by Thomas More when he described the perfect society in his work from 1519 called 'Utopia'.

Friedrich Engels compared Marx' work to the work of Darwin; and at Marx' funeral in 1883 Engels said: "*While Darwin discovered the laws of evolution for the organic nature, Marx discovered the laws of evolution for history of mankind*" [Ruhle: p.366]. So, Marx' idea was not to create the utopia of communism but it was merely a premonition of the evolution of history. According to Marx, as I understand it, communism would eventually follow capitalism.

After Marx' death, Engels continued his work; and it was Engels' interpretation of Marx' theories that became the basis for Lenin's state ideology for the Soviet Union. Marxists argue that the Soviet Union was not a true Marxist regime; because a true Marxist regime would never commit the crimes to the population that Lenin and Stalin did. True Marxism is about liberty and democracy [Jensen, B.: p.409] which was not the case for Russia that held about 148 millions of 150 millions of Russians as prisoners in a cynical tyranny, as the Danish diplomatic representative Harald Scavenius expressed it for the peace conference in Paris 1919 [Jensen, B.: p.412].

5.3.1 Dialectics

In brief, dialectics is a method of argumentation to reach understanding as defined in the encyclopaedia Britannica. It is important to understand dialectics in connection with Marxism because Marx and Engels rewrote the dialectics of Friedrich Hegel in materialist terms. Hegel regarded his dialectics as a way of describing the unknown and he regarded the truth as being the whole. Hegel's dialectics was split in three phases. First, he made a thesis and like Socrates, he made an antithesis to test the thesis and from this he could derive a conclusion that he called a synthesis. Marx rejected the idealism in Hegel's dialectics. He believed in materialism, and based on Hegel's dialectics he made the materialistic dialectics [Marx: '...critics..' 1844].

In Marx' opinion philosophers have only interpreted the world, but never tried to change it. That is why he believed it was necessary to rewrite dialectics. Engels wrote in his pamphlet "Socialism: Utopian and Scientific" (1880) that the dialectics was greatly influenced by English philosophers and had become rigidly fixed and caught in the mode of metaphysics [Engels: p.7]. By using the human body as comparison, Engels argues that nothing remains the same. The human body consists of cells that constantly dies and are reproduced. This way the body is changing, but still appears the same. The world is also dynamic and is constantly changing. It is remarkable that Engels criticises scientists for studying details to find the definite truth once and for all and that they refuse to accept that a thing can be itself and something else at the same time [Engels: pp.8-9]. This is what social constructionists also say today, everything is relative. Reality depends on who sees it. Even though Engels and Marx realised this in 1880 we still base our trust in science today (2006) and see the world as being fixed.

Engels was happy that Marx succeeded in finding a method of explaining how knowledge comes to man. In his dialectics he explains that knowing comes from being [Engels: p.10]. It is interesting to compare this to social constructionism that claims that language creates our reality and thereby also what we know. Because when it comes down to it, nobody really

knows anything until someone describes it in a persuasive way and still I don't think we know anything, we just understand what other people think they know.

Reformulating the dialectics, Marx made two discoveries that made socialism a science. First, he discovered that socialism evolved historically through the struggle of classes. The first working class rising took place in France in 1831 and few years later the working class movement started the struggle in England [Engels: p.10]. Secondly, he discovered the surplus-value which is the fact that whoever owns the capital goods will always exploit the worker even if the capitalist pays full value for the work he will raise the value of the products [Marx: 1863].

About the proletarian revolution Engels wrote that the proletariat will seize public power and the means of production will be in the hands of the working class. *“Man, at last the master of his own form of social organization becomes at the same time the lord over Nature, his own master—free.”* [Engels: p.20]

5.4 Denmark and communism

As I read Engels' article about socialism in the 'modern' society (1880) I couldn't help thinking of how things developed in Denmark. In Denmark we have a welfare society that is a combination of capitalism and socialism, a combination that seems to give the best conditions for democracy. Maybe the welfare society we experience in Denmark actually is the communism⁵ that Marx predicted in his historical evolution? [Marx: 'Private...' 1844] I don't know, but it seems plausible when we look at how the country is run and by whom it is run. Denmark is a former industrial society that is moving toward a knowledge based society that needs different structuring of work and ownership of capital goods. Denmark is administered with a large public sector and a lot of bureaucracy maintained by the liberal parties that are more socialistic than other liberal parties in Europe. I may dare say that we are a liberal-socialistic country. I have not been able to find the concept of liberal socialism anywhere, probably because it is contra dictionary in itself. When I say that we are liberal-socialists it is important not to confuse it with libertarian-socialists that believes in anarchy. Socialism is a society where the means of production and power is controlled by collectives. In Denmark we have a unique democracy that makes it possible for anyone, who cares, to enter politics and be part of the collective that rules the country. The parliament is open to any citizen that is interested in politics. The actual power in such a democracy is by the people. Someone may

⁵ Marx defined 'communism' in 1844 in his work "Private Property and Communism". There are many aspects to the definition, but Marx concludes that communism is a necessary stage in the historical development, but not a goal for human development. "Communism is the positive expression of annulled private property", Marx writes in the beginning of his work, but it is necessary to define the meaning of this concept and not to interpret it literally. Today large groups (organisations/employees) have access to goods they don't own, but belong to the organisation.

argue that we still have private owned companies that don't believe in socialism. But I don't completely agree with that because our society is changing. We see that the difference between work and free time is getting more and more blurred. People are working at home; maybe they have their own consultant company etc. Interestingly, it has become increasingly popular to buy shares in the company you work. This way the people have control of production as well as power. The big companies offer to take care of their employees in a lot of areas. They offer the employees computers, cars, apartments, phones, day-care, insurance, banking, loans, healthcare and even food at work. Not to mention social events, vacations, travels, sports etc. And on top of all that the employees get a good and decent monthly pay. That is exactly what was expected from a company in the former Soviet Union; that they took care of the employees in all aspects. The difference is the capitalistic foundation and that communism was attempted forced upon the citizens of the Soviet Union. In Denmark our society just developed to a welfare society that looks a lot more like Marxist communism than the former Soviet Union did.

I think that we, in the future, will experience that companies and the employees come to own our public goods and not the state as communism dictates. Marx describes communism as post-industrial, which means it is a post-modernistic ideology. This raises the question about whether we are becoming more communistic in the transition from the industrial society to a knowledge based society.

5.5 Russian history

It is crucial to take Russian cultural values into account and to re-read the history of the Russian people before trying to predict its future [Bollinger: p.54]. I have felt the culture and the way Russians think and at first it seems stupid and illogical. Now that I have spent almost half a year in Moscow, the center of power in Russia, I finally start to understand the logic behind the craziness. But I first started to really understand after being part of the Russian society on different levels and combining it with past and present international politics.

5.5.1 Before the revolution

Russia originally consisted of tribes that were first consolidated by Rurik⁶ in 862. He was called upon from Scandinavia and his successors moved to Kiev in 972 to rule the Slavic tribes. The union of tribes were called Rus. Rus is what the Slavs called the Varangians who were Scandinavians from Jutland or Sweden that travelled eastward [www.wikipedia.org].

⁶ Rurik is believed to come from 'Hedeby' in Jutland, Denmark. Hedeby is Denmark's oldest settlement that is situated on territory that, today, is part of northern Germany.



Figure 2: Painting by I. E. Repin, Ivan the Terrible and his son Ivan the 16th November 1581

The name Russia is derived from Rus although there is great disagreement about the details of the origin of the name. After the Ruriks followed a line of grand dukes and in 1533 Basil III, ruler of Moscow, died and his son, known as Ivan the Terrible, was inserted as the first tsar of Russia. Ivan the terrible had a terrible temper and by accident he killed his son who was supposed to become his successor (see painting by Repin).

In 1613 the Romanov Empire started and the most popular tsar of the Romanov's is Peter I also known as Peter the Great. Peter I established many important relations to the rest of Europe and his reforms changed Russia radically to become a major European power [World Almanac 2005]. Russia remained great dominance in Europe until the mid 19th century when peasant's revolutions started throughout Europe. Alexander II introduced new liberal reforms that would exploit the natural resources in Russia and strengthen the country financially. He carried out his politics with autocratic power. In 1881 Alexander II was assassinated by a bomb thrown by a revolutionist and his son Alexander III became Russia's new tsar. He did not favour his father's liberal thoughts and he cancelled his father's reforms, since he strongly believed in three principles: nationality, Eastern Orthodoxy and autocracy. His political ideal was a nation containing only one nationality, one language, one religion and one form of administration [Wikipedia].

Alexander III severely suppressed the Jews and he killed them in great numbers [Funk 2005]. The industrialisation increased the number of workers, for whom Alexander III did not do anything to improve working conditions. The Marxist thoughts started to influence and

revolutionary groups formed. The revolutionary group People's Will planned to murder Alexander III and for this Aleksandr Ulyanov was hanged in 1887. Aleksandr Ulyanov was the brother of Lenin who later directed the socialist movement during the reign of Tsar Nicholas II. Nicholas II was a weak ruler and was strongly influenced by his father's advisers. Autocracy, oppression, and police control increased under Nicholas. He was met by an upsurge of terrorist acts [Funk 2005] and they culminated in a socialist demonstration in St. Petersburg. Hundreds of demonstrators were killed by the imperial troops. This was the beginning of the revolution and a general strike in 1905. Russia had just been defeated in an attack from Japan and now the returning troops had to fight the rebellions. The army gained control in the beginning of 1906.

In 1906 the first Duma was formed; but the government was characterised by further oppressions and corruption. During World War I Russia suffered many defeats and the unpopularity of the Duma increased. Nicholas II was dominated by his German wife who again was under the control of Rasputin, who had strong influence on all decisions made. Rasputin was a healer that was introduced to the royal family because of his mysterious powers. He gained great political influence that mainly supported his own purposes. He was murdered by the aristocrats in 1916 [Britannica].

5.5.2 The Russian revolution

During the war Russia suffered the greatest losses that any countries have ever suffered in a war. Russia had plenty of soldiers to send to war, but unfortunately they didn't have sufficient supplies. The soldiers did not have food or weapons enough. The production and supply lines were inefficient and scarce. The result was low moral and increasing discontent among the soldiers and the population. Tsar Nicholas II refused to take care of the growing problems and he ignored the warnings from the Duma. This resulted in the abdication of Nicholas II and the end of the Russian Empire. In February 1917 riots started in Moscow and when the troops were ordered to open fire they joined the riots instead. Within only 24 hours, 150.000 people had joined the revolution in St. Petersburg [Funk 2005].

The workers and the soldiers formed a provisional government that took care of the obligations that the tsar had failed. The political power was shared between the government and The Soviet⁷. The Soviet gave 'Order no. 1' that gave soldiers more decent conditions and all disputes between soldiers and officers had to be reported to the Soviet. The Soviet did not change the strategy of war and it did not take possession of production. The revolutionary parties were not prepared to take advantage of the situation until Vladimir Ilich Lenin arrived to Russia in April 1917.

⁷ Soviet (совет) means 'council' and when the word stands alone it signify the governmental organ that has the power.

The provisional government was popular in the beginning but the government and the Soviet couldn't agree on war politics. The Bolshevik party wanted a dictatorship led by the party, but the idea was rejected. Lenin was the leader of the party and although the Bolsheviks were a minority then Lenin succeeded in convincing the workers to join the party simply by using propaganda. Because of political turmoil it was possible for the Bolsheviks to seize power by force 7th of November 1917⁸. Lenin immediately annulled private ownership forever and took control of all capital goods. The Soviet Union started to take form.

5.5.3 The Soviet period⁹

Before the revolution the countries of Eastern Europe were under four Empires: Germany, Russia, Austria-Hungary and Turkey [Wiingaard: p.8]. All four empires lost the First World War and only the German and the Russian empires survived. The unstable situation in both empires, led to Nazism in Germany and to Communism in Russia and what became the Soviet Union. The ideologies of both countries were totally opposites, but the means were the same. Both Hitler and Stalin used ruthless suppression of the people that thought different. Lenin as well as Stalin and Hitler gained their power by conquering territories in explosive wars which had the purpose of reaching victory and to defeat and destroy the enemy [Clausewitz: p.913].

The Soviet Union was constitutionalised 26th of July 1918 and the leaders maintained the power by suppressing the people in this society that was supposed to be Utopia. People that couldn't agree with or adapt to socialism were arrested or killed [Jensen, B.: p.95ff]. To ensure that people were loyal to the party and socialism, Stalin led the Soviet Union by means of fear and propaganda. Censorship was common in all matters that could have any kind of political influence. The only subject that could be freely discussed was love. Because of that most Russian and Soviet literature and music is about love or socialism. Propaganda was everywhere especially in the educational system. By controlling both education and culture the government raised children to foster the goals of the Communist party policies [Riasanovsky: p.211]. Culture was judged on the basis of socialist realism, meaning that the work would be banned if it did not depict the perfection of communist society. Filmmaking was very popular but most films were made to educate the people. All papers were published by party and government agencies. The Soviet Union even published more books per capita than any other country in the world. The aim, of course, was to spread communism to the entire world.

Lenin and Stalin, his successor, were both strong leaders. Lenin extended Marx' theories to Marxism-Leninism and based the Soviet Union on this ideology. Stalin later reformulated the ideology based on pure Marxism. After Stalin, Khrushchev became the leader and after him a

⁸ This is the date according to the western calendar!

⁹ This part is based on Nicholas V. Riasanovsky's book "Russian Identities" chapter 9.

long period with Brezhnev who started a phase of stagnation in the Soviet Union. The next leader of importance was Gorbachev who was a reformist; and although he was pro communism and a great believer in the Marxism-Leninism his reforms lead to the collapse of the Soviet Union [Riasanovsky: p.212].

Communism failed already from the beginning, because the revolution did not spread to the whole world as Lenin had hoped it would. His invasion of Poland failed and the revolution stopped there. He had to introduce a mixed economy that allowed small scale private business. The owners got to keep their surplus after paying a tax to the state. The mixed economy was a success and was in force until 1927 where the small businesses started to become a threat to the ideal communist state. To restore the right ideologies a five year plan was introduced that was basically the introduction of command economy, with collective farms, forced labour, police control and concentration camps.

Stalin's most ambitious project was to turn the Soviet Union into an agricultural country of excellence. With the five year plan socialism was introduced; and in the beginning of the thirties Stalin started purging the country for capitalists and non-believers of the Soviet system. About 30 million people were brutally abused and killed in this period and millions of others were deported [Jensen B.: p.34]. The GULAG concentration camps existed until Khrushchev succeeded his de-Stalinisation of the Soviet Union. He managed to rehabilitate the victims of Stalin's purges, to shut down the GULAG Empire and to abolish the law of 1940 that made the workers criminally responsible for absenteeism or being late.

When Brezhnev took over there was no further development of the Soviet Union. Marxism-Leninism was attempted carried out as originally planned, after the book, without any attempts of development or adjustments. In this period the Soviet Union increased competition with the capitalist countries, especially the United States. This is the period we know as the Cold War.

People in general supported and believed in the Soviet ideology, but the majority did not support the way it was practised. Everybody knew that they were being indoctrinated in the educational system and they also knew that the Medias were controlled by the communist party. Hence nobody really believed in anything they were told, but they had to base their view on the world in the information they got. Ironically, they often took the opposite stand of what the Medias said, simply because they usually never told the truth. By this mistrust to everybody became a natural part of the Soviet society.

Post-Soviet¹⁰

Gorbachev's reforms failed and in autumn 1989 the communist regimes in Eastern Europe collapsed. In spring 1990 the Baltic countries declares independence and Yeltsin is elected as

¹⁰ Based on Neil Robinson's "Russia – a state of uncertainty", Routledge 2001

head of Russian parliament. By force he managed to gain power in 1991 and he introduces a new economic reform. The same year Chechnya declares independency and the first Chechnya war begins. The Commonwealth of Independent States is formed and consists of Russia, Ukraine and Belarus and a few central Asian states.

A lot of small businesses starts in the beginning of the nineties and there is growing wealth in the public, but new economic reforms in 1997 starts the economical crisis that ends with a devaluation of the rouble in 1998. Many Russian families lost everything they owned and they started to have great distrust in the Russian financial system. Even though Russia has had great economical growth since the crisis people still don't trust the rouble and the Russian banks. All money are exchanged into Euros or Dollars and kept at home or put in a foreign European bank. Unofficially, the rumour says that there are more Dollar bills in Russia than in the United States.

After Chechen terrorist attacks in Moscow, the second Chechen war broke out in 1999 and shortly after Putin became President. Putin immediately initiates his attack on the Oligarchs to centralise power. He promises not to touch the Oligarchs' companies and in return they have to promise not to interfere in politics. This is the reason for the Yukos scandal and the imprisonment of the oligarch Mikhail Khodorkovsky, because he couldn't stay out of Putin's way [Politkovskaja: p.366].

The public don't like the situation as it is in Russia today and according to a survey published by the Russian paper "Независимая Газета" ('The Independent') 42% of the population want the political system they had before 1990 and only 20% want the western democratic model. The survey also shows that only 14% of the population sympathise with the communist party which is the same percentage as for the parties in power. But only 5% of the seats in the Parliament are occupied by the communists. One of the reasons for this is that only few people actually vote at the elections. At the election in December 2005 for the Moscow Duma there was a small poll on only 30%. The most remarkable is that 41% of the population does not sympathise with any of the existing parties. The supporters for the communist party are mainly found among the workers and the pensioners. The democrats get their votes from skilled workmen and specialists. The future of Russia – the young students – seem to put their votes on the parties in power, the 'patriots' and the democrats. In general young people seem a bit confused but they don't seem to give the communist party any support. Some keywords that the Russians use to characterise the parties at power are that they are criminal, corrupt, not planning ahead, far from the people and a lot more bureaucratic than during communism [Independent: p.11].

