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RELATIONSHIPS BETWEEN ORGANIZATIONAL CULTURE AND INDIVIDUAL VALUES OF THE RUSSIAN-SPEAKING MEMBERS OF ORGANIZATIONS IN ESTONIA, LATVIA AND LITHUANIA

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CONTENT

INTRODUCTION

National culture has definite impact on organizational activities as well as on the processes within and among organizations. There is plenty of theoretical and empirical evidence that organizations with sufficient psychological and geographical distance have differences in performance. Though not so many researchers have investigated how one ethno-cultural group behaves in organizational context in various countries. This research is crucial due to the globalization trend of economy and expansion of the European economical space where movements of labor force from one country to another are becoming reality. It is a unique opportunity to investigate how different or similar is one ethno-cultural group in different national cultural spaces. The uniqueness of the study is possible due to the choice of the countries (Baltic Republics: Estonia, Latvia and Lithuania), which all have one ethno-cultural group of Russian-speakers. The community of Russian-speakers is important not only in Baltic Republics, but in other countries as well, because of the spread of this ethno-cultural group around the world.

Estonia, Latvia and Lithuania have been independent for some time and it has been an effective period to recover and develop all aspects of life, including those related to national culture and business environment. With respect to national culture, the influence of Russian culture on native culture has significantly decreased during independence. With respect to business environment, in addition to all the changes at the macro-economic level there was a major shift in the thinking of Estonian, Latvian and Lithuanian inhabitants about how a free market economy functions. This shift took place due to the transformation of values of the people living and working in three countries. The phenomena of the Baltic Republics' economy and social life refer to the fact that the problems which link the activities in organizations can be analyzed by the terms of organizational culture.

The objective of the thesis is to find similarities and differences in patterns of relationships between estimations of organizational culture orientations and individual values of Russian-speaking members in Estonian, Latvian and Lithuanian organizations. In order to achieve the objective of the thesis following research tasks have been set:

- to investigate and analyze the theoretical background on relationships between organizational culture and individual values in organizational and national cultural contexts;
- to explore cultural and organizational context of individual values of the Russian-speakers in Estonia, Latvia and Lithuania;
- to develop hypotheses on relationships between organizational culture and individual values of Russian-speaking members of organizations in Estonia, Latvia and Lithuania;
- to implement the empirical research in organizations in Estonia, Latvia and Lithuania in order to collect sufficient volume of data;
- to present, compare and analyze research results;
- to check the hypotheses feasibility and discuss the implications of the results.

The thesis consists of two parts, firstly the thesis focuses on the theoretical background of the investigated topic. It is an analysis of how individual values relate to organizational culture in organizational and national cultural contexts. It is also an investigation of the peculiarities of Russian-speakers in Estonia, Latvia and Lithuania and the kind of individual values that are crucial for them in organizational context. Hypotheses development takes place in this part as well as determination of the scopes of results and their implications.

The second part of the thesis gives empirical evidence of the issues investigated in the theoretical part. Sample and methodology are described and the possible limitations of the samples' composition are highlighted. Further the respondents' perception of organizational culture is introduced and analyzed as well as the most important values of the Russian-speakers. The second part presents and analyses the relationships between organizational culture and individual values of Russian-speaking members of organizations in Estonia, Latvia and Lithuania. It also concludes with hypotheses analysis and implications of the results.

The empirical part of the study was conducted by means of two questionnaires. The perception of organizational culture by participants of the study was measured by Organizational Culture Questionnaire composed by Prof. M. Vadi (Vadi 2000, Vadi *et al.* 2002) where two orientations of organizational culture are brought forward: task and relationships orientations. Individual values of respondents were measured by means of Rokeach Value Survey introduced by M. Rokeach (1973) where two types of individual values are represented: terminal and instrumental.

Empirical study was conducted among Russian-speaking members of organizations in Estonia, Latvia and Lithuania. Statistical analysis of the data was performed by the means of correlation, ANOVA and mean analysis. The data was processed in program package SPSS.

In order to conduct empirical study a net of researchers was developed and cooperational activities launched. Universities from all three countries have been involved in a study: University of Tartu in Estonia, Vytautas the Great University in Lithuania and University of Latvia. It took over a year to collect data from Latvia and Lithuania because cross-cultural studies consist of many stages and are complex due to the geographical differences and practical arrangements. In addition to technical aspects it was necessary to convince and motivate project partners as well as companies to participate in a study. Herein it is necessary to emphasize that the project involved many participants and required a strong commitment including initiative and activity.

1. THEORETICAL BACKGROUND ON RELATIONSHIPS BETWEEN INDIVIDUAL VALUES AND ORGANIZATIONAL CULTURE IN ESTONIA, LATVIA AND LITHUANIA

1.1. Relationships between organizational culture and individual values in organizational context

Organizational performance could be analyzed in terms of a wide range of indicators starting with clearly quantitative measures (e.g. profits, sales, return on investments etc.), comparing with softer issues (e.g. satisfaction level of employees, commitment level of customers, success of organizational performance etc.). The current thesis concentrates on the latter what have a strong impact on organizational activities. It is focused on the phenomena of organizational culture in a complex context of individual peculiarities and national cultural space.

The study of organizational culture has been approached from a number of aspects (e.g. dimensions, orientations, levels, and types etc. of organizational culture). In current perspective, organizational culture is being treated by means of individual values through its orientations. In this subsection of the thesis, firstly, the phenomena of organizational culture is explored, secondly, individual values in organizational context are of interest. Since one major element of organizational culture is values the relationships between organizational culture and individual values are investigated.

Organizational culture has been a fashionable topic since the early 1980s (Hofstede 1994a: 18). The construct of organizational culture has a lot of definitions. In general, organizational culture is made up of a common understanding and meanings that are

shared among organizational members (Lau, Ngo 1996: 470). These shared meanings include "norms, values, behavior patterns, rituals and traditions" (Schein 1997: 10).

Organizational culture could be explored through its orientations. This particular idea stems from E. H. Schein's (1992: 127-128, 371) approach where organizational culture is formed by two major factors: task and relationships. This particular approach has been developed further by R. Harrison (1995: 150-158) where he differentiates task oriented and person oriented organizational culture. The organizational culture models introduced by R. E. Quinn (1988) also contain two orientations that emphasize task and relationships: support and goal orientations of organizational culture (cf. Muijen, Koopman 1994: 370). Y. Gabriel (1999: 205-206) among other types of culture points out task and person types of organizational culture. Considerable discrepancy of the dimensions and orientations of organizational culture is introduced by different researchers. In this thesis the orientations of organizational culture are applied. It is distinguished between two main orientations of organizational culture: task and relationship orientations.