5.5.4 The time of freedom

You are not free just because your capturer releases you and says you are free; and you don't have to have a capturer to be imprisoned. We tend to define freedom as a state of the opposite; that is defined by the capturer. But this isn't right; freedom is something you feel and not something that can be defined by someone else. I am the only one that can tell if I am not free, because I am only without freedom if I feel so. Engels believed that the proletarian revolution would free mankind and so did Lenin, but mankind would only be truly free if they felt free. I want to cite what Piscine Molitor Patel says about freedom in Yann Martel's book 'Life of Pi' (2003):

“Well-meaning but misinformed people think animals in the wild are ‘happy’ because they are ‘free’. These people usually have a large, handsome predator in mind, a lion or a cheetah. They imagine this wild animal roaming about the savannah on digestive walks after eating a prey that accepted its lot piously. They imagine this animal overseeing its offspring proudly and tenderly, the whole family watching the setting of the sun from the limbs of trees with sighs of pleasure. The life of the wild animal is simple, noble and meaningful, they imagine. Then it is captured by the wicked men and thrown into tiny jails. Its ‘happiness’ is dashed. It yearns mightily for ‘freedom’ and does all it can to escape. Being denied its ‘freedom’ for too long, the animal becomes a shadow of itself, its spirit broken. So some people imagine. This is not the way it is.

Animals in the wild lead lives of compulsion and necessity within an unforgiving social hierarchy in an environment where the supply of fear is high and the supply of food low and where territory must constantly be defended and parasites forever endured. What is the meaning of freedom in such a context? Animals are territorial. That is the key to their minds. Only a familiar territory will allow them to fulfil the two relentless imperatives of the wild: the avoidance of enemies and the getting of food and water. A biologically sound zoo enclosure – whether cage, pit, moated island, corral, terrarium, aviary or aquarium – is just another territory, peculiar only in its size and in its proximity to human territory. In a zoo we do for animals what we have done for ourselves with houses: we bring together in a small space what in the wild is spread out. A house is a compressed territory where our basic needs can be fulfilled close by and safely. Once an animal has moved into its enclosure it will defend it tooth and nail should it be invaded. In the literature can be found legions of examples of animals that could escape but did not, or did and returned.”

Is this the case in Russia? Maybe the Russians subconsciously don't want to become a part of the world that the rest of Europe represents. They have been oppressed for so long by different rulers and now that freedom finally is there, they voluntarily submit to a new ruler, Putin and his friends. During communism the Russians had an identity and they had a sort of security. They knew who they were and what they had. They knew their boundaries and their enemies and their relationship to these enemies. The role of the Soviet Union, in the Cold War, was clear and the citizens in the Soviet Union knew their role as well whether oppressed or not. The balance of power was even and when the Soviet Union collapsed the balance of power changed and the view of the world changed. We got new enemies and in the end Russia was a bigger enemy to itself than to others. Maybe that is why Russia needs a war in

Chechnya. The Chechens in Russia are sacrificed in the name of terror and thereby gives Russia a new identity. Russia has lost its position as a superpower and now it has to create a new position in the world society. This is why I understand Carsten Jensen when he says that culture is the creation of enemies. The war in Chechnya may not be very important, since the Chechens are a very small people and do not pose an immediate threat to Russia, and US is leading the great war against international terror in the middle east, then Russia will never get a similar role in the world unless it points out a new enemy that is just as dangerous.

It is not unusual that life time prisoners, in some countries, are imprisoned for the most of their lives. When these prisoners have been locked up for, say, 40 years and then are suddenly set free, then they would rather go to jail again, because they do not know the society that is supposed to represent their freedom. They don't know their limitations or their roles in this society.

That is exactly what the Russians have experienced. They don't know this new world, because they have never experienced it. That is why I believe that Russia depends on our help to settle in the so called 'free world'. The freedom implies a responsibility and that responsibility is difficult to take if you are not used to it. The power in Russia has always been centralised and the individual has been deprived of his or her responsibility and independence. The state made all decisions and made sure that no one broke their limits.

In Denmark we have freedom; freedom to choose and freedom to set limits and we feel that freedom. Without someone to limit our freedom of action it can be very difficult to feel happy and settle down in the Danish society and that is why the individual has a very big responsibility. We have to set our own limits to create an identity. We create these limits by choosing what society we want to belong to. We join organisations, find certain jobs and mingle with certain people where we feel secure. In other words we get to belong to a certain group culture that builds on our national culture, because that is where we feel at home. Among these groups we find the company culture that is also based on our national culture and thereby creates our personal identity.

6 Understanding culture

6.1 Definition of culture

People conceive culture in different ways and often people use the European conception of culture from the 18th century. Among others, the English cultural critic Matthew Arnolds considered culture to be "the best that has been thought and said in the world". In other words people identified culture with civilisation and culture is the study of perfection. According to Arnold, culture was the opposite of chaos [Arnold: pref.4, chp.1-31].

Apart from the above conception of culture, Alfred Kroeber and Clyde Kluckhohn compiled a list of almost 200 definitions of culture in their book, "Culture: A Critical Review of Concepts and Definitions" (1952) [Goldstein: p.1075]. I like a common definition of the concept 'culture' that is widely accepted among anthropologists. I found a definition of culture that says that culture is everything that people think, do and have as members of their society [Ferraro: p.18]. This means that there are three major components of the concept of culture. The first component is the ideas, values and attitudes of people (to think), the second component is the normative or expected patterns of behaviour among people (to do) and finally, the third component is derived from values and norms and that is the material objects that people have (to have).

Hofstede separates culture into values and practices where the values are the deep invisible feelings that an individual has [Hofstede 2001: p.10]. These values are based on national culture that is a reflection on what has happened in history. Russian culture is influenced by interactions from the past. That is why the brief history from the last chapter will help understand this chapter about culture. The Russian society is influenced by the leaders, their stories and interactions from the past. To change culture it is necessary to rewrite the stories and create new interaction through communication. Actually, that is already happening. Russian history books have been changed to tell the stories from a non-socialistic view and school books are being changed as well. But it is not enough to change the books; the people have to tell their stories about the past and future from another than the socialist perspective. A story has most power the more people that tell the story. The more interactions the more change.

It was Confucius who said 'All people are the same; it is only their habits that are so different.' We are born into a society, where we have certain material objects and where we learn how to act and think [Ferraro: p.20]. In other words, culture is something we learn [Hofstede 1999: p.22]. The Soviet Union lasted for about 75 years which is almost a lifetime and few have survived to tell about Russia before the revolution. Lenin and Stalin completely erased most traditions and legislation from the former Russian Empire. Lenin started from scratch to build a new society in the name of socialism. In other words, he started to teach people a new culture. He did it through control of material objects, deciding who could do the thinking and how people were expected to behave. This is the culture people in Russia today have learned and it will take a long time to change that, because culture is transmitted from one generation to another and that process takes time [Kumar]. Lenin must have read Plato's theories about state building. Plato said that to build the ideal state the state will have to control the people entirely. This can be done partly through violence but preferably by propaganda. The society will consist of three classes: the working class, public servants and the philosophers who govern the state [Martinsen: 1991]. By using propaganda and physical

violence, Lenin managed to change people's way of thinking and thereby created a new culture.

To find cultural differences there has been made different models that state the typologies of each culture. I will use some of these models, to state the major differences between Russian and Danish culture. I will use this information to find out what differences make it difficult to implement company values and what characteristics can help the implementation. But before doing that, I will take a look at what role culture plays for a people. Culture is what defines you and your people and that is why culture is a question about identity. In the next paragraph I will take you to Papua New-Guinea to explain this in a small scale. After that I will return to Russia to attempt to explain what role culture plays in international politics.

6.2 Culture and enemies

In the middle of October, where it starts to get cold and dark in Moscow, I found myself a little depressed. It is not unusual to feel a bit depressed when winter arrives and we probably all know this feeling, only this time it felt much harder because winter really comes quickly in this mountain less area where the wind hardly blows at all to clear the polluted air a bit. I decided to escape the big city by reading about Carsten Jensen's journey into the jungle of Papua New-Guinea where Magareth Mead in the 1930'ies made her famous cultural studies that brought the anthropological conception of culture to the masses. Carsten Jensen's book "Jeg har hørt et stjerneskudd" ("I have heard a falling star") was published in 2005, so what I will refer is actually present time.

In the highlands of Papua New-Guinea there live many tribes; each with their language and they are told to be extremely violent of nature. But according to Carsten Jensen it is not as bad as it sounds. The tribes fight their wars for a reason and they never use firearms. The tribes fight each other as they have done it for centuries to defend their world as they know it. It's their way of settling disagreements. The tombstones of the fallen in tribe wars are monuments over their victories to both physical enemies and to the dissolution of their world view and its rituals.

Culture arises wherever man takes a part of land from nature and manages to create identity and for this purpose war is a useful tool. That is why war and culture is not opponent to each other, because the one can only exist in the presence of the other. In other words, culture was creation, also the creation of enemies [Jensen, C.: 2004]. Between these tribes the enemy was a part of their culture and he was the stop sign that prevented the world from spreading. The tribes have physical boundaries and they cannot, ever, go beyond those boundaries. They are forced to live on their own territory forever. The limited freedom of movement gives them peace in their minds and together the tribes help each other to maintain the world and keep it in balance. They, for example, never hurt their enemy more than necessary when they go to

war, because without their enemies, they will lose their own identity and their role in this world. The tribes need the existence of the others and do not try to conquer one another. Because if they do, then the world will spread; and what part will the winning tribe have in the world outside Papua New-Guinea?

6.3 A question about identity

By reading this I realised that our cultures depend a lot on our enemies, to be able to identify ourselves in our world picture. In Papua New-Guinea each tribe represents a small country and as one of the tribe members said before going to war: "First we talk a lot and if we cannot agree, then we will fight. But we usually get to agreement." This is politics; and that way the tribes are no different than other countries in this world. Foreign politics are closely related to identity [Kassianova: p.821] and war is a mean of politics that we tend to use when nothing else works [Boserup: p.911]. The type of war led by the tribes is a virtual war [Boserup: p.913] where the tribes try to maintain balance in their world.

The tribes from Papua New-Guinea find peace of mind in the limitation of freedom to move and it withholds their world view. They don't want the world to change because then they will lose their identity. I think, we experience the same thing in Russia right now. In Russia we see the reaction to a world view that could not be maintained. Russians in general refer to Western Europe as 'Europe'. They don't feel like Europeans although the majority of all Russians live in the European part of Russia. There is a danger that Russia tries to identify itself by seeing the rest of Europe as the 'others' [Kassianova: p.822]. "But what are you then?" I asked some of these people, "Asian?" They all replied the same "No, we are Russians." I am a Dane, but I am also a European; it's both a geographical fact and a part of my perception of me and my place in the world. In Russia they are Russians and only Europeans as a geographical fact that few want to admit. They see themselves as an eighth continent and neither as Europeans nor Asians. In spite of this, some of my talks with Russians revealed that a growing part, of the new generation with a good education, would like to become part of the European Union. Russia has an identity crisis; and I think, that many are ready to give up whatever culture they may belong to right now in order to regain a position and a role in the world.

The Russians have been oppressed for centuries by different tsars and lately by the communist party in the Soviet Union. Now that the Russians finally get their freedom, they don't know what to do with it and they tend to submit to a new ruler (Putin and the mafia). During communism, the Russians had an identity and a form for security because they knew who they were and where they belonged to. The state made endless efforts out of telling the citizens of the Soviet Union who they were, where they came from and what their purpose was. That way their world view was secured. They all knew their boundaries and their

enemies, because they were clearly defined by the party; and everybody knew their place in the system whether suppressed or not.

6.4 Cultural values

When I present the Russian cultural values, I have chosen to use the four cultural dimensions of Geert Hofstede. There are other possibilities, like the nine critical dimensions of value contrasts by Florence Kluckhohn and Strodtbeck, in their work “Value orientations” (1961). But although ‘the nine critical dimensions’ are more detailed, I prefer to use Hofstede’s cultural dimensions because his studies have close relations to Morgan’s ideas about imaging and because Hofstede also put importance in the role of language in creating culture [Hofstede 1982: p.27]; Hofstede, like Morgan, uses metaphors and says that culture is the software of the mind.

When studying Russian culture in Moscow it is interesting to see how the system often forces people to act certain ways. If you go to, say, Italy, people are notorious late and in Japan there is a natural respect toward elder people. But in Russia people have a way of thinking forced upon them by the system. This is what makes it difficult to understand the Russian culture in Moscow.

In the Soviet period the people were forced to think in a certain way and that did not change just because the Soviet Union collapsed. For the first time in about thousand years the Russian population is free to make their own decisions, to think and to have their own opinion. But they cannot handle that and the strongest people will win and take control of the rest as they are used to. The weakest of the society will drink themselves to death, or simply commit suicide, because they cannot find their place in the new system. This goes especially for the male part of the population for whom the mortality rate exploded between 1989 and 1994 [Wallin et al: p.329].

Today, the system is still more important than the people and people are still regarded as a resource to serve the system and not the other way around [Politkovskaja: pp.33, 270]. This way of thinking has become a part of the way the Russians see the world they live in and they cannot see the new possibilities of their freedom. They are trapped in a psychic prison [Morgan: ‘Images of org.’ p.215ff]. Like in “The Republic” by Plato (360 BC), the Russian people only see the shadows of western democracy. All independent information about democracy, welfare society, capitalism etc. all arrives to the Russian mind in English, mainly through the internet and foreign investors. After going through some of the most popular history books and encyclopaedias, in Russian, it became obvious to me that the information found is still not reliable. The best literature on this matter is written in English. Most Russians speak poor English and the information flow from the west is thereby limited. The Russians only see the Russian translations by authors that are loyal to the Russian way of

thinking. In other words, they only see the shadows from the fire [Plato: Book VII]. The common Russian doesn't like what he or she sees and wishes the former system to return. Some Russians break out of the imprisonment and go to the west to see where the shadows come from. But when they return, nobody believes what real democracy, in a welfare society, actually is and they remain passive in their 'cave', observing the shadows from the west. It will take a long time to get the Russians out of that cave¹¹.

I will now present the cultural dimensions, followed up by the results for Denmark and Russia respectively. Then I will comment these results and give examples and stories from my research in Moscow.

6.5 Cultural dimensions

Hofstede operates with four cultural dimensions. The definitions can be found in most literature about the subject. I have used the definitions found on Hofstede's homepage [www.geert-hofstede.com] and an article by Daniel Bollinger.

Power distance index (PDI)

Power distance denotes the equality between people in a society. A high score means that there is inequality in power and wealth. It is worth to notice that the reason for high power distance can be due to employee's perception of their leader's power as well as to suppression by the leaders [Bollinger: p.50].

Uncertainty avoidance index (UAI)

Uncertainty avoidance denotes people's tolerance to uncertainty in a society. A high score means that people have low tolerance to uncertainty and this kind of society is dominated by rules and regulations. A society with low score, on the other hand, is very open to changes and is willing to take risks. This measure is proportional to the degree of freedom in the society; a high score means acceptance of restrictions on individual liberty [Bollinger: p.50].

Individualism (IDV)

This is a measure of the degree of relationship that people have with each other in a group. A high score means that individual rights are more important in the society. If the degree is low, it indicates collectivist behaviour where people take responsibility for each other in the group. Individualists tend to have loose relationships whereas collectivists have close ties between individuals.

¹¹ Maybe we in the west should take social responsibility and structure an information flow to Russia in a language and a way of thinking that they understand?

Masculinity (MAS)

This dimension simply shows the division of roles between men and women in a society. A high degree of masculinity denotes that the power of the society is dominated by men and that women are controlled by men. A low degree means that the society has equality between sexes.

Hofstede sometimes also operates with a fifth dimension. This fifth dimension is about the ties of society to long term devotion to traditional thinking. Since this measure exists for neither Denmark nor Russia I have chosen to leave it out.

6.6 Results of surveys

I am basing this part on my findings in Russia and the results from two different surveys carried out in Russia [Bollinger 1990; Naumov 2000] and one for Denmark [Hofstede: web]. I will present the results for both Russia and Denmark at the same time.

6.6.1 Power Distance

In Bollinger's survey Russia's PDI rated 79. The ratings are normally between 0 and 100 although ratings below zero and above 100 are technically possible [Hofstede: VSM94 manual]. This is a very high score compared to Denmark's PDI rate on only 12. This means that there is a great inequality in power and wealth in Russia. This does not come as a surprise and the reason is to be found in the Russian mentality. For centuries Russians have had autocratic leaders and the autocratic leader is just a part of Russian's perception of how to lead. Bollinger's study showed that 42% of Russians in Moscow describe their superiors as autocratic. My own experience from Grundfos Moscow is that even if the leaders are democratic or paternalistic, then the employees will still treat them as being autocratic. The funny part is that the employees do not see this and they will describe the relationship to the leaders as informal and equal. But when I see the organisation with eyes that are used to Danish democracy, then I see Russian leaders that are above other employees. The leaders though seem to be fair and open to their employees and they do have an informal angle to their way of leading. The Russian leaders have their training from Denmark, but this hasn't changed the leader's mindset. By this I mean that autocracy is a profound conception about the relationship to a superior in the Russian mindset. On more occasions I experienced that options given the Russian managers from the Group in Denmark, were considered as direct orders. The same thing goes for the individual employee who always considers options or suggestions as direct orders if they come from a superior. This mindset cannot be changed overnight, but Grundfos has come a long way, because all managers at Grundfos Moscow seem to be open and accept that employees have greater insight and are encouraged to see the whole picture to get an understanding of the importance of their work. This is not the case for

the general Russian society in Moscow, where my experience is that work is structured pretty much like it was in the Soviet Union¹². At the Russian Language Centre, for example, the employees have a single task each to handle and are not expected to concern about anything else unless a superior tells them to.

Another study, by Alexander Naumov and Sheila Puffer in 2000, shows a completely different result only 10 years after the survey done by Bollinger. In this survey Russia's PDI rate is as low as 40! Hofstede himself estimated the PDI of Russia to be about 90. I think, that the rate greatly depends on who you ask in the Russian society, because as I have just demonstrated, the difference is big between foreign companies and private owned Russian organisations. Both studies use students in a great scale and only Naumov and Puffer have included managers. It is not clear if these managers are from foreign or Russian companies, which is quite essential for the results. But most of the students are students at business schools in Russia, with part time jobs. Most of the Russian business schools are financed by foreign companies and thereby the students have another view on running a business than the common Russian employee. For example, the business school at The Moscow State University was donated by the Japanese government in 2001. Since the collapse of the Soviet Union the Moscow State University has cooperated with American and Japanese business schools about international business programs [MSU].

By this I am not sure which survey is more reliable, but based my own observations I will consider the PDI rate to be fairly high (about 80) concerning the Russian society in general and somewhat lower (about 40) in foreign companies operating in Russia with Russian employees.

6.6.2 Uncertainty Avoidance

The UAI for Russia was rated to 92 by Bollinger. This means that Russians seek to create security and to avoid risk. The survey made by Naumov and Puffer rated Russia to 68 which is still very high but despite a financial collapse in 1998 security has become less important than right after the collapse of the Soviet Union. In Denmark the UAI rating is 18, which makes Denmark a highly risk seeking culture. But compared to Russia the Danish system is a welfare society where everybody have their basic needs secured. We have a social welfare system that will take care of us in case we loose our job or if we go bankrupt with a company. We have faith in the system and its laws and we can trust the system to fight injustice. That is why Danes have a lower score on UAI than Russians do. In the former Soviet Union the basic needs for Russians were also fulfilled. They had job guarantee and free medical care. With the

¹² I base this on observations I made from the organisations I had to deal with in my stay. I especially made a lot of observations in "The Russian Language Centre" which is a private centre at the Moscow State University with about 15-20 employees. This gave me important information about how work is structured and handled in Russian organisations.

collapse of the Soviet Union this disappeared and great uncertainty about the future followed [Naumov: p.713].

According to Hofstede's studies, cultures with a high UAI rating tend to base their society on rules and formality. It makes them feel secure. Taking part in the Russian society made me see how dominating rules are. In the new economy, Russians are forced to make their own decisions because the thought of central planning has been attempted to be removed. This means that very often I experienced that workers in the Russian society make their own rules in order to feel secure. They need rules and regulations so bad that the rules they come up with sometimes seem ridiculous. If I questioned the purpose of the rules, I would never get an answer. Most likely the person in charge of the rule would get aggressive, which is also a characteristic feature that Naumov and Puffer's survey proved right. I was living in the main building of the university in one of the low sectors with 9 floors. The whole building is huge and separated into sectors for which I needed to show proper admission papers to enter. If I had visitors, they would be written into a large book with date and time for arriving and leaving. This must have created a huge storage of notebooks with useless information. Anyway, this is just withholding old procedures from the Soviet Union when the KGB needed information about everybody. One of the strange rules is found by the lifts right after I have showed my documents. The lifts are working everyday round the clock. But if I attempted to use the lifts past 1 o'clock at night, I would be 'lifted' to the 7th floor where I was living, but when the doors opened, I would be stopped by an iron gate with a huge lock on it. For some strange reason students were allowed to use the lifts, but not allowed to go in and out of the lifts. Nobody really knew the reason for this, but the rule was firmly maintained by the administrators of the building.

I have an interesting example of aggressive behaviour because of rules. By the end of my stay in Moscow I decided to send some of my books back home by mail. I bought a box at the post office and packed the books so they could be easily handled. As a former postal worker in Denmark I had great experience with thoughtful packing. I sealed the box with tape. When I arrived to the post office to mail the box, the woman at the desk seemed wronged. She did not look at me at all, just the box. She immediately got angry and asked me to cut the box open with a pair of scissors she angrily pushed over the desk. Not understanding I explained that the box contained books. She demanded to see them and as she saw my books she started yelling and screaming in a manner that made it impossible for me to understand what she said. She basically made me feel like a criminal and I grabbed my books and ran out to escape her fury. After a few days I calmed down and regained courage to face the woman at the post office again. This time I only brought my books unwrapped and asked what to do to send them to Denmark. This time she was nice and helpful to me because I seemed to follow the rules. It turned out that books for some reason only can be mailed in sealed plastic bags.

History also brings stories of uncertainty avoidance by rule making. Naumov and Puffer refer to the ideology that built the Soviet society as a set of rules to eliminate all uncertainty. But rulemaking is not new to Russians and they also quote Afanassiev fra ‘Russie ma fatale’ (Paris 1993) when he comments Peter the Great’s extending of the caste system into the whole country: *“The whole social pyramid is from that time on directly subordinate to the state’s interests. There was no longer space for natural processes. Every development was overpowered by constraints.”*

6.6.3 Individualism

Russia scores 26 on individualism in Bollinger’s survey. This means that Russia is a collective oriented country. According to Hofstede’s studies there is a strong correlation between individualism and GDP per capita [Hofstede: p.165ff]. This means that countries that are collective oriented are usually countries with low GDP per capita. GDP per capita in Russia was 9.863\$ in 2004, compared to Denmark with 31.974\$ per capita [World Bank]. Russia had a growth in GDP per capita on 7.7% in 2004 and only 2.2% in Denmark [World Bank], so this means that Russia is getting less collective and more individualistic, if Hofstede’s studies are right. Denmark scored 70 on the IDV and is thereby an individualistic oriented country.

Collective societies expect their companies to take care of the employees, while this is not the case for individualistic societies [Bollinger: p.52]. It is also my experience that employees in Russia have an inherited expectation that the company will take care of them. This was one of the ideas of the Soviet Union. Employees would not have to worry about living at all because everything would be taken care of, as long as the employees contributed to the society. This idea is still stuck in the Russian mind and thereby culture, which results in a lot of passivity in the Russian society today.

The survey of Naumov and Puffer shows a much higher IDV score for Russia on 41 and Hofstede has estimated Russia to be about 50. So the difference is quite big. The outcome of the survey results depends on what the IDV has actually measured. In a paper on work values by David A. Ralston et al. the difference between cultures are considered to be mainly on the question about individualism and collectivism [Ralston: p.179]. In this work they distinguish between cultural and ideological individualism. Their studies show that Russia has an individualistic culture but a collective ideology. If the surveys by Bollinger, Naumov and Hofstede have not taken this into consideration, then the results are bound to differ. Ralston and his colleagues consider Russia to be more European than Asiatic and historically Russia has been developing much like the rest of Europe apart from the Soviet period. This is why they consider Russia to have an individualistic culture and a collectivistic ideology that was forced upon them by Lenin.

I experienced the conflict between culture and ideology on my stay in Russia, which probably is one of the reasons for the present identity crisis. During one of our lessons, my teacher told me her likes and dislikes about Europeans. She is very pro-western and in school she was called 'Zapadnitsa' which means 'the western girl'. She was always talking about the west and wearing western clothes as much as possible. "I don't like that Europeans are so egoistic," she said and gave me several examples from some of her European students, who often argued in the group because there often is one or two students who want things in their way and do not listen to the others. They get angry and start arguing.

Although I hate to admit it, then I have to agree with her. Not that all Europeans are egoists but a lot of us are and most of us are individualists. In Europe we tend to do everything ourselves the way we want it. Our society is at another stage in development. I don't think that people in Europe and particularly in the northern countries need each other as they do in Russia.

Individualism is one of our greatest problems in northern European companies. That is why we put a lot of resources into learning how to cooperate and communicate at all levels. Russians in general talk a lot. They like to chat in their breaks and that is why breaks are often very long. Russians only opens up to people they know and you will only get personal information if they know you well. They seem very suspicious until you get to know them and I have come to understand why. My teacher explained to me that during the Soviet period, the KGB had people everywhere to listen and report everything people talked about. If they discussed politics and in any way criticised the government, or even gave the slightest impression that they did not support the communistic party, then they would get into big trouble and, in worst case, they and their families would loose all their rights and maybe even disappear somewhere in Siberia [Jensen, B.: 2004]. The people in Russia have always been ruled by using fear and it has become an ingrained habit to suspect everyone and to trust no one. This is one of the reasons that it is difficult to get people to tell you their real opinion about things and they, of course, need to talk to some one about things, so they usually get everything of their chests in breaks with their colleagues. In other words, the Soviet ideology made a need for each other. To overcome it was necessary to have a close personal network. It is still like that in Russia, if you need anything you will most easily get it through your personal network.

For example, I wanted to have an Internet connection at MSU, but I soon learned that it was impossible because Internet is officially not allowed at MSU. But on the face of the building I could see a large web of cables from the roof and between the windows. The cables were internet cables. I started to ask around and when I asked Ira about these internet cables I finally got the connections I needed to get internet installed. Ira is a Russian girl who studies German and is writing her Ph.d. She called a friend she knows and asked him if he would

install internet for me. He asked her to give me his number so I could call him. That is the way you get things in Russia; by being a part of a network where people trust each other to a certain extent. I only got my internet connection because Ira introduced me for Mischa.

This proves how important networks are in Russia and how important it is for Russians to communicate in that network. In Denmark we do not have the same needs and we tend to become more individualistic and forget how to communicate.

6.6.4 Masculinity

This dimension is very interesting because it actually falls into the same group as Scandinavian countries. The MAS score for Russia is 28 [Bollinger: p.52] and for Denmark it is 11 [Hofstede]. Most other countries have a MAS score above 50. This means that equality between sexes is close to what we experience in Denmark. Historically, Russia has gone through turbulent times that have resulted in great loss of lives in the male part of the population and the women had to manage on their own. That is how women became equal and in some cases even superior to men [Bollinger: p.52]. The MAS score from the survey of Naumov and Puffer, on the other hand, is much higher. Russia scored 55 and Hofstede estimated Russia to 40. Again we see a great difference in the result of scores. I agree with both surveys, because ideologically Russian men and women are equal, but culturally they are not. This was one of the many contrasts I noticed in Moscow. In 1917 equality between sexes was introduced by law. Both men and women had to work eight hours a day. Families were seen as an economic unit that produced children to be raised to serve the system. In the late eighties this policy was changed, due to a low fertility rate, and new policies were introduced to animate greater production of children [Metcalf: p.430-1]. But apparently the total equality of sexes was only ideological because after the fall of the Soviet Union Gennadii Melikian, employment minister in the Russian Federation stated: *Why should we employ women when men are unemployed? It is better that men work and women take care of the children and do the housework. I don't want women to be offended, but I don't think women should work while men are doing nothing* [Metcalf: p.430]. Today, Russia has less equality between sexes than in the Soviet period. My experience in Russia was that women often seemed to be better at taking responsibility and to look professional. All women that I met in Moscow did not do anything to hide their femininity; on the contrary they did everything to set off their femininity. They act and dress feminine to maintain a feminine identity [Metcalf: p.439].

I have asked a few people how long time they work every day. The answer is always the same. Men usually say about 8 hours while women say 10-12 hours. Mischa was born and raised in Siberia. Siberia is a region with absolutely no money nor jobs and certainly not academic jobs. Mischa installed my internet connection at the university and while he was working we had tea and talked about where we come from. Mischa is studying math and

sciences on his final year at the Moscow State University (MSU). In the summer he works fulltime at an IT-company. I asked him how long time he worked and he smiled as if it was a silly question and answered “Eight hours!” He didn’t really consider the installation of internet as a job it was more like a hobby. He told me that there are 4-5 servers at MSU and about 2.000 students are connected to these servers from their own rooms, because officially internet connections are not allowed at the university¹³. Frequently the internet is cut off, but within a few days’ time, information runs through the web of cables that cover the walls of the university.

A lot of intelligent young men have an education like Mischa, according to Elena, who is professor in history and literature. A lot of young women also have a long education, but they dominate at language studies and they are usually the ones who speak either English or German. The educational system in Russia does not teach students how to think, analyse or reflect to reach their own conclusions. At the university they only teach facts and skills¹⁴ [Richmond: p.102].

On my question about working hours, Elena told me that she works all the time. She has students in all her spare time and works at foreign embassies teaching Russian. She is often ill and prefers to have classes at her home, because that way she does not have to spend time in the metro. She is tired and sad; I would say depressed. She has this empty look in her eyes that you see in almost every face in this city. One of her cat’s miaows, she lightens up and her eyes seem alive for a while. The most important things in her life are her cats and her daughter Lada. There is no husband, he was at doctor and was send to Chernobyl when the disaster happened in 1986 and he died from radiation after four months.

One day, I arrived to her house to have lessons; it was her daughter, Lada, who opened the door. She looked sick and serious. She was substituting Elena today because she was sick. Lada let me in and hurried to the bathroom and after a couple of minutes she came out and I could see that she tried hard to oppress sorrow. She was crying but tried not to. I understood that Elena was ill, but Lada did obviously not want to talk about it. “It will be gone in a few minutes,” she said trying not to cry and to occupy her mind with work. After 15 minutes she managed to oppress her emotions. But she strictly talked about grammar and no small talking. It was an uncomfortable situation and the clouds of thunder outside did not exactly help. After the lesson she stopped talking, stood up and waited politely for me to pack my bag and leave. I could see in her face that her worries were about to make her start crying again.

¹³ Moscow State University has the largest university main building in the world. The building house about 5.000 students.

¹⁴ And as I have discussed earlier, there is not one truth so facts may not always be true. The system typically teaches what the Soviet regime considered facts and reality. Books are just old books from the seventies that are republished and they have not changed a single word. Business school students have reduced versions of American books translated into Russian. I have seen that they too use Phillip Kotler’s marketing book.

I later learned that she had problems at the university, where she worked. She also has students every day besides her own studies. The language centre where she works had told her that she did not have students this week, but then they called her and were very angry that she was not working. That is unfortunately the way a lot of Russian workplaces work; there is misinformation or simply lack of information; and people in general tend to get angry at each other when they don't serve the system well. Nobody really takes responsibility for mistakes, but that is another story.

The life is hard for the families in Moscow. Very often there is no husband to take care of them and they have to work. Elena and her daughter are not poor, but only because they work a lot. They are paid 100 rub (about 2 euros) an hour for teaching.

It looks as if the male population has the hardest time adapting to the new economy, they cannot find work and they start drinking and eventually they die. I have this from an extremely well told story by Anna Politkovskaja, who illustrates how the situation is for many families in Moscow in her story about Mischa and Lena [Politkovskaja: p.171-182]. Because of this, the life expectancy for men is only 58 years and the women seem to be better at handling new situations and take more responsibility.

At my local small shop there was a really nice and smiling lady. She was always there from 10 in the morning to 10 in the evening every day including Sundays. But she is not the only one. At the local market women stand in their shops day in and day out 12-14 hours a day.

The society is male dominated, but the men cannot live up to their responsibilities. They feel inadequate and they break down and give up. The women seem to be the strongest and most flexible, but they have to struggle with an inefficient male-dominated system. Apart from working a lot it is usually the women who cooks and clean and take care of the children.

In my experience, I would say that Russia's future depends a lot on the women of the society. They are more flexible, persevere and internationally better oriented than men.

6.6.5 The importance of differing

It is important to differ between culture and ideology when assessing whether a country is individualistic or collectivistic, because the working values are always based on the national culture and not the ideologies of the company [Ralston: p.183]. This means that when Russia adopts democracy or capitalism then the company values will still be based on national culture. If this is right, then it shouldn't be a problem for western companies to do business in Russia, because their national culture basically is individualistic. Still Danish companies face difficulties in Russia. This show that no one can remain uninfluenced by changes in the society and especially if that change have been of the extent of the Soviet Union. This means

that Russia will probably change into a unique economical system that will be influenced by both national culture and the former ideologies [Ralston: p.183].

Organisational culture is also different from national culture, which is why we experience very different results on the cultural dimensions. Organisational culture is mainly based on practices that Hofstede defines as the visual forms of culture like symbols, heroes and rituals [Hofstede 2001: pp.393-4]. The national culture, on the other hand, is based on values that Hofstede defines as feelings toward something. These values are programmed early in our lives and are very difficult to change [Hofstede 2001: pp.5-6]

6.7 Consequences for Danish companies

The above characteristics for Russia have some implications on especially three areas of the Russian organisations. These are management style, motivation and organisational structure [Bollinger: p.53].

6.7.1 Management style

In the case of management style I partly agree with Bollinger's results. In this survey Russians are collectivists and their mindset of an organisation is not at all influenced by the national culture that is more individualistic according to Naumov and Puffer. My experience with the Russian organisation is that the management style expected by subordinates is autocratic. There is a strong line of command and the power distance is high. Danish companies cannot change that way of thinking, and that is why Bollinger suggests that we cannot run the Russian organisation with the same management style as we do in Denmark. But I think it is possible to implement similar company values in Russia as in Denmark if we understand the Russian way of thinking and if we let the Russians decide how to get to these values. This is where it is important to differ between ideological and cultural values.

6.7.2 Motivation

I agree when Bollinger says that Russians are not motivated the same way as we are in Denmark. Russians need security and they prefer not to take risks. I noticed that employees in Grundfos Moscow were a lot more motivated than the employees in the Russian Language Centre. At Grundfos Moscow the employees were smiling, helpful and committed to their work. The difference was job security and a better salary. Furthermore the employees at Grundfos Moscow know that their work matters. This shows that security is one of the main motivators¹⁵ in Russia. In the next paragraph I will give some examples of my meeting with Russian's motivation for work and achievement.

¹⁵ I will elaborate this topic later in the chapter for motivational factors.