Task orientation reflects the extent to which all members are willing to support the achievement of common goals (Vadi *et al.* 2002: 17). Task achievement needs clear understanding about the means and ways chosen which are formed in a daily practices (Schein 1992: 58). In the organization that is task oriented, achievement of goal is the highest value (Harrison 1995: 154). It is important to realize the organizational objectives in rational ways and that communication is focused on individual tasks (Muijen, Koopman 1994: 371). In task orientation of organizational culture it is important to get the job done in a possible way (Gabriel 1999: 205). This orientation focuses on achievement, rewards, and competition, and thus reflects a concern for goal accomplishment (van Vianen, Fischer 2002: 319).

Organizational culture happens between people (Knapp, Yu 1999: 16). *Relationship orientation* of organizational culture indicates belongingness – people assist one another in work-related problems and discuss all the important topics with one another (Vadi *et al.* 2002: 17). Person-oriented organization exists primarily to serve the needs of its members (Harrison 1995: 155). Employees express their ideas about their work and feelings about each other (Muijen, Koopman 1994: 370). This orientation reflects a

concern of people, by emphasizing cohesion, participation, and cooperation (van Vianen, Fischer 2002: 319). At the core of every culture are assumptions about the proper way for individuals to relate to each other in order to make the group safe, comfortable, and productive (Schein 1997: 131-132). Assumptions about relationships must solve the problems of (*Ibid.*: 131-132):

1) power, influence, and hierarchy;
2) intimacy, love, and peer relationships.

These assumptions are related to individual values showing how important is for employees power distribution in organization, how acceptable is hierarchical structure of organization and how these features affect relationships in work environment. On the other hand, these assumptions indicate closeness of people working together and the deepness of their relationships.

The dimension of task versus relationship orientation is difficult to analyze, because both orientations are equally important (Schein 1997: 371). Though, there are some controversial points of view, which kind of orientation is more suitable for certain environment. For example E. H. Schein (*Ibid.*: 371) claims that in a stable environment it is safe to be completely task oriented, and in a complex, turbulent environment in which technological and other forms of interdependence are high, it is need to value relationships in order to achieve the level of trust and communication that will make joint problem solving and solution implementation possible. From the other side, R. Harrison (1995: 157) points out that the task-oriented culture's greatest strength is dealing with a complex and changing environment, and that the person oriented organization, too, is well adapted to dealing with complexity and change. It is difficult to affirm what characteristics of environment derive certain type of organizational culture. But it is possible to conclude about the type of culture on the basis of domination of orientations of organizational culture which show the strength of supportiveness and perception of organizational members, whether the task or the relationship is being in favour.

R. Harrison (1995: 156) notes that there seem to be increasing pressures from the members of modern industrial organizations to move toward relationship orientation. Also J. J. van Muijen and P. L. Koopman (1994: 368) emphasize in light of

environmental change that it is no longer sufficient for leaders to be task oriented. They see shift in prime co-ordination mechanism of the organization, from standardization of work processes toward more standardization of output and more informal networks. These changes will not only influence the organizational structure, but also the organizational culture. Instead of an orientation on rules and regulations, employees are expected to react to the demands of customers. (Muijen, Koopman 1994: 370) It shows the increasing accent on the cognitive-emotional elements of organizational life expressed in interactions between people involved in organizational performance including customers, partners, shareholders and other representatives of interest groups.

Definitely there are other possibilities to research and measure organizational culture. In addition to organizational culture orientations it is possible to focus on the research of organizational culture types (e.g. Harrison 1995; Gabriel 1999; Hofstede 2001 etc.), organizational culture levels (e.g. Trice, Beyer 1993; Schein 1997 etc.), organizational practices related to organizational culture (such as symbols e.g. Dellinger 2002, rituals, traditions etc.) and organizational culture with relation to other features (such as leadership styles, performance e.g. Kotter, Heskett 1992; personality e.g. O'Reilly *et al.* 1991 etc.). Despite of mentioned possibilities for studying organizational culture it still does remain a complex field to research and it is rather difficult to overcome the pragmatic difficulties of a multi perspective inquiry (Witmer 1997: 327). It means that there is no one perfect instrument to study such a complex phenomena as the organizational culture is. Though Vadi *et al.* (2002: 17) have shown that task and relationship orientations are the vital aspects of organizational culture. When a suitable instrument for organizational culture research is chosen it is necessary to focus on the consistency of studies to get sufficient review for comparison.

One potential way of explaining and understanding individual or group differences in attitudes, beliefs and behavior may rest on identifying underlying differences in the values which these people hold (Akiba, Klug 1999: 468). Values are important individual characteristics, that influence individuals' behavior and lead to some certain differences as well as similarities.

M. Alvesson (2002: 32) defines that individual values serve as a guide to a person's intentions and actions. Values are important because they lay the foundation for the

understanding attitudes and motivation as well as influencing people perceptions. Further, they imply that certain behaviors or outcomes are preferred over others. Values generally influence attitudes and behavior. (Robbins 1991: 158) Values are presumed to encapsulate the aspiration of individuals and societies: they pertain to what is desirable, to deeply engrained standards that determine future directions and justify past actions (Braithwaite, Scott 1991: 661). Individual values are connected to self-conception, and thus serve explain the priorities of the individuals as well as forces of self-regulation (Vadi, Reiljan 2003: 71). One more function of values is that they provide a standard against which actions are evaluated (Sullivan *et al.* 2001: 248). Thus values serve several important functions and meanings that are crucial in behavior in an organizational context.

Values determine how the individual interprets the context of events that surround the individual; what the individual selects as important in the context, what needs to be explained and what can be taken as routine, and what can be edited out of consciousness as insignificant. They influence individual's behavior within and organizations and expectations of others' behavior. (Mead 1994: 12) People do not talk about values every day, but they act and perform mainly in accordance to the values they hold. Even more people expect certain behavioral patterns from the others in terms how they perceive the other people holding their values.

The diversity of instruments used to measure values in organizations indicates a lack of consensus on the values researches feel are important. Further complicating this issue is that these instruments measure values at different levels of specificity. (Meglino, Ravlin 1998: 358) For example the Study of Values introduced by G. W. Allport, P. E. Vernon and G. Lindzey (1960), the Goal and Mode Values Inventories composed by V. A. Braithwaite and H. G. Law (1985), F. R. Kluckholn and F. L. Strodtbeck's (1961) Value Orientations are based on the broad conceptualization of the value domain while the Moral Behavior Scale composed by B. Harding and D. Phillips (1986) is restricted in scope more narrowly to moral values (Braithwaite, Scott 1991: 666-667). M. Rokeach (1973) Value Survey is one of the broadly used measure of general values and as M. Tepeci (2001: 18) points out in his paper on the effect of personal values to organizational culture, that this measure corresponds with organizational-level values in

a way that allow it to assess person-organization fit. Use of general social value measure instrument in current research comes from the maintenance that "measuring values that are specific to a particular organization constrains values research to studies in single organizations that are of limited generalization" (Meglino, Ravlin 1998: 359).

M. Rokeach and J. F. Regan (1980: 577) determine a value as a conception of desirable means and end-state actions and they are employed as standards or criteria of action. M. Rokeach (1973: 7) has identified two fundamental types of values: terminal and instrumental (see list of terminal and instrumental values in Appendix 1).