6.7.3 Work and achievement

Russians love to tell you how hard working they are. My personal experience is that they have another definition of working hard than we do in the west. To be hard working in Russia does not necessarily mean that you get anything done; it simply means that you spend a lot of time at work. I have to be fair, of course, many Russians just don't have a choice, and they have to work hard to survive. Idleness is not necessarily seen as a bad thing in Russia, whereas in most western countries we would not accept this state [Ferraro: p.102]. The times spend doing nothing in Russia is not perceived as wasted because Russians need to talk to each other and to maintain their personal network. As a consequence they often have to work longer, but not necessarily more.

In Denmark we expect people to be able to take responsibility. From early school we have learned how to analyse different situations and to take a stand about something. That is why a typical Danish worker can easily see the whole picture (if he wants to) and understands why his or her job is important and what purpose it serves. This is not the case for a typical Russian worker, hence the bureaucracy. Traditionally they don't have any information about the purpose about their work or what their colleagues do. For example, my admission card for the dormitories at the university ran out and I went to the office, a week before the card was out of date, to get a new one. They informed me that I could not get a new admission card until it was run out. In my western logic it would be easier for everyone if the new card was issued a couple of days before the old one was out, and I would probably think it would have been most practical to have all information ready beforehand. But the personnel didn't seem to think so. I returned on the day my card ran out to get a new one. But all they could say was that I could come at get it the next day. I asked why and the only answer I could get was that the woman who usually takes care of this was not present and nobody knew where she was; and I don't really think they cared about it nor found it relevant for me to know. All right, I was lucky that the guard at the dormitories knew me well and he let me in although my admission card was no longer valid, but I had to assure him that my new card was on the way.

I returned the next day and I got the same answer, but I had lost my patience by that time, because as most Danes would, I found this complete waste of both their and my time. They started to phone around and asked me to return the same day at 18 o'clock. At six o'clock I returned and – big surprise – the admission card was not ready. Then they informed me that a girl would come and deliver it to me the same night. She did. But what was the problem in this process? It turned out that the woman who was believed to issue these admission cards didn't actually issue them at all. She had to request the cards from the administration at the university, but her colleagues, who have worked side by side with this woman for several years, did not know about this and they had never cared to ask. They learned about it after I told them although they didn't seem to know what good this knowledge could do for them.

My further questioning led to the discovery that the girl that writes these admission cards was on vacation and for some reason her colleagues in the administration did not know that until they had to find out. They only noticed that she was not at work, but nobody wondered where she was. They did not need to know in order to do their own work. So, because of this traditional way of sharing work up into meaningless routines that does not require any information about the common goal of the organisation, I had to waste about 3-4 working days getting my admission card.

This story is not the only one of its kind. In Russia you will meet this everywhere every day. Hence I will have to question whether Russians are hardworking in general, but I must admit that the employees in Grundfos Moscow in general are of high standard and do take a lot more responsibility than the average Russian seem to do. Still the frequency of idleness in Grundfos Moscow is more often than in Denmark. I am not saying that Russians are lazy but the system and the mindset of people does simply not allow people to work efficiently.

It is interesting to see how people from the United States, for example, are focused on action and high level of energy. Historically, this focus comes from when the farmers had to struggle and work hard to survive in the wilderness [Ferraro: p.102]. They eventually accomplished to survive, because they had all the opportunities if only they worked hard enough. They had hope and visions in the “Land of opportunities”. But in “Mother Russia” it was different. No matter how hard you worked, you would never be able to get a better life. Peasants, in Russia, were killed in the early thirties and all people, by law, had to work eight hours every day. People were not paid anything for their work except a symbolic pay that could be exchanged for food. To work, was the people’s contribution to the system; so the difference in history is that in the US people were free to choose how much they wanted to work and achieve. They had visions and opportunities. In Russia people were forced to work hard motivated by fear for their lives. They did not have opportunities or visions. That is why the term “hard working” is perceived differently as it does not necessarily imply achievement in Russia.

In the United States people are identified by their jobs and when they are forced to retirement they often choose to do volunteer jobs that are related to their former work. This way they legitimise that they are on pension [Ferraro: p.103]. In Denmark we have a long tradition of starting organisations, clubs etc. doing volunteer work for the organisation. We do it in all ages and most Danes take part in at least one organisation. If they don’t do any work in the organisation, they at least support it financially to benefit from the services it provides its members. This tradition started with Grundtvig, so in Denmark we also have a high degree of working morale that we can identify ourselves with and at the same time we put pride in serving the democratic system with whatever contributions we feel like giving. We have hopes and visions that drive us. We have seen it work in the past and we know we have the power to make it work in the future as well. In Russia, on the other hand, people don’t have

any of this and they just stare at me with their mouths half open as if I was telling them a fairytale, when I tell them that people, in Denmark, do volunteering work and that we, the people, have the power.

6.7.4 Organisational structure

When power distance is high then the centralisation will also be high. Traditionally this has always been the case for Russia and even now, when a new economical system has been introduced the power remains centralised [Bollinger: p.53]. With a high uncertainty avoidance Russians will always seek to create formal structures with job descriptions, standardised rules and procedures and a detailed hierarchical structure [Bollinger: p.54].

One of the first things I had to learn, when I started to study Russian language, was to get used to the importance of addressing people the right way. There are two forms when addressing people, the polite form and the personal form. The personal form is only used if you know people very well. My first teacher in Russia said that people usually keep addressing each other in the formal form until they have known each other for about two or three years. Some people only use the personal form with their family and maybe also their very best friends, who are almost like family. This polite form does not exist in English, but in Danish we have it although it is on its way out of the language. In Danish we say 'De' (You) instead of 'du' (you) when we use the polite form. In Russia the polite form is practically used all the time. If you use the private form to people you don't know, it means that you don't like the person or you consider that person as less worthy. In other words, there is an informal and a formal way of addressing people. In the company I often hear some of the employees that work a lot together, address each other in the informal way. But on the street I never hear it.

I often see people standing in a small group or just two and two talking. When I pass them I can hear that they often discuss the things they are not happy about. They still don't discuss politics openly because they have this deep fear of expressing their political opinion; a fear that has been a part of the Russian mentality since the revolution. You don't get enough information to discuss politics anyway. Putin and his friends in the government control most of the Russian Medias and even manage to forbid certain publications that criticise the government, among others one of my sources by Anna Politkovskaja.

Putin is a great believer in centralising the power [Politkovskaja: p.133] and he has managed to remove or suppress practically all oppositional parties. Russia is today still run as a one party regime and Putin act as if he is the new tsar of Russia. This is the kind of system the Russians have been used to for centuries and it is difficult for them to imagine other ways of conducting a country. This mindset is so powerful that Russians, of course, conduct business the same way. All decisions are centralised in the companies in Russia and even if foreign companies try to decentralise, they cannot change the mindset of the individual Russian.

Where there is a high degree of centralisation there is also a high distance of power in the hierarchy.

One day I met Elena, in the hallway where she was copying some documents for the new secretary. I told her about all the trouble I had to go through just to get a new admission card for the university and now it turns out that it was issued with a wrong date. It has taken me three days, during two weeks, to get this admission card. Elena just shook her head and told that this is quite common. She is also waiting for documents for her passport. They said it would take one month, but she has to wait another month to get it and all they need to do is to put a stamp on them. “Why do you think it takes them so long to do that?” I asked, because I have been wondering about that for a long time. Can’t they see that it would be easier for them if they did not have to deal with all the people they ask to return next day, just to find out that their documents are not ready? If they just finished their jobs, they would save a lot of time and have a lot more positive clients. To my question Elena answered that she doesn’t know why it takes so long time to do simple things and nobody really knows. She thinks that the reason may be that people that are employed in governmental institutions usually just have one job to carry out. It is a routine job that does not require them to think at all and they just get bored and they stop thinking about what happens around them. They only have to do their routine in the machinery. If someone fails to do their job, then nobody will notice; and if they notice then they wouldn’t know what to do to fix it. Elena tells me that it is a typically Soviet way of doing things, because they needed to occupy people and they strongly believed in routines. The Soviet system was based on routines.

“But I don’t see such bureaucracy in Grundfos Moscow,” I said. She confirmed that, but added that since the company has started to grow significantly, the bureaucracy has become worse. More people have to be consulted in order to make a decision. It seems that there is a much more strict hierarchy in Grundfos Moscow than in Grundfos Denmark.

My final question was: “Who has the responsibility for reducing bureaucracy?” and Elena just replied “The general manager I guess!?” That was an interesting reply because it is everybody’s responsibility to reduce bureaucracy. Being responsible is our foundation – Grundfos say [www.grundfos.com]. I am not saying that Elena or other employees on Grundfos are not responsible, because they are much more responsible than the average Russian. But the old Soviet system has become a deep part of people’s way of thinking.

In general Russia is a highly formal country in many ways and in foreign companies people are learning how to decentralise and take responsibility, but I think it will take a long time to change the mindset of people.

6.8 Other interesting dimensions

Hofstede's cultural dimensions are not the only interesting dimensions in this connection. From Ferraro I have added three other relevant dimensions:

6.8.1 Time

Time is perceived different depending on where you are in the world. In Denmark we do not like to waste time, so we make ourselves useful in whatever way makes sense to us. In a working situation it is quite common that colleagues will comment if you just sit around doing nothing. The time you spend doing nothing is time wasted. But obviously that is not the way Russians in Moscow see it.

I am a responsible person that is always on time. I am never late but often I arrive to meetings a couple of minutes before they start. I like it that way, because then I have time to unforeseen incidents on the way. Maybe the bus is late or maybe there will be a traffic jam. When the bus is late for some reason it is usually because of road construction, because there are never traffic jams in Aarhus. In Moscow the case is different. Traffic jams are frequent. In general nothing really works very well in Moscow and the city seems in decay although a lot of construction is going on. I soon discovered that the metro is the fastest and most efficient way to get around in the city. But for some reason time runs in the metro. There are thousands of people in this underground network, it is like an anthill and the only thing you can do is follow the crowd. I feel stressed in this underground world, and time flies. The escalators usually don't work properly, so hundreds of people cue up at the one that works. The escalators are big time-consumers. They are very steep and go deep underground, because Stalin build the underground system to serve as bomb shelters in case Hitler should bomb Moscow [Fedorova: chp.2].

I have experienced that the same trip in the metro never last the same. Sometimes it is 50 minutes and sometimes it is an hour or more. It seems the same, but it never is. The situation is the same above ground. Maybe there is road construction; maybe the police stop you to check documents. It is practically impossible to plan how long it will take to get around. I am almost never on time in Moscow and everybody knows about this problem and they don't really take it so seriously if you are 15 minutes late for some reason. If I will be more than 15 minutes late for a meeting in Moscow, I always prefer to inform people and they seem to appreciate that. In a working relationship you would also be expected to have an excuse if you come late.

From this I have learnt that Russians in Moscow are not strict with time, provided you have an excuse for not showing up on time, compared to Denmark where you are expected to be on time.

Another angle to this is that Russian culture is a rare mixture of Asian and European culture. In Asia time is not as important as social relations [Ferraro: p.99]. This mixture of fixation on time and the feeling of social relations, make the Russians be less strict about time than we are used to in Denmark.

Russians working in foreign companies are used to this to some extent, but in general social relations are important for Russians and it is quite common to small talk about family and other things that are not business related, before getting down to business. Everything else would be a dehumanising way of interacting with others [Ferraro: p.99].

6.8.2 Future or past orientation

Everywhere I go in Moscow, I am constantly reminded of the past. I see a Soviet city plastered with commercial banners and a blend of foreign cars and the Russian ‘Volga’. It looks like a city that got stuck in Yeltsin’s slow reforms after the fall of the Soviet Union. Nothing has really changed to the better for the common Russian. The only change is that they now have Putin and the Mafia to control the country instead of the communist party or a tsar. The people are still poor outside Moscow and people still have to struggle with bureaucracy. During communism, you were well of if you belonged to the nomenklatura and today this is still the same except that the nomenclature has been replaced by Putin’s friends and the mafia [Politkovskaja: pp.193ff].

People still think the same, although most of them admit that the bureaucracy is not as bad as it was before. They don’t realise the exceptional chance they have for the first time in 1.000 years, to get democracy. People in general don’t ask questions, which is very difficult for a Dane to understand. They know from the past that they will not get an answer anyway. Everybody just do their piece of work with no concern of the big picture.

“What are your visions about the future in Russia?” I have tried to ask this question a couple of times to different people, but I never really got an answer. I had to be more specific. I asked them if they liked Putin as president and all answered “No!” It was natural for me to continue “who do you think will be president after the next election?” Every time the answer was the same - “Putin”, they answered looking strange at me, as if it was the most stupid question in the world. But the explanation was simple – people know that it has already been decided who will continue the presidency, no matter what the public want. That is the way it has always been. The tsar was automatically followed by another and after 1918 the leader of the country was appointed by the communist party. Of course, people got to vote, but there was only one name on the ballot, as my teacher explained. So what was the point of voting? The people did not have the power to change anything. In Russia the people serve the system and not like in western countries, where democracy ensures that the system serves the people. That’s the way people think in Russia. They don’t ask questions, they don’t investigate, they

don't analyse, they don't reflect, because their mindset tells them that there is nothing they can do to change anything. Russians don't learn from experiences because they are stuck in their mindset that will take generations to change. There is no point for the individual to plan the future of the country, because the individual does not have a say about it. Russians just live in the present handling the problems they are guaranteed to have everyday. Why bother doing something unpleasant at the moment as saving up money to build a better future, instead of spending it? In the west, we find it logical to do these immediate unpleasant things in order to achieve something better in the future, it is an indication of responsibility, maturity and good mental health [Ferraro: p.100].

6.8.3 Competition

Every fourth year Grundfos celebrates the Grundfos Olympics. It takes place in Denmark and this year (2005) more than 700 employees took part in the games. 43 nations were represented at this great event. 6 employees from Russia went to Denmark and returned with a silver medal in volleyball. There was also a good chance of winning in running, but unfortunately their best runner was injured, but he managed to come in as number 8. Highlights from this big event has been edited on a DVD and copied for all employees around the world. The employees enjoyed this very much, no matter what part of the world they came from. Poul Due Jensen, founder of Grundfos, opened the games and was present during the games.

One day the Russian runner came to the office and asked for the Olympics DVD. I also watched the DVD but I didn't see him on it. He just wanted it to review the happy days and the great experience he got in Denmark.

But who won the games? Denmark did! I don't know the exact reason for this, but I suppose that there were more Danish competitors than foreigners. People from other countries thought of this event as a kind of holiday and an opportunity to travel. So for them it was much more than just a sports event. The other nations were often put on teams that they have never played with before, so of course, it is not optimal conditions, but never mind, the whole event is there for giving spirit to the employees and to meet employees from other countries. It's just for fun! But Elena told me that the Danes took the competition very seriously and so did other western countries. They really gave themselves 100% to beat their competitors. We already know that we are individualists in Denmark and individualism also imply competition. But Danes don't compete to the same extend as people in America do.

In Russia people are not competitive in the western sense. Competition does occur in I destructive sense that can be explained by the difference between national culture and ideology. It didn't make sense to compete during communism. You would not get more money anyway. Maybe you would get more rights if you did something that the party liked, but everybody got their 100 roubles and that was it. It didn't matter if you worked hard or if

you did a good job. The important thing was that people were at work and doing something. Competition did not exist; it was something that belonged to the capitalistic system [Marx: 'Estranged...' 1844]¹⁶. The lack of competition still characterise the way people think and that is why Danes and Russians are very different on this matter. If Russians want to achieve something, they know that they have to rely on their personal network. Without a network you don't get anything. So by maintaining their network and cooperating in that network Russians have a possibility to achieve or acquire things. They are not protected by a law that will punish the system if something goes wrong. The interests of the state go higher than the interests of the individual; the Nord-Ost¹⁷ case is a good example of this [Politkovskaja: p.311]. That is why it is so important to network and cooperate. It is not an option but a must.

I don't believe that Russians will maintain being non-competitive. As their mindset changes to western thinking I think that the individualistic culture will dominate and thereby Russians will become more competition oriented in the future.

6.8.4 Checking society

A society like the Russian has a high degree of control. Everyone that has been in Russia can confirm that. It is the only kind of society that Russians know and it will take many years before they get used to another kind of society. Culture doesn't just change overnight. Even before the revolution there was a high degree of control by the tsar. Ivan the terrible established the first police force whose purpose was to serve Ivan and his interests. The first secret police was established by Tsar Nicholas I after a revolt in 1825. This secret police was to enforce the laws of strict censorship that Nicholas introduced. Autocracy, oppression, censorship and police control was followed up by Alexander III in 1881 and was further increased under Nicholas II in 1895 [Funk: 2005]. That means that the Russian society always has been dominated by a high degree of control.

Due to the instability and uncertainty in the society and the fact that you could not and still cannot trust official instances, Russians prefer stability, order and predictability [Richmond: p.38] and these are exactly the components that characterise an organisation that places an emphasis on control [Bowditch: p.305]. But if an organisation like Grundfos has ambitions about innovation, adaptation and change, in other words, an emphasis on flexibility, then there is a conflict of interests between company values and participants in the organisation. Directly in the company values are written: Be adaptable to customs and cultures, innovate and think in new ways and innovate history [www.grundfos.com].

¹⁶ Marx invented the expression 'alienation' in his work "Estranged Labour" in 1844. He concludes that the individual is alienated to his work, himself and others by the competitive capitalistic system.

¹⁷ The Nord-Ost case is the episode in Moscow where the 'Bolshoi Theatre' was occupied by terrorists in 2002. 200 hostages were killed, presumably by the Russian anti-terror corps.

6.9 Challenges in Russia

The above information results in a series of challenges in the Danish-Russian relationship. One of the most important challenges is learning how to communicate with each other in order to get a better understanding and to reach common interests.