Terminal values reflect wants and desires that people wish to fulfill during their life (Vadi 2000: 193). These are self-sufficient end-states of existence that people strive to achieve and they are pursued for their own sake (Meglino, Ravlin 1998: 353). The terminal values may be self-centered or society-centered, intrapersonal or interpersonal in focus (Rokeach 1973: 7).

Instrumental values are those that help people to choose a proper behavior (Vadi 2000: 193) – these are modes of behavior rather than states of existence (Meglino, Ravlin 1998: 353). Instrumental values may be directed to moral and self-actualization issues (Rokeach 1973: 8).

Two types of values represent two separate yet functionally interconnected systems, wherein all the values concerning modes of behavior are instrumental to the attainment of all the values concerning end-states. One mode of behavior may be instrumental to the attainment of several terminal values; several modes may be instrumental to the attainment of one terminal value. (Rokeach 1973: 12)

Application of the general social value measure of M. Rokeach is based on certain reasons. Firstly, as it was quoted above the measure of general values would give the opportunity to derive more general conclusions and to find some common implications yet taking into account that individual values within different countries are measured. Secondly, coming from M. Rokeach's departure from the mainstream of value research what have resulted in separating "instrumental" and "terminal" value system (Braithwaite, Scott 1991: 664). This kind of disparity is beneficial for organizational

culture studies since it would give the opportunity to investigate the relationships between individual values and organizational culture in a deeper manner.

Further more, the Rokeach Value Survey (RVS) offers a wide coverage of items using a simple rank-ordering procedure that facilitates its use in a variety of research context. For example, respondents have been asked to complete the value survey twice: to represent their own values in the first instance, and their perception of the values of others in the second. (Braithwaite, Scott 1991: 665) Considering the fact that members of an organization commonly have a strong sense of how they and their colleagues should properly behave (Mead 1994: 138) it is a reasonable modification for exploring perception models within the organization.

Herein it should be mentioned the limitation of the Rokeach Value Survey. V. A. Braithwaite and W. A. Scott (1991: 666) mention that an area in which value survey has attracted considerable attention is cross-cultural comparisons of value systems where problems could arise. The difficulties of transporting value construct across cultures and of obtaining equivalent measure are legendary. Translations are generally possible, but comparable interpretation is less easily assured. (*Ibib.*: 666) This could be a considerable limitation for in depth value research, but use of the value survey jointly with organizational culture measure should eliminate some of the constraints. It is also more accurate to use value survey in exploring values among one ethno-cultural group in different countries what allows to focus on the cross-cultural level still remaining substantial due to the one language use of the survey.

J. J. van Muijen *et al.* (1992) define organizational culture as "a set of core values, behavioral norms, artefacts and behavioral patterns which govern the way people in an organization interact with each other and invest their energy in their jobs and the organization at large" (cf. Muijen, Koopman 1994: 371). In this definition two layers of culture can be distinguished: one consist of evaluative aspects (norms, values) of culture, the other of descriptive (behavioral) aspects (*Ibid.*: 371). From this point of view M. Rokeach's value classification is suitable for organizational culture studies, while terminal values are seen as a core values and instrumental values as a modes of behavior.

Individual values connect individual's private and work activities. Work does not only take place in workplaces and is not always rewarded with payment; it is also a large part of people's domestic lives, and it is part of the voluntary sector (Gabriel 1999: 106). Individuals realize their modes of conduct (terminal values) on a large scale through work. Involvement in organizational life offers the opportunity to achieve end-states of existence whether through relationships or task-accomplishment. For example such terminal value as *social recognition* could be fulfilled by interaction with other colleagues and such terminal value as a *sense of accomplishment* could be executed in task achievement (for clarifications see the list of terminal and instrumental values in Appendix 1). Even though, G. Hofstede (1994b: 17) argues, that the work place can only change people's (terminal) values to a limited extent. It gives the cause to assume that individual's instrumental values are more variable on the work place.

Different individuals within the same unit do not necessarily give identical answers on questions about their perception of organizational culture (Hofstede 2001: 411), especially if these individuals are different according to socio-demographic characteristics (e.g. gender and age) and have different positions in organizational hierarchy. It is obvious that there are some differences in how individuals belonging to some special group rank their terminal and instrumental values. Concerning relationships between individual values and organizational culture the differences are also evident, because a rather complex composition of two various conceptions cannot give homogeneous results.

One of the most salient areas of organizational culture in which critical thinking has tried to challenge conventional assumptions and meanings is gender. As with all areas of interest from cultural approach what is seen as given, natural and reasonable and to which people must adapt, the socially constructed nature of ideas about men and women is examined. The focus of relevance here is on how cultural ideas frame and restrain what men and what women should think, feel and do. (Alvesson 2002: 132) G. Hofstede (1994: 16-17) brings out a colorful comparison by saying that feelings and fears about behaviors by the opposite gender are of the same order of intensity as the reactions of people exposed to foreign culture. According to G. Hofstede (2001: 281) research, no significant gender differences were found for private life goals (in this case these could

be seen as terminal values), but significant differences tend to appear when comparing work goal importance scores of men and women. So it is possible to claim, that gender issues raise questions that disturb preferred harmony in everyday life especially in the workplace (Korvajärvi 2002: 101) that refer to the differences in modes of behavior (instrumental values), because "gender is rooted in the activity of people" (*Ibid.*: 101). It gives the insight to the fact that patterns of relationships between individual values and organizational culture are various among men and women.

It is also obvious that those individuals who have disparity in ages and represent different generations hold various sets of values and perceive organizational culture in a different way. For example younger people are more concentrated to hedonistic values than older ones. At a younger age, challenge is a positive attribute of a job, security may be valued more highly later in the career (Guy 1984: 476). Concerning organizational culture the leadership is younger generation attribute what requires more emphasis on relationship-orientation. Individuals live through their age phases where changes in values and perspectives accompany the passage from one age to another and they may perceive the same behavior, or set of alternatives, differently at various states in a career (*Ibid.*: 474). G. Hofstede (1994: 17) notes that many differences in practices and values between generations would be just normal attributes of age which repeat themselves for successive generations.

The last characteristic that is crucial in relationship study between individual values and organizational culture is position in organizational hierarchy. It is important to distinguish between such positions in an organization as managerial staff and other employees (specialists and workers). Managers are the architects of their organization's culture (Kolleeny, Linn 2002: 78) and have strongest effect on directing organizational behavior largely through their value orientations. Organizational norms and practices, as well as management behaviors are crucial to an understanding of organizational arrangements and worker satisfaction (Fraser *et al.* 2002: 446). M. Alvesson (2002: 49) says that it would be in fact odd if CEOs, typists, factory workers, salesmen, engineers, and product designers shared norms and acted upon them in a similar way. Popular literature focuses basically on the influence of managerial ideology, values and practices on organizational culture. Though, M. Alvesson (*Ibid.*: 46) claims that organizational

culture and managerial ideology are in most cases not the same, partly due to variations within organizations and discrepancies between top managers and other groups. However, managerial ideology is not necessarily very different from organizational culture, these are cases where management ideology powerfully impregnate cultural patterns (Alvesson 2002: 46). Seeing that values are more enduring characteristics of the person, whereas practices depend more on the situation (Hofstede 2001: 412), the relationship between individual values of the employees from the different level of organizational hierarchy and organizational culture would be different due to the situational attribute of the value release in organizational context.

Indeed, there is conceptual relationship between individual values and organizational culture (see Figure 1). M. Rokeach value classification is very suitable for organizational culture studies in a deeper manner.
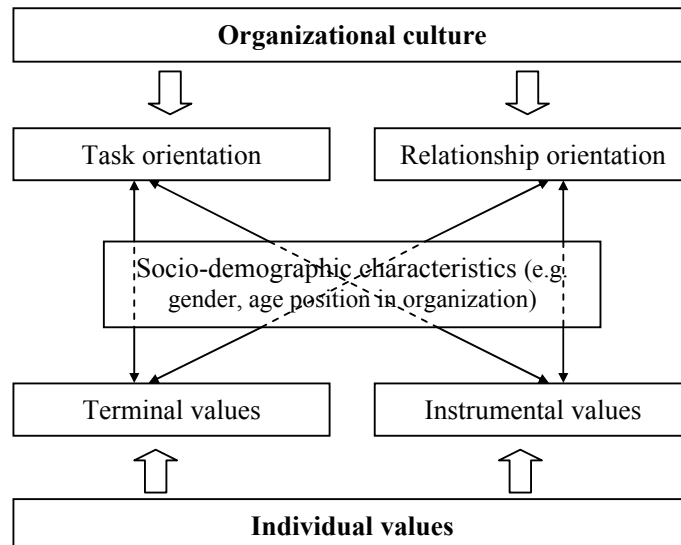
Figure 1. Conceptual relationships between organizational culture and individual values (composed by the author).

Organizational cultures differ primarily in their practices (Hofsede 2001: 411) that highlight the relevance of modes of behavior (instrumental values), which reveal the best in organizational practices. Terminal values are also important in studying organizational culture while revealing private life features on an organizational level.

Socio-demographic characteristics influence the perception of organizational culture and value ranking. In the next subsection an additional variable of the study is added, national cultural context, and relationships between individual values and organizational culture are explored through the broader perspective of national cultural environment.

1.2. Relationships between organizational culture and individual values in national cultural context

The powerful influence of national culture on human behavior led to a number of cultural theoreticians to conclude that national culture is an imposing, deterministic force, and that people do things because of their national culture (Smit 2001: 167). It is not possible to overcome the national culture effect on organizational behavior and on the perceptions and behaviors of single individuals within an organization. The impact of national culture on an organization is crucial. Many cases of unsuccessful integration to international markets refer to the necessity to assess, consider and accept to a certain extent differences with national culture in the different geographical markets.

National culture seems to have an impact on the micro-variables, such as people's behavior, and also on the macro-level, for example, on technology or organizational structure (Fink, Mayrhofer 2001: 474). National culture can have an important impact on the relationships among people within organizations and between organizations and on the structure of organizations as well as on their functions (Matsumoto 1996: 107).

In the previous subsection differences between two orientations of organizational culture: task and relationships orientations were compared. E. H. Schein (1997: 371) mentions that it is also necessary to take into account that national cultures differ in how people conceptualize tasks and relationships. In some national cultures it would be assumed that unless relationships are built, one cannot accomplish the task, and that from a long-range point of view, it is more important to maintain relationships even if this means short-run task failure (*Ibid.*: 371).

There are, of course, still many companies with a simple link between the organization and the national community. However in the modern internationalized business world, it

is a more complex picture. Most large companies have become international in one way or another, which means that the unity of the company has to be maintained through connections with various national cultures. Companies vary considerably in the way in which they deal with their multinational situation. (Gunnarsson 2000: 7) Organizations differ in terms of organizational culture and one source of these variations is national cultural environment where organizations perform. B. E. Hermalin (2001: 224) confirms this, by claiming that the organizational differences which national or regional cultural differences induce could appear to be the consequence of differences in organizational culture.

One output of organizational culture in terms of national culture is cultural diversity in the workplace. Diversity has become a crucial subject in the field of management as organizations pay increased attention to demographic shifts (Weech-Maldonado *et al.* 2002: 111). Competing to win in a global economy requires an ability to attract, retain, motivate and develop high-potential employees from a variety of cultural and ethnic backgrounds. The challenge facing corporate leaders is to foster an organizational culture that values differences and maximizes the potential of all employees. (Taylor 1995: 12) Organizational culture could be influenced and managed as well as cultural diversity in the workplace. Managing diversity is a comprehensive managerial philosophy designed to enable managers to tap the potential of all employees, regardless of how diverse they might be (Roosvelt 1990: 121). Managing cultural diversity is one function of management in order to benefit from differences. Though it is very difficult to quantify benefits from diversity initiatives because the relationship between cause and effect is often unclear (Taylor 1995: 15).

R. Mead (1994:14) sights that the successful management of diversity brings economic benefits. The organization's ability to attract, retain and motivate people from diverse cultural backgrounds gives competitive advantages in cost structures, creativity, problem solving, and adapting to change. Cultural diversity presents major opportunities for synergy. (*Ibid.*: 14)

Cultural differences that exist cause people to see the same problem from different perspectives, be motivated by different forces, and arrive at different solutions in resolving the problem (Tully, Merchant 1999: 22). The diverse composition of the

workforce and assessment of the environment on the basis of national cultural variances could provide a wide range of advantages whilst diversity is recognized and managed.

In a light of diversity benefits it is premature to leave out the prejudice coming from the diversity. K. A. Golden (1992: 3) emphasises the individual role of the organizational cultural setting. She argues that individuals can depart from the organization's cultural guidelines when they are members of subgroups which have created a different socio-cultural system. That is, an individual can depart from organizational culture by adhering to the subgroup culture. In this view, tension and conflict arise when situations occur in which individuals with dual loyalties must choose between adhering to the organizational or to the subgroup cultural guidelines. (*Ibid*.: 3) That's why diversity must be managed, but before cultural diversity is managed it must be noticed and identified.

National culture provides an integrative perspective and meaning to situations, it guides group members in their actions, in their understanding and interpretation of the world around them, and it directs their attentions and value orientation (Smit 2001: 166). Values are important part of any culture and they vary widely across different cultures (Gabriel 1999: 171). National culture influences organizations and how people operate within those organizations (Matsumoto 1996: 107) as well as their behavioural patterns. R. Mead (1994: 157) even argues that national culture is the essential determinant of values and behavior within the organization. With each different national culture comes a fresh set of values, and with each fresh set of values comes the question of how these may be integrated within the organizations or how far their differentiation is to be tolerated or even welcomed (Griseri 1998: 56).