Another challenge is to introduce and implement a new leadership style. In Denmark we have a management style that is much different than the Russian autocratic and formal management style. In Denmark we are currently in a transition stage as well, because we are moving from an industrialised society, to become a knowledge oriented society, which takes a completely different management style that we are trying to implement in Denmark. Russia also needs to go through all the steps of historical evolution to enter our level. That is why we face a big challenge when implementing a new leadership style that matches the company values.

People have another working morale in Russia and we therefore face a big challenge in finding the right motivation. Most people in Russia are not willing to work more than necessary and they do not put pride in their work, as we do in Denmark. Most employees are motivated by their pay check followed by a need for appreciation. But also ranking on the top five of motivation factors¹⁸ is the need for an informal atmosphere, training and teamwork. This is especially interesting because it seems as if people would actually like to have the kind of management that we prefer in Denmark.

People in general don't seem to know much about what their colleagues do; and they don't have the whole picture of the company. This results in absence of teamwork which is vital for a growing international company. That is why we also face a large challenge in making people work together as a team. There is a good basis, in that Russians prefer to work collectively; we just have to find a way to use this preference.

It would be interesting to find the measures of the cultural dimensions for Grundfos Moscow to see if the cultural values are different among Russians in a Danish company than in the Russian society. I didn't manage to carry out such a survey in Russia, but I did manage to contact Geert Hofstede to get his questionnaire in both English and Russian [encl. 1]. These questionnaires can be used to get the ratings for the company values and compare them with the surveys for both Russia and Denmark and maybe even for the Grundfos Group. This will give important knowledge about company values and culture within the group that can be used to improve communication and to reach common goals.

¹⁸ This is elaborated in a chapter by itself.

Part III: The organisation

7 Motivation

This paragraph is based on a survey from 2005 among the employees in Grundfos Moscow. The questions about motivation are just a small part of an employee survey that Grundfos conducts every year; and the purpose is to rank what motivation factor the employees find more important. The method of data collection is not optimal for this purpose and I had to design a spreadsheet to calculate the primary factors that the Russian employees are motivated by. I include this small survey because it supports many of my small interviews and observations during my research.

7.1 The data and analysing

The data is not originally supposed to be used for ranking of motivational factors. That is why the data collection suffers from a lot of missing data fields. I have enclosed a copy of the original questionnaire to see how it was designed [encl. 2]. The employees had 18 different motivational factors to choose from. They had to choose five factors and rank them in a matrix in the bottom part of the questionnaire. To analyse the data I had to make a special spreadsheet in MS Excel to estimate the ranking. To illustrate how I did, I have made a small example of the spreadsheet with the data of 10 of the respondents. The original data material consists of data from 87 respondents.

Rank	Qu1	Qu2	Qu3	Qu5	Qu6	Qu7	Qu10	Qu11	Qu12	Qu13	Qu15	Qu16	Qu17
1		1	3	1				2		1	2		
2	1	1	3			1	1	1		1			1
3	2		1	1		1			1				4
4	1		1	4		1					1	1	1
5	2	1	2	1	2				1			1	
Total on that Q	6	3	10	7	2	3	1	3	2	2	3	2	6
Employee %	60	30	100	70	20	30	10	30	20	20	30	20	60

Table 1: Rank sheet example

To make it simpler I have cut out all questions with no responds. In the top row, I have listed all the motivational factors and named them Qu1 for question number one, Qu2 for question number two, etc. On the vertical axis, I have listed the possible rating for that question. The reason that I have designed such a spreadsheet is partly because of the amount of missing data and partly because I did not have the proper software for analysing available. I only have ranking information for five out of 18 factors which means that I miss data for 13 questions. I would have liked to try and run the data in SPSS, but since the survey was confidential I did

not have the possibility to copy or reconstruct the data. Hence, I will have to settle with the results of my spreadsheet calculations that I made in Grundfos Moscow.

The observations that I have filled into the cells indicate the number of employees that have given this question a certain ranking. For example, we can see that three employees have ranked Qu3 as number one, while only one employee have ranked Qu2 number one, etc. Hence, the sum of each row will equal the number of respondents – in this case 10.

I also made a row that totals how many employees have ranked each question in both actual amounts and in percent of the respondents. There are, for example, six employees who have ranked Qu1, which equals 60% of the respondents. But unfortunately this is not enough to see the ranking, because the question now is, what decides the importance of the motivation factor Qu(n)? Is it the number of employees that gave a certain rank, or is the number of employees that have given Qu(n) importance and ranked it somewhere between 1 and 5?

If I choose to let the number of employees at each ranking decide the importance of Qu(n), then the result of the example sheet would be the numbers highlighted with yellow. This means that the ranking would look like in table 2. There are some obvious problems in the results. Motivation factor number three both takes first and second place and there are no less than three candidates for the fifth ranking. So obviously I had to do something else. Then I tried to let the number of employees that have given Qu(n) importance by ranking it somewhere between 1 and 5, decide.

Rank	Qu(n)
1	3
2	3
3	17
4	5
5	1, 3 or 6

Table 2

Rank	Qu(n)
1	3
2	5
3	1 or 17
4	2, 7 or 15
5	6, 12, 13 or 16

Table 3

The results of this are marked with green in the example sheet and it gave a ranking like the one in table 3. Again I would face some obvious problems with too many candidates at each ranking. It is now quite clear that I have to know the degree of importance every factor has.

A possible solution to this problem is to estimate the missing data based on the existing responds in the survey. But this is not very reliable since about 74% of the data are missing. Anyway, I made

a second matrix to estimate the degree of importance on each Qu(n). On the horizontal axis I renamed the estimated value of Qu(n) to Av(n).

Rank	Av1	Av2	Av3	Av5	Av6	Av7	Av10	Av11	Av12	Av13	Av15	Av16	Av17
1	0	1	3	1	0	0	0	2	0	1	2	0	0
2	2	2	6	0	0	2	2	2	0	2	0	0	2
3	6	0	3	3	0	3	0	0	3	0	0	0	12
4	4	0	4	16	0	4	0	0	0	0	4	4	4
5	10	5	10	5	10	0	0	0	5	0	0	5	0
Total on that Q	3,67	2,67	2,60	3,57	5,00	3,00	2,00	1,33	4,00	1,50	2,00	4,50	3,00

Table 4: Rank sheet example

I simply multiplied the number of respondents in Qu(n) with the ranking value at each rank. All these were summed up and divided by the total number of respondents in Qu(n).

Now I suddenly had a single and unique value for each Qu(n) and based on the Av(n) I now have the ranking as in table 5, marked with pink in the example sheet. It is important to note that the ranking is reversed in the original questionnaire meaning that the highest ranking equals the lowest value. By this Qu11 is ranked as number one because it has the lowest value. But unfortunately there is a danger in this method, because the highest ranked motivation factor is decided by a very low number of employees and this does not necessarily mean that all employees find Qu11 more important. That is why I now have to be creative to get a somewhat reliable result out of the data. I have to set a minimum limit to how many employees that have to have rated Qu(n) to allow the result to count.

Rank	Qu(n)
1	11
2	13
3	15
4	10
5	3

Table 5

Let's say that at least 50% of the employees have to have rated Qu(n), then the result will be that only four of the motivation factors can be allowed to count in the ranking.

Rank	Qu(n)
1	3
2	17
3	5
4	1
5	-

Table 6

These four are the ones marked with green in the example sheet and they will be ranked according to their estimated values marked with light green in the Av(n) matrix. This results in a ranking like in table 6. This is probably the most accurate result we can get from these data under these conditions. We will only get a fifth candidate if we are willing to accept that less than 50% of the employees have to have ranked Qu(n).

I suggest that Grundfos design the questionnaire differently for future surveys. I have enclosed [encl. 3] an example of a questionnaire that is faster to fill in than the original and that can be quickly typed into, for example, SPSS for further analysis. It ensures that there are no missing data and it also prevents typing and reading errors. The questionnaire can be used to both its original purpose and for the discovering of motivation factors. I suggest that Grundfos consider rephrasing some of the questions to avoid ambiguity. Furthermore, the results should be compared to qualitative data on the issue before making any conclusions.

7.2 Presentation of results

Enclosed is the spreadsheet with the results of all 87 respondents [encl. 4]. Using the method described above, the result gives a ranking like in table 7. To get at least five motivation factors I have allowed the percentage of respondents to be as low as 38%. This table shows that the Russian employees in Grundfos Moscow are mainly motivated by the following factors:

Rank	Qu(n)
1	3
2	1
3	6
4	7
5	5

Table 7

1. Salary and bonus
2. Appreciation of the quality of the work
3. Individual professional development and training
4. Teamwork
5. Friendly atmosphere at work

I will now comment these factors and compare them to the findings in cultural differences.

7.2.1 Salary and bonus

While Mischa was working on my internet connection at the university I offered him a cup of tea. In Russia I have learned that they do not have the same tradition of working, eating and drinking at the same time, so me having a cup of coffee or tea at my side, at all times, while working, attracted a lot of curious glances at Grundfos Moscow. Anyway, by offering Mischa a cup of tea I also invited to some small talk. To my questions about Mischas plans for the future, he replied that he has no intention of going back to Siberia to find work. He will stay in Moscow, or even better, go to England if he gets the opportunity. He did not want to go back to his family in Siberia for that simple reason that there are no jobs, no industry and absolutely no money in Siberia, especially if you have an electronic engineering exam. In other words, he did not go to Moscow to find teamwork, appreciation or friends for that matter. His only motivation to go to Moscow was to get an education that would qualify him to get a job with a proper salary. He would prefer to work in a foreign company simply because they pay better.

In my department I was sitting side by side with a rocket engineer. When he said to me that he had been working with making rockets in the Russian military, I was immediately curious. In spite of all the bad things I have heard about the Russian military I just couldn't imagine anything more exiting for an engineer to do. I asked him, why on earth he preferred to design pumps for rockets. He answered that the work at Grundfos is actually very interesting but he also admitted that rockets are much more exiting. But as in Mischas case, the main reason was that foreign companies simply offer a better salary and job security.

I have to stress that this focus on salary is completely understandable, if you understand how the Russian society works. The main cities for industry and trade are Moscow and St. Petersburg. The difference is huge only a few hours drive out of Moscow. In some vast outposts of the Russian Federation they don't have money, or food for that matter; and living in Moscow is extremely expensive. It is not as expensive as in Denmark, but compared to a Russian salary it is almost impossible to live a decent life. The average income in Moscow is 15.000 roubles each month which equals about 400 euros or 4.800 euros a year. In Russia the average income is only 8.700 roubles [Pravda: 2005]. Judges and medics have a low income compared to western standard. Judges have an income on about 7.000 roubles (= 200 Euros). I read an article in a local Muscovite newspaper that the government had planned a 200% increase on wages for doctors in 2006. Today a doctor receives about 3.000 roubles a month or 80 euros!¹⁹

What happens if a Russian citizen needs a doctor or if he has to go to trial because he has been wronged? It will cost a lot of money and a lot of patience. Nobody would ever attempt going to court if they had been done wrong, unless they have money. With the low salary of judges, it is easy for the more wealthy part to win the case. Corruption is quite common in the legal system due to low salaries [Politkovskaja: pp.229-30]. Who will get the best medical treatment? Well, of course, the people who have more money! You have to pay for medical care and if you want the doctor to be motivated to do a good job, then you have to pay him. Medical consulting in the American medical centre (western standard) cost from 100 euros [AMC: 2005].

So what we basically are talking about, when Russians are so focused on salary, is the basic need for security. Russians need a stable income that can ensure them housing, food, medical care and justice. In a welfare society, like in Denmark, we are ensured all these things even if we don't have a job. That is why we have the energy to focus on other things in our lives. We would all like to earn more to attain more material goods, but they are not basic needs, so for us it is more important to have an interesting job that develop ourselves or to have a good social environment at work, than to have a higher salary. Research show that people don't care about salary or rewards if the task is interesting enough [Weick: p.6]. There is an important difference between focusing on salary out of greed and focusing on salary out of necessity; and the majority of Russians belong to the latter.

7.2.2 Appreciation of the quality of the work

This second motivational factor is important for the Russian employee as well as for any employee in this world. But in Russia there is a long tradition of meaningless work that

¹⁹ Official figures are difficult to find anywhere. I have these figures from asking people and reading different newspapers. The salaries can somewhat be confirmed by the Federal State Statistics Service: <http://www.fsgs.ru> and by Øst Magasinet: <http://www.east-x-net.dk/oest-mag/juni-03.htm>

doesn't animate the employees to do a good job. Appreciation of the employees and the work they do will help them keep a positive focus. It will help them to see opportunities and incite creativity that will help the company develop in a positive direction. I don't have to elaborate the principle of appreciation further in this part, since it is part of the basic theory of this thesis.

Trivial work was quite common in the Soviet Union, and 14 years after the collapse of the Union this kind of work is still very common. People are paid next to nothing to do meaningless and ineffective work. So it is no surprise that people have a low working morale and put no pride into what they achieve.

I don't like to say that Russians are lazy, because I believe that they, under the right conditions, will put an effort into work as well as other people in the most of Western Europe, well knowing that there is a big difference between working morale between northern and southern European countries. Hofstede's work also proves that people dislike work in cultures with high power distance [Hofstede: 1982 p.92]. I experienced a much higher working morale at Grundfos Moscow. I see people putting an effort to their work and they get to do meaningful tasks. They are, of course, influenced by the general mentality and the culture they are born into, but I still see a certain pride and natural interest in their work. But these people only account for a small percentage of the population in Moscow. Most people have completely ridiculous jobs with a low pay and poor working conditions. I still cannot help wondering why all the old women run around at the university with a mob and an old bucket of black water. They do not know how to clean neither stairs nor floors; they just wet the floor and move the dirt around. But I suppose it will keep them busy for the day. Their husbands typically sit at some gate or door to check documents all day. Often they just sleep, drink or watch television because they are bored at work.

If you give people meaningless work, then they most probably don't want to do it. I think that people by nature only want to do something that makes sense to them. I will illustrate this with one of the most famous metaphors in time:

Once upon a time man feared the gods and those who didn't fear the gods at least feared death. Sisyphus feared neither the gods nor death. He founded the city Corinth and there he built a castle. But the castle needed a spring and he wondered how he could make the gods give him one. In the meantime, Esopus was ended in a disagreement with Zeus. Esopus searched for Zeus but he couldn't find out where his was hiding. When Sisyphus heard about this he offered to help Esopus. In return he wanted Esopus to give him a spring for his castle. Esopus agreed and gave Sisyphus his spring and Sisyphus revealed where he could find Zeus. Esopus started to hunt Zeus but he forgot that Zeus was the ruler over man and all gods. Zeus was very angry and he sent a lightning that burned up Esopus. After the punishment of

Esopus he went to Sisyphus and ordered Hades to take him so that he would never again reveal secrets.

Sisyphus knew that Zeus would take revenge and when he saw Hades approach his castle he caught him and put him in a dungeon. Now Hades couldn't touch him – he thought. While Hades was captured no one died in the whole world. Neither man nor creature could die by any means and Zeus was furious by this and he ordered Ares to free Hades. Ares freed Hades and Hades took Sisyphus to his prison in the underworld. Sisyphus knew that Hades would win the battle eventually and he was prepared. He had ordered that no-one was to celebrate his remembrance.



Illustration by Bjørn Hansen 'Sisyphus rolling a boulder' [www.psykologibasen.dk]

In the underworld Sisyphus complained that nobody remembered him and mistress Persephone allowed him to go back to earth and remind his wife to celebrate his memory. Sisyphus returned to his castle and arranged a feast and when Hades realised that he was fooled, he hurried to recapture Sisyphus and take him back to the underworld.

Sisyphus was sentenced the most severe punishment – he had to roll a giant stone up a hill. Whenever the stone reached the top, it would slip out of Sisyphus' hands and roll down again. This would go on forever.

But what has this got to do with appreciation of Russian employees? Let me explain: The myth of Sisyphus is commonly used in psychology as a metaphor to life and being. When people suffer from depression they can't see the point of life or of being as such and their lives become meaningless. In the 19th century the Russian writer Dostoevsky wrote about extreme states of the mind; and he also wrote the famous book "Demons" that is about life after death and the meaning of life. Especially his character Kirilov, that was driven in sane by these thoughts, is interesting in relation to the myth of Sisyphus. I will not get into a deeper analysis of existentialism and the works of Dostoevsky and other famous philosophers, who were believed to be the fathers of existentialism, among others Kierkegaard. On the other hand, I think it is relevant to look at existentialism in relation to post modernism. Existentialism has very close relations to post modernism, although experts often point out that it is not the same. It is interesting that Dostoevsky wrote his book "Demons" in 1872, as the revolutionary democrats started to arise in Russia, and he openly shows his disgust to the

ideologies of the left wing and the development of the political chaos in Russia. “Demons” is often referred to as the prophecy of the foundation of Russian communism; in 1881 tsar Alexander II was killed; in 1888 Lenin’s brother was arrested for the attempt on killing Alexander III. Lenin himself later categorised Dostoevsky’s work as garbage.

Now the connection between Sisyphus and Russian employees is clearer. It is interesting how well the Sisyphus metaphor fits the Russian (Soviet) society during and after the revolution. Work in the Soviet Union was mandatory and it was planned centrally. This means that everybody had their own routine to carry out without having to worry about anything else. People did not have other motivation to work than a much worse fate if they did not contribute to the society. In other words, work became meaningless and, of course, people did not want to work. That view on work, and relation to work still sticks to people’s minds after the fall of the Soviet Union, resulting in great inefficiency and reluctance to work.