G. Hofstede (2001: 394) brings forward the balance of values *versus* practices at the national, occupational and organizational levels and introduces it as a figure (see Figure 2). In this particular thesis the national and organizational levels are most interesting. G. Hofstede (*Ibid.*: 393-394) finds, that similar people in different organizations showed considerable differences in practices, but much smaller differences in values. Practices are considered to be expressed through instrumental values.

Level   Place of
                                                         socialization

Nation | Values   / | Family
Social Class | / |
Occupation | / | School
Industry | / |
Organization | /   Practices | Workplace
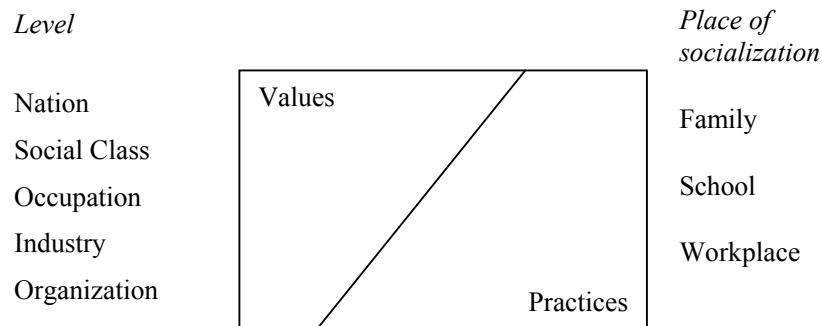
Figure 2. The balance of values *versus* practices at the national, occupational, and organizational levels (Hofstede 2001: 394).

Figure 2 illustrates that at the national level cultural differences reside mostly in values and less in practices. At the organizational level, cultural differences reside mostly in practices and less in values. The differences in the value/practices balance can be explained by the different places of socialization (learning) for values and for practices. Values are acquired in one's early years, organizational practices, on the other hand, are learned through socialization at the workplace. (Hofstede 2001: 394) Of course management practices are influenced by the socio-cultural environment (Berry *et al.* 1992: 330), but less by national cultural values.

People of different national cultural background come to work with different values (Matsumoto 1996: 112). Organizational culture may reflect values in the wider context of the national culture (Mead 1994: 138). People from different national cultures participate in organizational life and their values represent output of organizational culture and input of organizational behavior. Among other individual characteristics (e.g. norms, beliefs, attitudes, assumptions etc.) values of individuals lead them to particular behavior and thus the performance of the whole organization (which actually acts in a particular national cultural environment) is influenced. These connections between national culture, organizational culture and individual values are expressed in Figure 3.

National culture

Organizational culture

Individual values

Individual
beliefs, attitudes, assumptions,
norms, **values** etc.

Individual
behavior

Individual values

Organizational
behavior

National cultural space
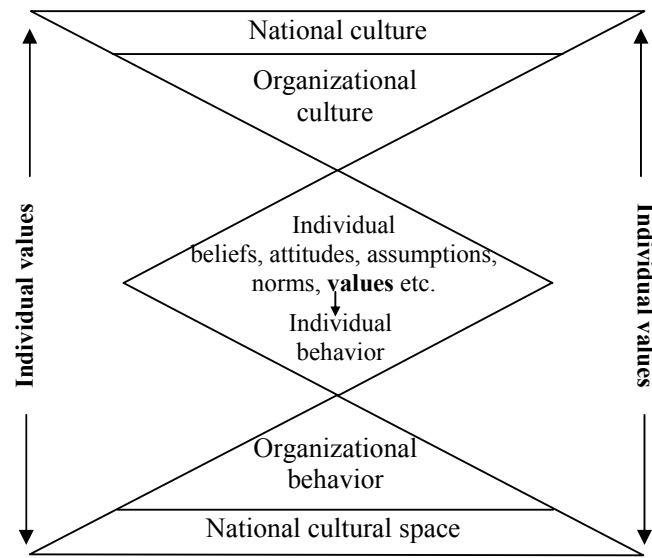
Figure 3. The connections between national culture, organizational culture and individual values (composed by the author).

Individual values can also be seen as a link between national culture and organizational culture; it is necessary to focus on organizational culture and individual values with the aim of clarifying which values members of organizations carry and how they affect organizational culture (Vadi 2001: 305). Organizations operate within a national culture, their values and norms crucially affect the orientations and attitudes of employees towards their work and also their employers (Gabriel 1999: 193). Organizations consist of individuals, each having a set of values obtained in a certain cultural context. These values are guide lines for peoples behaviour within their organizations, thus influencing the culture and behavior of their entire organization. (Tolmats 2003: 122)

National cultural similarities and differences in value orientations can be one source of overall growth and financial growth or of conflict, frustration, and organizational stumbling (Matsumoto 1996: 113). An imbalance of the national cultural values held by organizational members could lead to various discords on the task and relationship level. Values are important in making economic and business performance harmonious and this performance depends on interrelated values and a work environment that fit the tasks (King 1997: 262). Concerning task achievement, the imbalance of the cultural values could reveal inefficient, unproductive and insufficient performance. Concerning relationships between organizational members, a mismatch of the cultural values could

manifest in unconstructive conflicts on the individual level, emotional instability of the working atmosphere and a lack of synergy. These manifestations are topical because of the nature of individual values that refer to the behavioral aspect: values influence behavior.

Values are feelings with arrows to them: each has a plus and a minus pole. Values deal with such things as: evil versus good, dirty versus clean, moral versus immoral, decent versus indecent etc. (Hofstede 2001: 6) Though, it is premature to talk about "good" or "bad" values held by the members in organizations and it is not correct to claim that for example "bad" values presume "bad" organizational culture. M. Alvesson (2002: 44) emphasizes this by saying that "good" or "bad" are not self-evident, especially when it comes to complex phenomena such as organizational culture. National cultural values held by individuals could be different in various organizations with various organizational cultures. Also the same set of values could be seen in different ways in various organizations, operating in certain national cultural environment. Values form a knotted net that cannot be unravelled without altering their reciprocity, harmonies and synergy (*Ibid.*: 49).

Popularity of the concept of organizational culture results largely from attempts to gain greater organizational efficiency and success (Vadi, Reiljan 2003: 70). Berry *et al.* (1992: 321) even brings forward such broad generalization that the concept of organizational culture is based on the observation that organizations in some countries have a much better performance record than in others. Success in performance could be expressed in terms of productivity and effectiveness. The nature of individual values is a crucial factor in the impact that organizational culture will have on organizational effectiveness (Alvesson 2002: 32). The set of individual values held by each of the members of organizations will lead to or prevent successful performance. It is important to emphasize here that this set of values are not universal, it largely depends on the peculiarity of the national culture, the sector and the field of activities where organizations perform as well as other factors. Further more, organizational culture is composed of a collection of values and manifestations, some of which may be contradictory (Meyerson, Martin 1987: 630).

People share and represent their individual values in organizations. Individuals who are unable to adjust to the norms of their team, and to other core values which comprise their organization's culture, may have to be reassigned or seek a better fit with another employee (Barnowe *et al.* 2002: 103). G. Hofstede (1985: 350) also sights that if the fit between values of newcomers and the organization's values is too poor and newcomers can't be socialized, they will separate themselves or be separated from the organization. An important part of the maintenance of the values held by organizational members is to recruit people who share these values and orientations (Alvesson 2002: 59). Coming from this stance organizations involve individuals with a certain set of terminal values. Further more, when potential newcomers are interviewed and screened to make certain that they "fit" within organizations, they are, at least being covertly screened to make certain that their preferences which reflect individual values are consistent with those of the representative of the organization (Guy 1984: 468). Because staff are a large part of the inventory of any organization, it is important to bear in mind the fact that people's preferences reflect individual values change as their career unfold (*Ibid.*: 477). This issue is becoming even more intrinsic if it includes national cultural context. It must be carefully considered which national cultural values do fit in certain organizations operating in a certain national cultural space.

Hereby it is important to recognize that the values responsible for internal integration (interactions between people) may be different from those required for external adaptation (necessity for organization to survive in its environment). Stated in another way, it is possible for an organization's culture to emphasize values that are not appropriate for its survival. In such a case, employees may interact in a highly efficient manner while the organization fails to survive. (Meglino, Ravlin 1998: 357) The way how people perceive integration and adaptation issues depend largely on their national cultural belongingness. It is possible, that relationships between values and organizational culture could occur irrational and conflicting. Furthermore, it is possible that relationships between values and organizational culture might be similar in the context of different national cultures, but have different trends and connections. It is necessary to take this matter into consideration while interpreting particular relationships.

People with different cultural backgrounds hold different set of values that influence their behavior. Individual values are linking national and organizational culture because individuals obtain their values in national cultural context and participate in organizations sharing these values with other members. Individual values of employees influence organizational culture in a unique way. It is difficult to claim that a certain set of values predict "good" organizational culture or high effectiveness. That's why employers seek to hire people whose values fit with their organization. Further on it is necessary to focus on the exploratory objects of the current thesis. Next subsection focuses on the cultural and organizational context of individual values of one ethno-cultural group.

1.3. Cultural and organizational context of individual values of the Russian-speakers in Estonia, Latvia and Lithuania

The peculiarities of the organizational performance in Estonia, Latvia and Lithuania from the point of view of the "soft issues" refer to the fact that the problems which link the operations in organizations could be analyzed by the terms of organizational culture. It is obvious that in all three countries there are organizations with employees having diverse ethnic composition which brings forward the organizational context of ethnicity. It is important to emphasize that in the current thesis it is focused rather on the ethno-cultural prospect than on national perspective of organizational members. The term "ethno-cultural group" is adapted from J. W. Berry (2002: 23) terminology where the term "minority" is opposed to "ethno-cultural group" and the term "majority" is opposed to the "larger society". Though, while quoted to another authors the original terminology is used.

Ethnicity refers to people's sense of belonging to a group, in particular to a group that is self-reproductive (Westin 2002: 378). Ethnicity is one of the resources of an organization, which is tied with culture (Vadi *et al.* 2002: 32). Ethnic cultures account for differences within the countries; ethnic groups often transcend political boundaries. Such groups form minorities at the crossroads between the dominant culture of the nation and their own traditional group culture. Ethnic cultures can be described in the

same terms as national cultures: basically, the same dimensions which were found to differentiate among national cultures apply to these differences within country. (Hofstede 1994a: 15-16) It is a unique opportunity to study how one ethno-cultural group relates to organizational features in three countries: Estonia, Latvia and Lithuania.

It is necessary to emphasize that Russian-speaking members of organization are under survey. According to statistical data, the percentage of Russian-speakers living in Estonia, Latvia and Lithuania is 32, 40 and 9.5 respectively (Other Vitals … 2004). In addition to Russian nationals, Ukrainians, Belo Russians and other Slavs are included with this group of population (Baltic Facts 2003: 11). Herein the term "Russian-speaking" is used, because since identities are in fact socially constructed and constantly changing, the Russophone population, whether they are from the Ukraine, Belarus, Russia, or some other CIS republic, are actually developing a new diaspora identity of a "Russian-speaking minority" (Linz, Stepan 1996: 404). The Russian-speaking members of organizations are of special interest.

Ethno-cultural composition regarding Russian-speaking population is different in all three countries. Historically Russians felt that they were a large society culture, this is now being replaced as they gradually see themselves as becoming an ethno-cultural group. Still it should be taken into consideration that during a rather long period of time Russians, as well as their culture and language have been given preferential treatment in Estonia, Latvia and Lithuania (Runblom 2002: 405). Currently the situation of Russian speakers has changed and is somehow different in all three countries due to political treatment of the exploratory ethno-cultural group, due to identity experienced and shaped by Russian-speakers and due to the attitude towards this group by larger society.

As seen by R. Rose (1997: 113), in Lithuania there are no economic differences between Lithuanians and Russian nationals. However, the situation may be different with "softer" issues such as culture. G. Hofstede (1985: 350) suggests that even those minorities that are culturally very similar to the majority can suffer from real cultural integration problems, due to the differences in values and mental programming. At the same time, it should be noted that Lithuania has a homogenous population with more or less the same culture, the same ethnic and religious background (Mygind 1997: 144), and has little demographic "anxiety" (Linz, Stepan 1996: 405). With ethnic Lithuanians

being an overwhelming majority in the republic, the nationality issue is considerably relaxed (Gerner, Hedlund 1993: 85) and minority issue has not been a crucial topic of political debate (Nørgaard *et al.* 1996: 183). There are no great tensions among Russian-speakers and indigenous population of Lithuania.

In Estonia and Latvia the situation is different partly due to the larger population of Russian-speakers. Political differences cause economic differences, and then Estonians and Latvians should be better off than people of Russian nationals (Rose 1997: 113). The cultural split in Estonia and Latvia has meant that the broad group of employees were weakened in the process of independence and further economic and political transition (Mygind 1997: 145). The ethno-cultural group of Russian-speakers could experience mistreatment from the indigenous population.

Despite official efforts to intergrate the ethnic Russian minority in Estonia, they are still living in a separate world (Smrstik 1998: 5). There is a clear sign of a serious cultural crisis in the Russian community, connected with the changing status and identity of the Russian minority in Estonia (Lauristin, Vihalemm 1997: 254-255). On the other hand in a broader context Russians living in Estonia are familiar with their own culture as well as Estonian culture and they consider their homeland being Estonia rather than Russia (Tammaru 1999: 87). It is rather obvious that in an organizational context Russian-speakers in Estonia are still perceived in a distinctive way due to the cultural peculiarity of behavioral patterns and shared values.