To overcome this view on work, it is important to give people meaningful work. Not only meaningful to us, but also meaningful to the Russian employees, since we possess different perceptions of what meaningful work is. Work becomes meaningful to Russian employees when they feel that their work is appreciated. That kind of appreciation comes by letting the employee know what importance his or hers work have for the company and by rewarding the efforts. I don’t want to discuss means of rewards, but there are two obvious means that I would recommend using in Russia. First, show the employee confidence and second, give the employees a proper salary that corresponds to the work effort. Neither initiative nor hard work was rewarded under the communists [Richmond: p.72]

7.2.3 Language and work

“If work is so healthy, then give it to the sick!”

It is more a citation than a saying in Denmark. Danes are known for their humour and self irony and my parents always find it especially amusing to say the above citation again and again. My parents think it is important to do a good work and to do it better than others, to be proud of the results.

According to Wittgenstein the function of language is to picture reality. We use our language to communicate the reality we see. When we communicate our reality to other people, the interpretation of our words will become other people’s reality. If we design sentences that are adopted by the public, then this sentence will become reality. I have tried hard to find proverbs in Russian and Danish that encourage to not working. I ended up with more Russian proverbs but I did not succeed in finding any in Danish. I am not saying that we don’t have proverbs of reluctance to work in Denmark or that Russians don’t have proverbs that encourage to work, but proverbs that encourage to not working are much more frequent and used in Russia.

Danes in general have a high degree of working morale and put much pride in their work. This is reflected in the sayings from our culture in contrast to the Russian sayings about work [Novikova: p.44]:

1. «Работа не волк – в лес не убежит»
2. «Сон слаще мёда»
3. «Спишь, спишь – и отдохнуть некогда»

These are only a few of many sayings. The first saying means: “If the wolf isn’t working, it won’t run into the woods.” This generally means that it is better to do nothing. The second saying means “The sun is sweeter than honey” and Russians use this when they would rather sleep than doing something else and is often used in connection with work. The third saying means “Hurry, hurry and you will never get rest!” which encourages to not to work at all. The Russian language is rich of these sayings which reflect the general attitude towards work. Russians don’t seem to fancy work much, although they love to tell you how much they work every day. Sometimes I have the impression that they spend more time at work than actually working.

This is a postulate that I, of course, will have to elaborate. 85 years ago Lenin and the communist party decided that every body had to work eight hours every day. Almost all people in the Soviet Union were paid the same, no matter what kind of work they were doing. There was absolutely no motivation to work, since the Soviet Union was a non capitalistic regime and the only true motivation was loyalty to the communist party.

This mentality of not wanting to work and not putting pride into the work is a heritage of hundreds of years of suppression from a tsar or the communist party. During the Soviet Union, people were actually forced to work; and those who didn’t want to work were send to reformatories, better known as concentration camps, and no one really want that [Jensen, B.: p.40]. That is bad motivation that seldom leads to development of any kind.

7.2.4 Individual professional development and training

In the centre of Moscow there are several bookshops and especially two of them are more than just book shops, they are hyper malls filled with one shelf after the other packed with books. Muscovites and visitors to Moscow may buy books in these malls until very late in the evening; they do and so did I. I bought so many books that I had to pay for overweight on the flight home. Why did I do that? You may ask. Because they are cheap! An international bestseller like “The Da Vinci Code” cost about 8-9 euros. In Denmark the same book cost about 40 euros and on January sale I saw it for about 25 euros. Two Dictionaries from Danish to Russian and Russian to Danish cost 135 euros in Denmark but in Russia I could get them for only 50 euros. I studied Russian at the Moscow state university and I was officially a

student in Russia, with all the privileges of Russian students. That means that I practically didn't pay at museums and that I got 5% discount on books. But books were so cheap that I didn't bother getting the discount. I bought many Russian books and books in Russian are much cheaper than international bestsellers. Usually a book for educational use costs between 2 and 5 euros and I couldn't help thinking that a semester at the university in Denmark usually runs up in about 500 euros in books alone. Russia is reader's paradise! There is everything in art, history, poetry etc. and they have extremely many books for learning English, German and Italian. I even found a small gathering of books in Danish, Norwegian and Swedish.

On every street corner I see posters where people offer English lessons or help with their computers, so based on the amount of books and teaching offered I would say that Russians are very motivated for learning. I think that Russians are just as much concerned about personal development and training as we are in Denmark, because their national cultural background is focused on the individual as we are. But they won't be interested in further personal development before the basic need for security is fulfilled. So given the right conditions Russians are definitely motivated for learning.

I was happy to learn that Grundfos has an academy called "The Poul Due Jensen Academy", where the goal is to train all employees of the Grundfos organisation worldwide. Employees from all over the world travel to Denmark to receive training. This opportunity is very popular in Grundfos Moscow and most employees have been to the academy. Some have been to Denmark several times and proudly decorate the office with souvenirs from the Grundfos Group in Denmark. The object of most attention and conversation is the small bottle of "Gammel Dansk" which have raised myths and tales that can entertain visitors in long conversations about Grundfos and Denmark. The few who have actually tasted the contents of the dark bottle tell stories about the harsh 'Vikings', who are enjoying this bitter strong drink at several occasions. My presence released great expectations about hearing more about the feared bitter strong drink. I confirmed their stories and added a bit. They were startled to hear that we not only enjoy "Gammel Dansk" but we enjoy it *in the morning!*

Hereby I helped to maintain the reputation of the harsh people living in Scandinavia that can resist almost anything in this world; the toughest of the toughest. This way, my Norwegian friend, on a stay in the US, also helped to preserve the American's view of the people from the north by claiming that all Norwegians have their own polar bear to ride. This is a good example of how language and stories can create reality. Seen from my point of view the reality is different, because health research [ÅS: p.19] has proven that alcoholism is the biggest health hazard in Russia.

For a few weeks, I had an American neighbour at the university. He, as most visitors in Russia, had problems with his stomach and this may have saved him from worse problems:

One day when he showed his documents to the guards at the front gate, they noticed that he was American and out of boredom one of the guards started a conversation, expecting to get a small donation from the 'rich American'. The guard claimed to be collecting foreign money and asked my neighbour if he had any American money. "No," he replied wondering this strange question, because the guard could change roubles to dollars anytime anywhere. "But I have a Turkish bill." He gave the bill to the guard who became more and more friendly and now it was time to have a drink to seal the friendship. My neighbour noticed that the guard had celebrated many friendships that day; and the guard offered my neighbour a glass of 'moonshine'. Moonshine is a whiskey like drink that is extremely cheap; very low quality, illegal and hazardous for the health. My American neighbour excused himself with a bad stomach and he was happy to have avoided sealing the friendship.

At public institutions, like the university, it was common to see guards and other maintenance personnel extremely drunk. But I only saw alcohol at one occasion at Grundfos Moscow, to celebrate the parenthood of an employee. Apart from that I only experienced people who respected to keep alcohol and work separated. The employees at Grundfos appeared more responsible than the average Russian I met. Maybe this is due to the education they receive in Denmark that is bound to involve the company values (BE – responsible).

Apart from the personal training at the academy the employees were also offered local training and seminars. At the company, employees receive English lessons twice a week which they seem to be very happy about.

7.2.5 Teamwork and a friendly atmosphere

In Grundfos Moscow all employees sit in teams in a room isolated from the rest. All doors are closed due to noise and draft from the hallway. Every team consists of 5-6 people in very large offices where the manager also has a desk. The relation between the team and the manager of the team is very informal, but the employees immediately obey the manager's orders without questioning. I have the feeling that communication in every team is very good, but communication between the teams in the house is difficult, because of the isolation of each team. According to the HR manager every little team is a small world for themselves and they don't interact much with each other.

Grundfos is an old company and the rumour says that the organisation is a bit old fashioned. I have to stress that I don't know if this is true or not, but on a visit to Grundfos Denmark in Bjerringbro, I noticed that people have their own private office where they can sit all day working in peace without having to see anybody else, unless they attend some meeting. Concerning communication I am certain that it is much easier for the Russian teams to communicate than it is for the Danish teams. The offices in Grundfos Moscow were fine with comfortable furniture and generally a good working environment. The lighting of the rooms

and the heating/cooling gave some problems though, but they were dealt with. At one occasion, I saw the employees were asked what they needed to get a better working atmosphere.

The tables were a funny arrangement, seen from the Russian point of view. All working stations have a partition so you cannot see the person sitting in front of you. The result of this was that there was a lot of standing when the team communicated, in order to see the person they talked to. When I confronted the HR manager with the partitions at the working stations she shook her head and replied that the management in Denmark gave them a lot of rules to follow. I did not contact the Grundfos Group to hear if they had made special rules for how the furniture had to be arranged in Moscow, but I am sure that all the rules that Moscow is subject to, by the management, are due to the perception of hierarchy. As I mentioned earlier, Russians consider a suggestion or option coming from a superior as a plain order. I imagine that Grundfos Moscow receives a lot of options on how to do things, but they consider them orders and hence the partitions between the tables.

Russians love to talk and they seem to have a natural talent of networking. This unfortunately results in a lot of unauthorised breaks, but it also prevents gossip. According to the HR manager they have no problems whatsoever with people talking behind the backs of others. I never experienced people talking about other people in the company. When they were talking, they usually talked about personal stuff. In Denmark slander is very common and it takes a lot of time, energy and money from the companies to prevent, since it creates a bad working environment [Lederne: 2003].

7.3 Sub conclusion

The fact that salary is the most important motivational factor for Russians does not come as a surprise to me, but I was surprised to see that the next most important factors were very much like the priorities we know from Danish employees. It seems that there is a good basis for creating a good working relationship between Danes and Russians simply by providing the basic needs like security.

8 Company values

In this part I will present the Grundfos company values and discuss them compared to my findings of cultural dimensions, motivation factors and visions.

8.1 Be – Think – Innovate

”Grundfos is about being responsible, thinking ahead and being innovative”; this is what Grundfos write on the company website; and the same message is displayed on the computers

after being idle for a while. The general conduct of Grundfos has been formulated in the three words Be, Think, Innovate, that express the core values of the company.

To be responsible is a continuous process that aims to strengthen the reliability of the Grundfos Group. This also includes social responsibility, sustainability and openness. To think ahead makes everything possible because Grundfos is constantly looking for new ways to improve and develop the products. To innovate is an encouragement to think in new ways.

To implement a common understanding of these values, a special department for branding have been working on introducing these values in the group worldwide; and they have even made a complete branding manual [Grundfos website].

Searching the internet for the values and Grundfos, produces a long list of articles claiming that the branding of Grundfos has been one of the most successful branding campaigns in a Danish company. All employees of the organisation are supposed to know the values and to act according to them. When I ask people at Grundfos Moscow if they understand and agree with these values, then the answer was that they clearly understand and agree with these values, but they didn't really know how to act according to these values. They were a bit confused about how these values related to them and their work. To understand this, it is important to see how Russians understand the concepts of these values.

Be responsible, Grundfos says. The employees in Grundfos Moscow are carefully picked out and they seem to be very skilled and to understand more about the responsibility term than most Russians. They probably also have a better pay than most Russians do and they have job security and a good working environment that relieves them from a lot of the everyday problems that all Russians must face. This gives them energy to focus more on responsibility towards other people, the company and the world as such.

Responsibility is generally perceived the same way as we do it in the Denmark. But the difference is that Russian employees consider themselves responsible as long as they do the jobs they are told to do. I have tried to ask a couple of Russians to explain to me what it means to be responsible and they all explained that it means to do things you are supposed to do, even if you don't like to do it. That is partly right seen from a Danes point of view, because a Dane thinks in a greater perspective and a Danish employee would typically feel responsible for much more than just his list of "to do's." In Denmark, we try to make employees understand the whole picture of what is going on in the company and the business as such. This means that the Danish employee has great understanding about what value his, and his colleague's, work has to the whole company. In the case of Grundfos, most employees also understand what it means to the world as such when they install pumps around the world to provide people with clean water. The company has social responsibility and when the workers understand that, they often feel proud about it and feel that they are partly responsible

for supplying vast areas with clean water. We do not get so far by ‘just’ doing what we are told. Actually, it means that we have to take initiatives to do things that are not necessarily in our work description. Things like coming up with new ideas and try to carry them out or pass them on; or to help colleagues that are behind even though it is not your job to do so; or to make sure things work properly, for example, if the copying machine is out of order, then take action to call someone to fix it; that’s responsibility as we understand it in Denmark.

When we bring our company values to another country and ask people to act according to them, we have to understand that these values may be understood differently. Failures in business often result from an inability to understand and adapt to foreign ways of thinking and acting [Ferraro: p.7]. We have to understand that Russians have a huge amount of personal problems to deal with everyday that are due to an inefficient public system. They do not have the energy to think about extra work or the trouble it would be to pass on a new idea in the hierarchy; not to mention the bureaucracy it would involve. It is much easier to just leave it as it is and carry on with your own work. Besides the trouble there is a very strong tradition of central planning that means that any idea or opinion from an employee would be rejected or ignored. Even if this is not the case in foreign companies, then this is still how people think. It has grown into their mindset that decides how to act. This mindset will take generations to change.

Think ahead is a concept that is difficult for Russian employees to implement. Thinking ahead involves some kind of planning and the ability to look far into the future. But traditionally work has always been planned centrally and the individual worker did not have to concern about anything but the work he or she was doing in the moment. As well as the hierarchy is a part of the Russian way of thinking, then thinking ahead is not a concept that comes naturally for the Russian employee. Because of the high uncertainty avoidance, Russian employees will prefer reliable systems and plans that they can follow without diverging too much and without having to bother with the consequences.

Niels Due Jensen, Group President says: *“At Grundfos we think – and then we act. We have to think further all the time, look at the problem from every angle and then do what needs to be done”*.

This is a very typical Danish way of thinking – think before you act. It was introduced in the 1950’s when the school system was reformed to teach people to be more independent and to be more analytic. The past 50 years the Danish educational system has been focused on analytical skills [Blindum: chp.8]. Russian students are not used to write reports and to analyse situations and find possible solutions. Their educational system is based on facts, formulas and learning by heart. It is not based on understanding, like the Danish system and it certainly does not encourage to taking a critical stand and view things from another perspective [Richmond: pp.95ff]. Traditionally there is only one perspective in Russia and it

is written down to be passed on [Richmond: p.98]. That is why I don't think Grundfos can expect the Russian employees to act according to this concept.

Innovate the essence. Tell a joke! Be happy! Feel angry! Get an idea! All these are things that are hard to do on command. I am not saying that the Grundfos Group wants to command the employees to be innovative, but as any other company in this world Grundfos needs to innovate to expand and to gain marked shares. To be innovative you have to understand what innovation is. Appreciative Inquiry is a way of starting a process of development and innovation. To innovate you have to forget about the failures of the past and to focus on what you want for the future. This is the hatch about being innovative in Russia. It is difficult for Russians to focus positively on the future, because they are past oriented. They have a high power distance which implies a strong hierarchical system that efficiently kills ideas and any incentive to be innovative. They seek to avoid uncertainty which leads to a society based on rules. Rules are limitations that hinder creativity and thereby innovation.

8.2 Sub conclusion

It seems that even though both Russians and Danes understand and agree on the company values, then there is a conflicting cultural background that makes it difficult to successfully implement the company values 100%. It is not enough that the employees agree on the company values, they also need to adopt them and act according to them; and I don't think that they do that in Grundfos Moscow. The company values are generally understood as something they do at the Grundfos Group in Denmark. In Moscow they don't really take a stand to the values, they just accept them and follow the orders from Denmark and that way everybody seem happy. But to really gain something from the implementation of these values, the employees must reflect these values towards clients, partners, other employees, competitors etc.

I think it is possible to successfully implement these values if the Grundfos Group let the employees find out how to implement them on their own. In the next chapter I will focus on the process of implementing these values and the change of the employees' behaviour towards a responsible, analytical and innovative organisation.

9 Affirmative topic choice meeting

To implement the company values successfully in Grundfos Moscow, it is important to let the employees decide how to do it. I have already found a number of cultural differences, but I have also found some similarities. I decided to set up two meetings at Grundfos Moscow based on the principles of appreciative inquiry. The first meeting would be a topic choice meeting with the HR department, to find some topics to start out with on the next meeting that would involve other employees.

I got the opportunity to conduct a small meeting with the department of human resources, to find suggestions to the affirmative topic choice that has to be found before the actual AI/OS (Appreciative Inquiry and Open Space technology) session. Unfortunately it was not possible to carry out the AI/OS session. It turns out that my thesis and theory seem to have great interest among the employees, but even though the concept is quite simple they don't seem to grasp the great idea. I would prefer the employees to take part in such a session on their own free will, but unfortunately the Russian hierarchy makes it difficult to make that happen. Such a meeting would call for an initiative that would have to involve all managers in the organisation. The employees only take orders and do not question those orders. Even an invitation from a superior will be considered an order. The managers in Grundfos don't want to help me establish such a meeting, since the employees will take it as an order; and they don't believe that neither the managers nor employees will gain anything from such a meeting. Russians in general only have time to do anything if they are ordered to do it or if they see a personal gain from doing it.

At the meeting with the HR department, I got some very interesting information and observations that I will present below, but first a short practical description of the meeting.

9.1 Practical description

How I got the meeting

In the beginning of my research at Grundfos Moscow, the HR manager was sceptical about my ambitions about arranging a meeting and in general taking up time and resources. But I soon convinced the manager that I wouldn't take up more time or resources than they could spare, and after a while our cooperation was going very well. I collected my stories in the company without disturbing anybody and by just being a part of the organisation. We had close communication about my work and the work at Grundfos all the time. I was seated in the department of project sales, but I always started my working day at Grundfos by having a chat with the HR manager. Sometimes it was just one or two minutes and sometimes it was half an hour depending on how much time there was and whether we had interesting topics to discuss. That way we had enough knowledge about each others work to establish a small meeting with the HR department. They only count three employees, but I still got valuable information.

Before the meeting I gave the HR department a short description of appreciative inquiry, in Russian, to make sure everybody had an idea about the concept [Kataeva: 2003].

The meeting

I based the meeting on the 'Brief Introduction to AI – one hour agenda' from Cooperrider's book [Cooperrider: 'Handbook' p.50] and fitted it to my purpose [encl. 5].

I prepared some visual effects in Russian, since the level of English was very different. I did not speak Russian well enough to carry out the meeting in Russian, so I chose to speak in English and had the manager translate what I said. The downside was that the introduction took more time than usual and some information may have been lost in the translation. To ensure that the tasks were understood, I had prepared printouts with the four basic questions:

1. Describe a peak experience or high point in your life – personal or professional
2. What do you most value about yourself? Your work? Your organisation?
3. What is the core factor that gives life to your organisation?
4. Describe your vision of the future for the organisation and your world.

I had translated the keyword of each question into Russian [encl. 6] and for every question, I asked, I put the question, in writing, on the floor in front of the participants, who were sitting facing each others and me. I chose not to have a table between us to establish an informal atmosphere. The participants got 30 seconds to consider each of the questions without speaking and then I gave them two additional questions to answer actively. One person interviewed another and the third person took notes. I allocated 8 minutes to each and I made an interview guide for the participants in Russian. The questions [Cooperrider: 'Handbook' p.50] were [encl. 7]:

1. Think about a time when you were really engaged in, and excited about your work. Tell me a story about that time. What was happening? What were you feeling? What made it a great moment? What were others doing that contributed to this moment? What did you contribute to creating this great moment?
2. If you had three wishes for this organisation, what would they be?

The participants got a sheet of paper with room to write down their wishes [encl. 8]. Then I asked them to rephrase the wishes according to the positive principle, in order to establish the affirmative topic choices they find most important. The questions were supposed to be used in the actual AI/OS session with more employees. They wrote down their topic choices on a sheet of paper that I had prepared for the purpose [encl. 9].

9.2 Results of meeting

The following are the topics that the HR department found. They are not ranked but nearly numbered for practical reasons. The topics are translated into English from Russian and the exact sound of the topics may differ from the original, since it is not always possible to express things the same way in English. The topics have been rephrased by the employees according to the positive principle.

Topic 1: Create better working conditions, to avoid distracting problems²⁰.

Topic 2: Creation of effective information systems.

Topic 3: Creation of effective systems for answering various questions.

Topic 4: Make new employees feel more comfortable, secure, etc.

Topic 5: The amount of employees has to equal the amount of work to be done.

The meeting was not as informal as I could have wished for. The participants, naturally, took the meeting seriously but they did not use their ability to talk and explore, as they usually do when they have their breaks. This meeting was perceived formal and they were clearly convinced that the more efficiently they worked, the better the result. This means that they did not use the entire time available to interview each other and maybe the results have been affected by this. I am confident though, that the results are sincere. According to themselves, they did not have any problems rephrasing their wishes according to the positive principle.

The topic choices are all expressed as a wish for the future in the company and even in Russian they don't have any negative sound what so ever. This proves that the positive principle works in Russia. By this we can actually get concrete visions and goals that are cross cultural understandable by using appreciative inquiry.

9.3 Topic choice and values

Considering that Russia is characterised by inefficiency, it is interesting to see how the topic choices, with one exception, are about efficiency. This means that there are dreams and visions about a more efficient working environment, even though it doesn't seem as if Russians in general care much about efficiency. We have to remember that Russians are under strong influence of a much less efficient system. The Soviet system was mechanised and the individual did not have any influence on efficiency. This kind of system was inflexible, full of rules and above all it was secure, meaning that everybody knew what to do and what to expect, but there was not room for change or development. It is also worth to mention that Russian has the same word for efficiency and effectiveness (эффективность); and it is usually understood as the concept of effectiveness in the form of planned and detailed descriptions of procedures to reach the goal.

The two topics about communication demonstrate how Russians think. The only way to do something better or to make things more efficient is by developing systems. This way of thinking and managing, looks very much like Frederick W. Taylor's principles about scientific management that was very popular in the mid sixties. Scientific management is still being used, but not as the only mean to reach efficiency, since this kind of management

²⁰ The group defined 'distracting problems' as finding direction, lighting, location of office supplies, making things work etc. in other words, things they had to deal with that were not related to their work.

creates machine organisations. [Bakka: p.23ff]. Making systems are important to a certain point where we need to do something else to develop the organisation. Russia has to go through all the phases of history that we have gone through, to reach the same level of society. I think this is what Marx is talking about in his discovery of the evolution of history. We have to go through all the phases of capitalism before communism eventually comes.

Even if I got the opportunity to arrange a second meeting, I doubt that the topic questions I found in the first meeting are very useful. I think the session was too strange and too free for the participants. They needed more rules about what to do. That is why I suggest that the affirmative topic questions are found by managers in the Grundfos Group before involving Grundfos Moscow. This way we will make sure that the topic 'company values' will be kept in focus. I did not ask the participants to put focus on company values either, I just wanted to find out what visions they had about their future working place. The results correspond very much to the cultural values I found.

The managers in the Grundfos Group will have to agree on the topic in focus, that the employees at Grundfos Moscow will be presented for. Next the managers have to decide on how many employees will have to take part and how long time the AI/OS meeting is allowed to take. I'm not sure that the employees will volunteer for the meeting and I strongly suggest that it takes place during normal working hours, since Russians have another view on work than we do. It may be a good idea to use the motivational factors and present the meeting as a part of personal training and accompany it with a good story, that makes people understand the idea of the training [Denning: p.xix].

To make sure that people participate, it may be a good idea, to make the manager of each team or department on all levels of the organisation, decide on three employees from each department that have to take part. This way it is possible for three people to volunteer for the meeting in each team. No one will receive a personal order from top management, but the team manager will cooperate with the team to elect the participants. It is worth to note that the atmosphere within the teams is relatively informal.

I suggest that the actual meeting takes place at another location for two reasons. For the first, we cannot risk that participants are disturbed by their daily work. They have to be at the meeting 100%. For the second there aren't proper facilities at the main office for such a meeting. The meeting has to be arranged in a room that is big enough for all participants at the same time.

10 AI/OS seminar

The topic choice meeting at Grundfos Moscow did not give me any results that I could use for the selection of a topic choice. But the meeting gave me important knowledge about what I can expect from such a meeting. That is why I will formulate the affirmative topic choice based upon what I want to know [Cooperrider: pp.315ff].

There is one question that has always wondered me when I go to a job interview. A question that is almost certain to be there every time. Just as I sit there, thinking that this interview is going really well then the question comes: “If you have to tell three good sides about yourself and three bad sides, which would they be?” God, that’s a silly question! Who made it up and who succeeded in making all managers in the world believe that this question is mandatory at a job interview? The interviewees find this question extremely tricky and they have spent hours and days figuring out what to say. After several job interviews I finally figured out the answer: “I must disappoint you, because I don’t have neither good nor bad sides to tell about. All traits and skills that characterise me are good if they are used in the right context.” If you use a hammer to tighten a screw, then you didn’t succeed to make use of the skills of a hammer. You would toss it out and claim that it is a useless tool.

By this I mean that no matter what historical and cultural background Russians have, it will be possible to implement the company values successfully if we make proper use of their traits and skills. Russians are different than we are, they speak differently and they think differently. If we can manage to understand this, then we will also be able to understand how to apply the Russian’s traits and skills to the implementation of company values. This way the company values in Grundfos Moscow will be based on Russian culture and the employees will represent these values as well as their Danish colleagues do.

If you want quality products in Russia and only know how to use hammers, then you will never reach your quality goal if you use screws to assemble the products. Since you cannot change the tools you may have to consider using nails instead of screws. The result is that your product is assembled with screws in Denmark and with nails in Russia, but the quality goals are reached in both countries. It is the same thing with the implementation of company values based on local culture. Russians have another cultural background that makes it impossible for us to tell them to be responsible, to think ahead or to innovate in the same way that we do in Denmark. That is why we have to find out what traits and skills they have and how they can be used.

I have already found out that the employees in Grundfos Moscow understand and agree with the company values; and I have also found out what characterises them culturally and ideologically. I learned Russian, I have lived in the Russian society and I have come to a much better understanding about how it is to be Russian. But I will always be Danish, and

therefore I will not be the right person to decide how Russian employees, best implement the company values. The only people that can do this are the employees themselves. For this I would arrange a meeting using appreciative inquiry and open space technology.

I had a vision about arranging a meeting with the employees of Grundfos Moscow; as many as possible. Preferably from all departments, meaning that also employees from the production site and the service departments should take part. This meeting would be a three or four hour-session where I use appreciative inquiry to create a positive language and a positive view on the topic. I would introduce the principles of the 4D cycle to start a developing process. One of the forces of open space technology is that it empowers the participants to use their resources in the best possible ways [Voetmann: 2004]. Furthermore, the combination of appreciative inquiry and open space technology makes it possible to evoke the passion that Russians have for talking and use it in a creative and developing process. My vision for the results is that the Russian employees by themselves find a way to successfully implement the company values and that they will continue the process to improve the implementation at all levels of the organisation.

10.1 Strategy design

To set up a meeting it is important that the initiative comes from the Group management in Denmark. I myself did not have a position in the company where I could arrange such a meeting during my research. Because of the power distance and the strong hierarchical organisation it is necessary that such a process is started by the Grundfos Group. Also because the employees mainly see company values as being a matter of the Group in Denmark and not something that the employees need to worry about. Hence, it is necessary to involve the management, in Grundfos Moscow, from top and down.

When the company values were introduced in 2001, they were branded by a special department in the Grundfos Group. If this department still exists, it may be a good idea to let this department initiate the process in cooperation with a change consultant, who knows how to carry out AI/OS meetings.

Colombia compared to Russia is just as turbulent. There is a high power distance and great uncertainty avoidance resulting in some of the same problems that Russia face, like corruption and low innovation due to hesitation to take risks and to the seeking of security and stability. But, nevertheless, it was possible to carry out such an AI/OS meeting with the Colombian police force with the attendance of 280 participants for a three hour-meeting. One of the impossible missions for the police force was corruption. But during the three hours, in the company of two change facilitators, they managed to find a strategy to fight corruption [Voetmann: 2004]. The impossible mission was turned to possible. If this is possible in

Columbia, then I truly believe it is possible for Grundfos to do the same in Russia to implement company values.

Grundfos has just built a new production site in Moscow, side by side with Danfoss. The organisation is rapidly growing and Grundfos headquarter needs more space. Currently Grundfos reside in a historical building in Moscow that prevents them from enlarging the office space because the building is listed. This means that headquarter has to move to larger premises, probably during the next year. Moving to larger premises introduces a great possibility of making the implementation a part of moving. The organisation becomes larger and more people have to learn how to work together and how to optimise communication. The HR department is already frustrated about the current state of communication, considering that they want to establish better systems for information. It is only natural to carry out the AI/OS meeting at this time, as the organisation is bound to go through changes anyway. Grundfos can just as well ensure that the changes happen according to the company values. The next step is that Grundfos takes action and initiates the process of implementing the company values. I will briefly sum up the elements that should be in such a meeting and I suggest that Grundfos schedules two working days and call it a seminar to properly cover all elements.

10.2 The elements and results of an AI/OS seminar

These elements are based on a seminar about company values made by Sara Inés Gómez in a Colombian company that produces brakes [Gómez]. I have adapted the elements to the Grundfos case in Moscow.

The idea of the seminar is to have the employees visualise their personal goals and visions; and then connect these to the Grundfos goals and visions. By doing this the employees will have to reflect on personal and company goals and visions and they will realise that they have experienced the same values as the company values. The employees then have to tell about Grundfos' strategic development to make them realise how important they are in this development.

After such a seminar the employees will feel part of the company to a much greater extend than now. They will start to see Grundfos as much more than 'just' a working place; it will be a place they can identify themselves with. They will be able to act according to the company values and reflect them based on their own cultural conditions. They will improve their ability to reflect and see things in different perspectives that, I believe, will make a person more responsible in the Grundfos-sense of the being responsible. Furthermore this will strengthen innovation and help to develop Grundfos on the Russian marked.

The seminar will make the employees work in a greater unity and gain better understanding of what is going on in other departments and even understand how the Danish way of leading a

company works. This will help remove the stressing rules that the Russian managers feel are forced upon them. Grundfos Moscow will also get an organisation that will solve some of the topics that the HR department focused on during the topic choice meeting, because communication will flow much easier when people understand their personal and the company's goals and visions. Much communication and information will suddenly be carried out among the employees, because instead of asking a superior or the HR department, they will be able to find solutions on their own to a greater extent than before. This fact will relieve the HR department from the need of communication systems and 'distracting problems'. The Grundfos organisation will also be a much more welcoming organisation to new employees, because they will be 'taken care of' by everybody in the organisation.

When I ask employees in Grundfos Moscow what they do, then they will answer "I design pumps", "I write documentation", "I make brochures", "I sell pumps" or "I hire new people". But wouldn't it be great if I go to Moscow in one year from now and ask the same people what they are doing and they all answer "I help to build infrastructure in Russia to reach a high standard of living for everybody!"

Part IV: Conclusion and future perspectives

In this work I have explored Russian and Danish culture to understand the cultural differences that makes it difficult for Danish companies to communicate in Russia. I have not made any attempts to change the cultural values of either Danish or Russian employees. I have accepted the fact that we are different and I have tried to focus on the values of both cultures. My mission was not to come up with a final solution or the right answer, because the right answer to the implementation of company values can only be found in the resources that exist in the organisation. That is why I have focused on how to draw out these resources.

I have presented the theory and philosophy behind my methods in the first part of this work. On the basis of appreciative inquiry I have presented different methods and theories that support my way of working. These theories and methods can be used for further studies into change management, development and understanding. The theory can be used in a wide range of issues. The methods are based on consideration to the individuals participating in the process and that is why they are adaptable in any national or organisational culture. In this work, I have used these methods to study the implementation of company values, but they can be used for almost any challenges the organisation face.

The next step, in my work, was to understand the organisation and its culture. I found out that there is a great difference between Russian and Danish culture, but I also found interesting similarities. Instead of focusing on the differences I nearly tried to understand these differences and that is what I did by taking an active part in the areas I studied. In this case, that was the Russian society and the Grundfos organisation in Moscow. Apart from taking part I also studied history, because very often, understanding of the presence is to be found in the stories of the past. I chose to collect data by informal interviews in the form of stories and based on these stories I created my understanding.

Now that I have a greater understanding of Russian culture and accepted the differences, it became clear to me how the implementation process would be most successful. It is my goal to let the employees figure out how, but the initiation of the process has to be done according to Russian mentality. I think that Grundfos can get the employees to reflect the company values, based on Russian culture and by this Grundfos will improve the process of development in Russia and, furthermore, animate innovation. Sooner or later, the natural growth of the company will stop, and Grundfos will depend on the employees to further develop the Moscow branch.

My findings

Culture has many definitions, but I define it as a mental image that is created by stories and interactions in the past that includes everything people think, do and have. Especially leaders of the Soviet Union dictated the stories that created the Russian culture today. Russian leaders try to define Russia's identity because culture is also a question about identity and the Russian nation needs to create an identity in the new world picture. Russians today are influenced by both national culture and by ideology that seem to have trapped them in a mindset forced upon them by the Soviet system.

There is a high power distance in general, but it is lower in foreign companies where ideology has less influence. There is high uncertainty avoidance due to a turbulent past and Russians prefer stability. They have a collective oriented ideology, but an individual oriented national culture. The collective orientation is a result of the economic ideology from the past and is motivated by the need of money. Masculinity is very low, but today there is great confusion about the role of sexes. Women seem to be more competent in the new society. These observations result in a line of implications for Danish companies operating in Russia that they have to take into consideration.

Danish companies have to understand and acknowledge the Russian management style to implement company values. The employees are motivated by factors like salary, appreciation and education. In other words, they are motivated by factors that characterise a system in need of security and stability.

To be hard working in Russia does not necessarily mean that the employee gets much done and employees do not take responsibility the same way as Danish employees would because the organisation is centralised and the atmosphere is formal with high bureaucracy. A society where employees are motivated by salary, appreciation and education is a typical indicator for a society that seeks stability and security. If these motivational factors are met, then I believe that the Russian employee will get very close to western standards of efficiency.

It is expected that people are on time, but Russians are very patient people that have great understanding for people being late, because they know it is because of the 'system'. When time is looked upon from another angle, Russians are past oriented and that makes it difficult to initiate developing processes and future planning.

It seems that there is a good basis for creating a good working relationship between Danes and Russians simply by providing the basic needs like security. The employees at Grundfos Moscow understand and agree on the company values, but they do not reflect them at all. They see it as a matter of the Grundfos Group in Denmark. To change this I suggest using appreciative inquiry seminars because appreciative inquiry makes it possible to reach some of the more profound values in culture that have to be changed. Due to the strong hierarchy, that

makes it difficult to make such seminars, the Group has to take the initiative. In the Russian hierarchy, employees act on orders and directions; this has to be taken into consideration. They do not reflect or analyse on their own initiative; and that is why it is important to create the 'right' environment for such a seminar where the employees feel free to speak and are induced to reflect and see things in another perspective.

After the AI/OS seminar, the employees will be able to see things in a larger perspective and reflect the Grundfos company values. Furthermore, the employees will find solutions to the visions presented by the HR department. Grundfos will be an organisation that the employees can identify themselves with and they will work towards company goals, because they will realise that the company's goals, visions and values are much like their own personal goals, visions and values.

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Enclosures

1. Hofstede's Questionnaire in Russian
2. Grundfos Questionnaire
3. Alternative questionnaire
4. Rank Sheet with all 87 replies
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6. Questions in keywords
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1. Hofstede's Questionnaire in Russian

ИССЛЕДОВАТЕЛЬСКИЙ ИНСТИТУТ МЕЖКУЛЬТУРНОГО СОТРУДНИЧЕСТВА

Международное исследование (ИЦУ-94).