Historically Latvia is a multiethnic country (Runblom 2002: 404). Latvia has a much greater ethnic diversity, which tends to reinforce restricted ethnic roles in the economy and has significant value differences (King 1997: 262). In Latvia there is heterogeneous Russophone community (Nørgaard *et al.* 1996: 209). First group of Russians could be regarded as an integrated group, that has deep roots in the country with a long family history. The second group are immigrants, they are Russians who by their free will have emigrated to Latvia with the ambition of settling. Third group could be called transients, they are those Soviet citizens who for one reason or another have happened to end up in Latvia. This last group is called intruders and consists of former military personnel, functionaries and workers in strategic industry etc. (Runblom 2002: 405) One a

peculiarity of the composition of the Latvian ethnic population is that in five of Latvia's seven largest cities, non-Latvians make up a majority (Nørgaard *et al.* 1996: 209).

The deeper level of organizational culture involves individual values held by the organizational members. It is a standing point why to concentrate on the individual values further. The overview of individual values held by Russian-speakers in Estonia, Latvia and Lithuania are concentrated on the M. Rokeach values classification. Not so many surveys have been made to investigate the values held by Russian-speakers in these countries so in general values of Estonians, Latvians and Lithuanians are presented. It is assumed however that Russian-speaker's values as values held by ethno-cultural group do not vary dramatically from the larger society culture's values. This assumption has found empirical conformation from the survey where values of Estonians and Estonian Russians were explored, whereby Estonians and Estonian Russians occurred to be quite similar for the first ten most important values (see Figure 4 where value ratings of Estonians and Estonian Russians are presented) (Lauristin, Vihalemm 1997: 251).
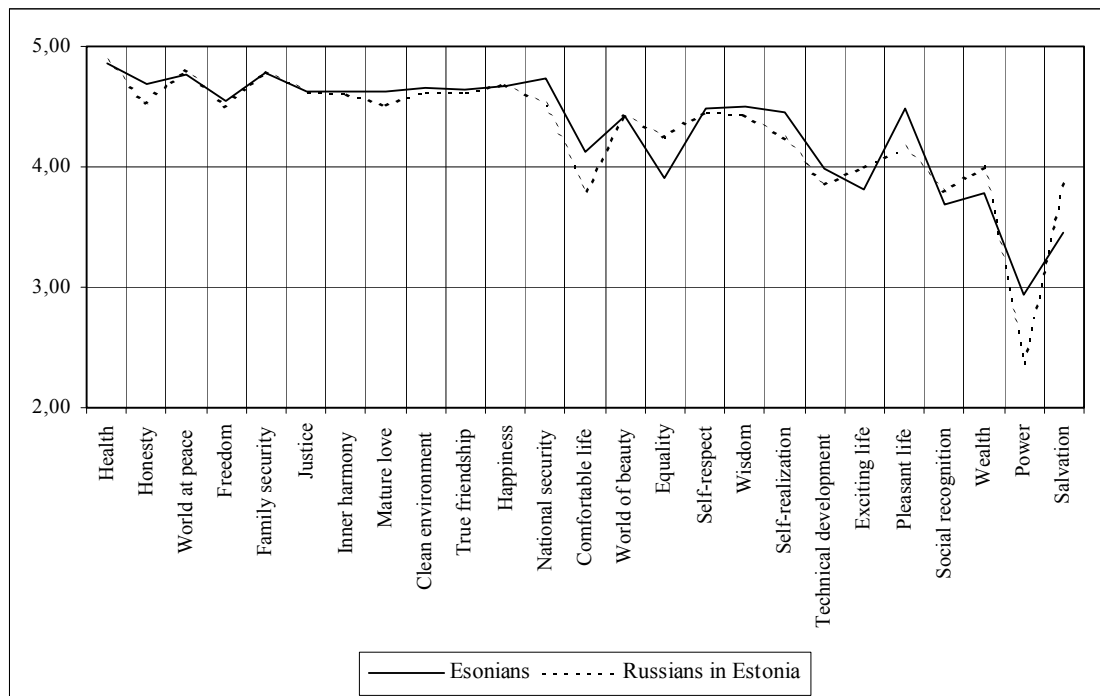
Notes: Mean scores of importance ratings: 5 = very important, 4 = rather important, 3 = neither important nor unimportant, 2 = rather unimportant, 1 = unimportant.

Figure 4. Value ratings of Estonians and Estonian Russians in 1995 (composed by the author on the basis of Lauristin, Vihalemm 1997: 343).

Following the trend of the results in Estonia, the same assumption is applied to Latvia where the ethnicity problem is in the scale and very similar to Estonian conditions. In Lithuania this assumption should not have strong biase because the differences between Lithuanian nationals and Russian-speakers are the smallest one. Nevertheless the results of the studies where the values of Russian-speakers (mainly in Estonia) which have been presented are reflected in further analysis.

To have a compact overview on individual values held by Estonians, Latvians and Lithuanians, summarizing tables are presented bellow. Table 1 represents terminal values and Table 2 represents instrumental values. The values have been emphasized in literature by other researchers. The information in the tables is presented on the basis of M. Rokeach value classification and enables comparison of the data, though it is obvious that not all 36 values are represented in analysis of the secondary data.

Table 1. The overview of emphasized by literature terminal values held by Estonians, Latvians and Lithuanians.

Terminal values	Differences and similarities of importance in Estonia, Latvia and Lithuania	Evidenced in following sources
An exciting life	Prized by Estonians, Latvians and Lithuanians.	Kitvel 2001: 34; Šalčiuvienė, Virvilaite 2002: 103; Lauristin, Vihalemm 1997: 343.
A sense of accomplish-ment	Estonians, Latvians and Lithuanians consider as important one.	Realo 2002: 35; Smrstik 1998: 5; King 1997: 263, 267; Mockaitis 2002a; Šalčiuvienė, Virvilaite 2002: 103.
Equality	Important for Latvians and less for Estonians and Lithuanians.	Kitvel 2001: 34; Barnowe, King, Krumina 2003: 100; Lauristin, Vihalemm 1997: 434.
Family security	Highly prized by Estonians, Latvians and Lithuanians.	Pettersson 2002: 176; Niit 2002: 51-52; Arvist, Heinla 2001: 95; Smrstik 1998: 5; Roff *et al.* 2002: 583; Šalčiuvienė 2002; Lauristin, Vihalemm 1997: 343.
Freedom	Rather important for Estonians, Latvians and Lithuanians.	Niit 2002: 51-52; Šalčiuvienė 2002; Lauristin, Vihalemm 1997: 343.
Inner harmony	Highly valued by Estonian and less by Latvians and Lithuanians.	Realo 2002: 34; Lauristin, Vihalemm 1997: 343.
Mature love	Rather important for Estonians, Latvians and Lithuanians.	Niit 2002: 51-52; Lauristin, Vihalemm 1997: 343.
National security	Highly valued in Lithuania, less in Latvia and Estonia.	Kitvel 2001: 34; Nørgaard *et al.* 1999: 102; Šalčiuvienė 2002; Šalčiuvienė, Virvilaite 2002: 103; Lauristin, Vihalemm 1997: 343.