Представьте себе, пожалуйста, идеальное место работы. О своей настоящей работе, если Вы уже работаете, на время забудьте. При выборе идеальной работы, насколько важным для Вас будет следующее... (пожалуйста, обведите кружочком цифру, наилучшим образом выражающую Вашу точку зрения по каждому из 8 пунктов):

- 1 = чрезвычайно важно
- 2 = очень важно
- 3 = более или менее важно
- 4 = не особенно важно
- 5 = совершенно не важно

- | | | | | | | |
|-----|--|---|---|---|---|---|
| 01. | Иметь достаточно времени для семьи, для личной жизни | 1 | 2 | 3 | 4 | 5 |
| 02. | Работать в хороших условиях (при достаточном освещении, в хорошо проветриваемом и просторном помещении и т.д.) | 1 | 2 | 3 | 4 | 5 |
| 03. | Поддерживать хорошие деловые отношения с непосредственным начальством | 1 | 2 | 3 | 4 | 5 |
| 04. | Не бояться потерять работу | 1 | 2 | 3 | 4 | 5 |
| 05. | Работать с людьми, которые умеют сотрудничать | 1 | 2 | 3 | 4 | 5 |
| 06. | Иметь такого начальника, который будет советоваться с Вами, принимая то или иное решение | 1 | 2 | 3 | 4 | 5 |
| 07. | Иметь хорошие возможности продвижения по службе | 1 | 2 | 3 | 4 | 5 |
| 08. | Иметь достаточно разнообразную работу, с элементами риска | 1 | 2 | 3 | 4 | 5 |

А вне работы, в Вашей частной жизни, насколько важны для Вас следующие черты:

МОДУЛЬ "ИССЛЕДОВАНИЕ ЦЕННОСТНЫХ УСТАНОВОК" 1994
АНКЕТА-ОПРОСНИК

Авторское право: Герг Хофстеде

09. Личная уравновешенность и стабильность 1 2 3 4 5
10. Бережливость 1 2 3 4 5
11. Настойчивость (упорство) 1 2 3 4 5
12. Уважение традиций 1 2 3 4 5
13. Как часто Вы нервничаете на работе, испытываете напряжение?
 1. никогда
 2. редко
 3. иногда
 4. часто
 5. всегда
18. Конкуренция между сотрудниками обычно приносит больше вреда, чем пользы 1 2 3 4 5
19. Правила, принятые на предприятии или в учреждении, нарушать нельзя, даже если работник считает, что действует в интересах своего предприятия или учреждения 1 2 3 4 5
20. Если человеку не везет в жизни, он сам виноват в своих неудачах 1 2 3 4 5

14. Как часто, судя по Вашему опыту, подчиненные боятся выразить несогласие с мнением вышестоящего начальства?

1. никогда
 2. редко
 3. иногда
 4. часто
 5. всегда

В какой степени Вы можете согласиться или не согласиться со следующими утверждениями? (Пожалуйста, обведите одну из цифр на каждой строчке).

- 1 = полностью согласен
 2 = согласен
 3 = не знаю
 4 = не согласен
 5 = совершенно не согласен

15. Большинству людей можно доверять 1 2 3 4 5
16. Можно быть хорошим руководителем, менеджером, и не зная точных ответов на большинство вопросов, которые могут задать подчиненные 1 2 3 4 5
17. Необходимо любой ценой избежать создания такой организационной структуры, при которой у подчиненного будет двое начальников 1 2 3 4 5

А теперь ответьте, пожалуйста, на несколько вопросов о себе (информация необходима для статистического анализа).

21. Ваш пол:
1. мужской
 2. женский

22. Ваш возраст:

1. менее 20 лет
2. 20-24 года
3. 25-29 лет
4. 30-34 года
5. 35-39 лет
6. 40-49 лет
7. 50-59 лет
8. более 60 лет

23. Длительность Вашей учебы (начиная с начальной школы, считайте только официально установленный срок для каждого курса обучения. Например, если Вы оставались на второй год, это не считается, если вы перескакивали через класс, надо считать оба класса):

1. 10 лет
2. 11 лет
3. 12 лет
4. 13 лет
5. 14 лет
6. 15 лет
7. 16 лет
8. 17 лет
9. 18 лет

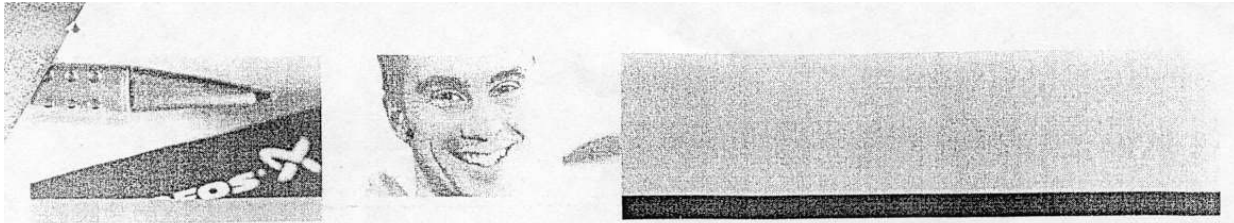
24. Если Вы работаете или раньше работали, что это (была) за работа:

1. Не оплачиваемая работа (включая дневную учебу)
2. Неквалифицированный или полуквалифицированный ручной труд
3. Канторская или секретарская работа, требующая общей подготовки
4. Работа ремесленника, требующая профессиональной подготовки; работа техника, медсестры и т.д.
5. Профессиональный труд, требующий высокого уровня образования (вуз или университет), но не руководящая должность
6. Руководитель (начальник), имеющий одного или нескольких подчиненных (которые в свою очередь не имеют подчиненных)
7. Руководитель (начальник), имеющий в подчинении руководителей (начальников) более низкого звена

25. Где, в какой стране (республике, области, крае) Вы проживаете?

26. Где, в какой стране (республике, области, крае) Вы родились (если Вы меняли место жительства с тех пор)?

2. Grundfos questionnaire



Мотивирующие факторы

Сотрудник должен выбрать из таблицы 1 пять факторов, являющихся для него наиболее мотивирующими. Их следует расставить в порядке предпочтения в таблице 2, поставив наиболее важный пункт на верхнюю строку. Если фактор не указан в списке, следует выбрать "другое".

Таблица 1. - Факторы

№.	Мотивирующие факторы	№.	Мотивирующие факторы
1	Признание качественно выполненной работы	2	Развивающие задачи
3	Зарплата/бонус	4	Влияние
5	Дружеская атмосфера на работе	6	Индивидуальное профессиональное развитие/тренинги
7	Работа в команде	8	Безопасность работы
9	Размер компании	10	Удачное соотношение между работой и свободным временем
11	Ориентированность на результат	12	Поддержка руководителя, способствующая развитию сотрудника
13	Возможности карьерного роста	14	Работа в интернациональном окружении
15	Имидж компании	16	Возможность получения информации
17	Открытые и честные отношения с непосредственным руководителем	18	Руководитель - опытный профессионал
19	Другое		

Таблица 2. – Следующие факторы являются для меня наиболее мотивирующими:

Приоритет	№.	Мотивирующие факторы	Насколько они применимы сегодня? (отметить галочкой)					Комментарии
			Неудовлетворительно	Плохо	Нормально	Хорошо	Отлично	
1.								
2.								
3.								
4.								
5.								

BE > THINK > INNOVATE >

GRUNDFOS 

3. Alternative questionnaire

The questions need to be reconsidered since it is very hard to tell what kind of answers you are looking for. This questionnaire is a draft and serves as an example.

We would like to know what is most important for you and your colleagues at Grundfos Moscow to be able to make the working environment even better. Please state to what degree you agree with each statement. Put a circle around the number that best reflect your level of agreement.

		I totally disagree	I partly disagree	I neither agree or disagree	I partly agree	I totally agree
1	It is important to me that my work is appreciated	1	2	3	4	5
2	I like to get challenging tasks	1	2	3	4	5
3	Salary and bonus is important for me	1	2	3	4	5
4	I like to have influence on my work	1	2	3	4	5
5	A friendly atmosphere at work is important to me	1	2	3	4	5
6	It is important for me to be able to get professional training and development	1	2	3	4	5
7	I feel more motivated when working in a team	1	2	3	4	5
8	It is important for me to know if there is work enough for me	1	2	3	4	5
9	I like the size of the company	1	2	3	4	5
10	It is important for me that there is good balance between work and leisure time	1	2	3	4	5
11	It is important for me that the company is result oriented	1	2	3	4	5
12	It is important for me that the managers support me and give opportunities to develop	1	2	3	4	5
13	Career opportunities are important for me	1	2	3	4	5
14	I feel good about working in an international environment	1	2	3	4	5
15	I prefer to work for a company with a good image	1	2	3	4	5
16	It is important for me to receive information	1	2	3	4	5
17	I prefer to have an open and honest relationship with my closest manager	1	2	3	4	5
18	I think the managers should be professional and experienced	1	2	3	4	5

4. Rank sheet

Made by Erik Back
 eback@eback.dk
 september 2005

Sum of departments

Number of employees: 87

Rank	Qu1	Qu2	Qu3	Qu4	Qu5	Qu6	Qu7	Qu8	Qu9	Qu10	Qu11	Qu12	Qu13	Qu14	Qu15	Qu16	Qu17	Qu18	Qu19
1	14	5	25	0	3	7	2	1	0	0	11	0	6	0	7	1	4	0	1
2	6	6	22	2	6	9	7	3	0	2	4	3	6	0	3	1	5	2	0
3	4	0	25	1	6	12	7	2	1	1	5	5	7	0	2	0	8	1	0
4	5	2	7	2	12	11	10	0	0	0	5	9	5	2	5	4	7	0	1
5	10	3	6	1	16	14	7	0	1	3	0	9	6	1	4	1	5	0	0
Total on that Q	39	16	85	6	43	53	33	6	2	6	25	26	30	3	21	7	29	3	2
Employee %	45	18	98	7	49	61	38	7	2	7	29	30	34	3	24	8	33	3	2

Rank	Av1	Av2	Av3	Av4	Av5	Av6	Av7	Av8	Av9	Av10	Av11	Av12	Av13	Av14	Av15	Av16	Av17	Av18	Av19
1	14	5	25	0	3	7	2	1	0	0	11	0	6	0	7	1	4	0	1
2	12	12	44	4	12	18	14	6	0	4	8	6	12	0	6	2	10	4	0
3	12	0	75	3	18	36	21	6	3	3	15	15	21	0	6	0	24	3	0
4	20	8	28	8	48	44	40	0	0	0	20	36	20	8	20	16	28	0	4
5	50	15	30	5	80	70	35	0	5	15	0	45	30	5	20	5	25	0	0
Total on that Q	2,77	2,50	2,38	3,33	3,74	3,30	3,39	2,17	4,00	3,67	2,16	3,92	2,97	4,33	2,81	3,43	3,14	2,33	2,50

Rank	
1	3
2	1
3	6
4	7
5	5

5. AI introduction and topic meeting

Grundfos, Moscow 2 of November 2005, 16:00 hrs. – Dept. HR

1. What is it all about? (10 min)

- a. Definition of AI
- b. The five principles
- c. Highlight AI benchmark success stories
- d. Hand out success story
- e. Why we are here?

2. Opening Interviews – Using two of the four foundational questions (30 min)

- a. Read the four questions and give time to answer in head:
 - i. Describe a peak experience or high point in your life – personal or professional
 - ii. What do you most value about yourself? your work? Your organization?
 - iii. What is the core factor that gives life to your organization?
 - iv. Describe your vision of the future for the organization and your world.
- b. There is only time for the following two questions:
 - i. Think about a time when you were really engaged in and excited about your work. Tell me a story about that time. What was happening? What were you feeling? What made it a great moment? What were others doing that contributed to this moment? What did you contribute to creating this great moment?
 - ii. If you had three wishes for this organization, what would they be?
 - Each have **8** minutes
 - One person takes notes and another asks questions
 - **How** did it go?

3. Rephrase wishes to topic choices (10 min)

- a. Problem solving (identify problem, cause analysis, find solutions, develop plans)
- b. Rephrase to topic choices (5 min)
- c. Review new topics and discuss the differences from traditional problem solving questions.

4. How can this help your organization? (10 min)

- a. How does this sound? Is it interesting enough to explore further?
- b. What applications can you imagine for your organization?
- c. Phase two – small AI project with HR and Project Sales – 2 hrs session.

6. Questions in keywords

**Вершины опыта или
высокий пункт в вашей
жизни?**

Peak experiences or high point of your life?

**Чем вы дорожите больше
всего?**

What do you most value?

Что даёт вашей организации жизнь?

What gives life to your organization?

Ваше видение будущего?

Your vision of the future?

Подумайте о моменте, когда
вы были очень заняты и
возбуждены на вашей работе.

Расскажите историю об этом. Что
случилось? Что вы чувствовали? Почему
было большой момент? Что сделали
другие люди, которые содействовали
моменту?

Если у вас были бы три
пожелания по организации,
какие желания будут?

У каждого из вас есть 8 минут
Один человек записывает, а другой
спрашивает

8. Template for wishes

1

* Возвше нормальное состояние
к работе.

1. Равная канализация
2. Духота

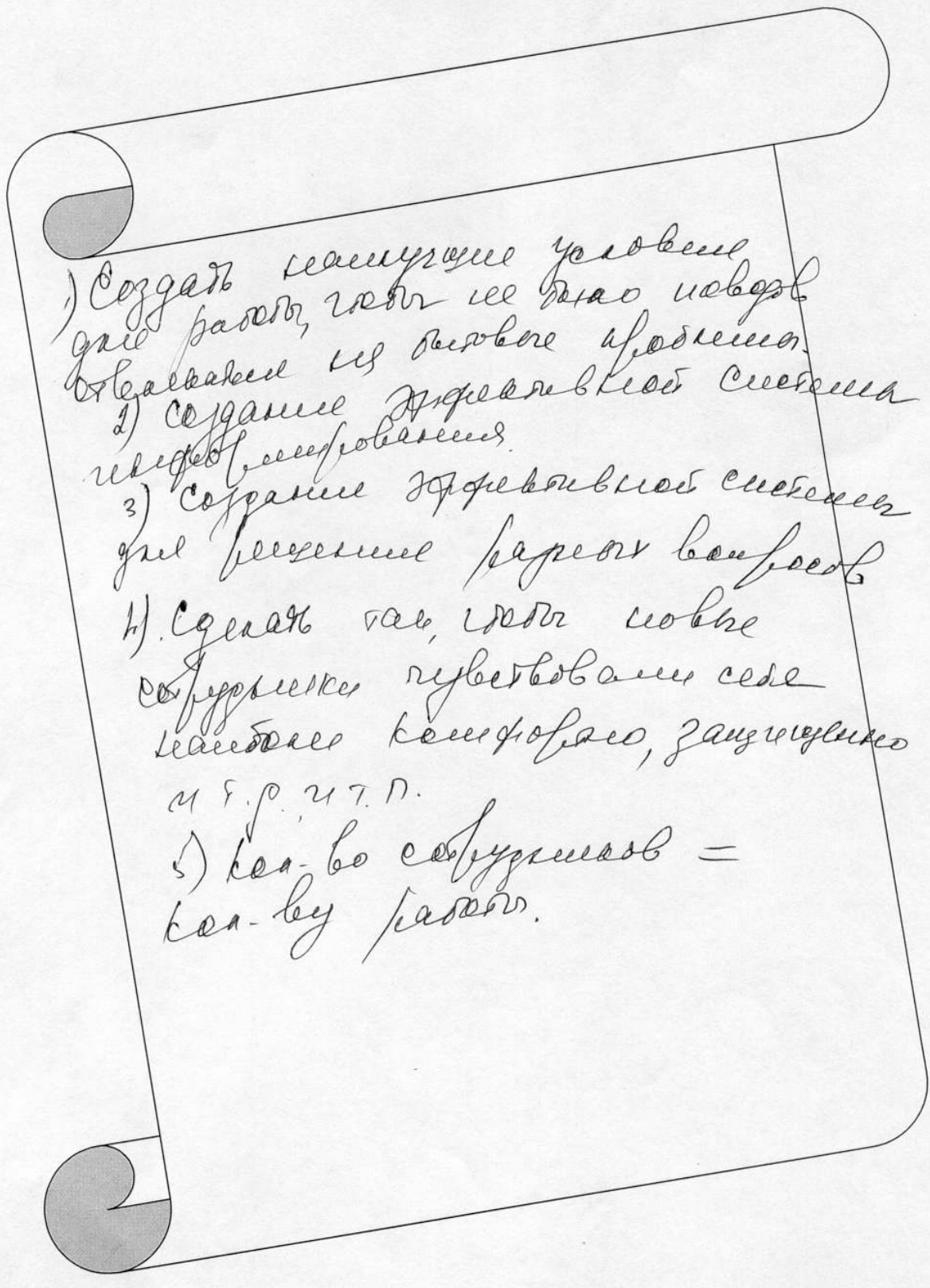
2

1. Укрепление
всех его ветвей (доступность
информации)
2. Собрания (мероприятия
мелочи) по совершенству.
3. Все остальные моменты
жизни человека.

3

1. Возвращение информации
2. Возрождение системы
адаптации.
3. Дайте мне возможность (офф)

Выбор утвердительной темы

- 
- 1) Создать наилучшие условия для работы, когда не дано известной информации из данных информации.
- 2) Создать наилучшие условия для работы из данных информации.
- 3) Создать наилучшие условия для работы из данных информации.
- 4) Сделать так, когда больше информации, удовлетворяем себе наиболее комфортно, записывая и т.п. и т.п.
- 5) Кол-во сотрудников = кол-ву работ.