Self-respect	Prized by Estonians, Latvians and Lithuanians.	Niit 2002: 51-52; Šalčiuvienė, Virvilaite 2002: 103; Lauristin, Vihalemm 1997: 343.
Social recognition	Prized by Latvians and Estonians, controversial results concerning Lithuanians.	Šalčiuvienė 2002; Šalčiuvienė, Virvilaite, 2002: 103; Pettersson 2002: 175; Lauristin, Vihalemm 1997: 343; Barnowe *et al.* 2003: 100.
True friendship	Not very highly valued by Estonians, Latvians and Lithuanians.	Pettersson 2002: 175; Realo 2002: 36; Niit 2002: 51- 52; Šalčiuvienė 2002; Šalčiuvienė, Virvilaite 2002: 103; Lauristin, Vihalemm 1997: 343.

Source: composed by the author; framework of the values stems from M. Rokeach (1973: 28).

Analysis of secondary data about terminal values show that rather many similarities come into effect. The extent to which one value is more or less important is sometimes different for Estonians, Latvians and Lithuanians, but the emphasis in the literature of some values over the others was there.

Table 2. The overview of emphasized by literature instrumental values held by Estonians, Latvians and Lithuanians.

Instrumental values	Differences and similarities of importance in Estonia, Latvia and Lithuania	Evidenced in following sources
Ambitious	Highly valued by Estonians and Lithuanians.	Mockaitis 2002a; Kiaupaite-Grusniene 2002: 65; Šalčiuvienė 2002; Lewis 2003: 360.
Forgiving	Prized by Estonians and Latvians.	Niit 2002: 51-52; Barnowe, King, Krumina 2003: 100.
Helpful	Prized by Estonians and Latvians.	Niit 2002: 51-52; Barnowe, King, Krumina 2003: 100.
Honest	Highly valued by Estonians, Latvians and Lithuanians.	Niit 2002: 51-52; King 1997: 263; Lauristin, Vihalemm 1997: 343; Lewis 2003: 359.
Imaginative	Highly valued by Estonians.	Niit 2002: 51-52.
Independent	Important for Estonians.	Realo 2002:37; Niit 2002: 51-52.
Obedient	Prized by Lithuanians.	Šalčiuvienė 2002.
Responsible	Highly valued by Estonians.	Niit 2002: 51-52.

Source: composed by the author; framework of the values stems from M. Rokeach (1973: 28).

In processing secondary data about instrumental values more disparities came into a place. Different instrumental values have been emphasized by the literature about Estonians, Latvians and Lithuanians.

The analysis of the secondary data shows two main results. Firstly, terminal values have been of more interest to researchers than instrumental values. Secondly, there are more similarities among Estonians, Latvians and Lithuanians in respect to terminal values than there are for instrumental values. These general results are very useful in further hypotheses development.

There were not many surveys conducted to explore organizational culture orientations in Estonian, Latvian and Lithuanian organizations. Though A. I. Mockaitis (2002b: 17) survey on Values for Leadership revealed, that Estonia scored higher that Lithuania on preferences for a relationship-orientation. Another research on leadership orientations revealed that Estonian managers (leaders) have in general more concern for task than people (Andrén *et al.* 1994: 106). In light of such few studies it is difficult to conclude what kind of orientations of organizational culture are prevailing in Estonian, Latvian and Lithuanian organizations. It reveals the necessity of systematic and broad research activity in this field and current thesis playing its part.

The situation of Russian-speakers is somewhat different in all three countries. Nevertheless for the overview of the secondary data it is assumed that Russian-speakers are similar to indigenous population. It would appear that there are more similarities among Estonians, Latvians and Lithuanians concerning terminal values and less with respect to instrumental values. Organizational culture studies from the perspective of task and relationship orientations are almost unresearched. The next subsection of the thesis is devoted to hypotheses development summarizing previous subsections as one and also finding the implication areas of the results.

1.4. Development of hypotheses on relationships between organizational culture and individual values of Russian-speaking members of Estonian, Latvian and Lithuanian organizations

Currently, sufficient theoretical framework has been created for hypotheses development. Hypotheses are developed on two levels, firstly, national cultural level, includes pecularities of individual values of Russian-speakers in Estonia, Latvia and Lithuania. Secondly, organizational cultural level which embodies relationships between individual values and organizational culture of the mentioned ethno-cultural group of employees. One implication of the tenor of the hypotheses is diversity and its management.

Management must recognize the national culture within which the organization is embedded and evaluate its impact on the organization (Lau, Ngo 1996: 473). On the other hand, management must recognize the national cultural differences within an organization and assess its impact on organizational performance (see Figure 5). For example, if a Finnish company has a subsidiary operation in Estonia, then in the context of Estonian culture management should consider how this company is operating. If the employees of the new company consist of Finnish, Estonian and Russian employees the national cultural variance in particular organizations should also be regarded.

Figure 5. Two scopes of national culture influencing organizational performance (composed by the author).

G. Hofstede (1985: 350) sees the case of foreign subsidiaries as a development of subsidiary cultures which are hybrids between the international organizational culture and local national cultures. Considering both scopes implications cover diversity issues and there is a question as to how and how far this diversity is taken as an advantage, a source of higher competence and competitiveness.

G. Hofstede (1994a: 13), over a period ot time studied employees of a multinational companies and he found that from one country to another they represent almost perfectly matched samples: they are similar in all aspects except nationality, which makes the effect of nationality differences in their answers stand out unusually clearly. Seeing Russian-speakers as somewhat "employees of a multinational" it is possible to assume that samples in all three countries are also matched, especially concerning terminal values. Similarities of culture, social system, caste and class, sex, occupation, education, religion and political identification are some of the major variables that are likely to shape in more or less similar ways the value systems of large number of people (Rokeach 1968: 552).

The organizational culture is unlikely to modify national cultural values. When national and organizational culture come into conflict, the first is likely to override values in the second. (Mead 1994: 142) This means that national cultural values held by individuals are enduring and are rather strongly rooted. People come to work in organizations with their set of values obtained in certain national cultural environments and possibly similar groups are having similar end-states of existence.

There is little evidence which points to major differences in values between employees of various organizations within a more or less culturally homogeneous country (Berry *et al* 1992: 322). Put another way, it could be assumed that one ethno-culturally homogeneous group will have no major differences in values. This is being somehow confirmed by secondary data analysis (see subsection 1.3.). Results of analysis show that there are rather many similarities among terminal values held by Estonians, Latvians and Lithuanians. Herein it is important to recall an earlier made assumption that Russian-speakers in these three countries do not differ in terms of terminal values in a very dramatic manner. Hereby the first hypothesis could be developed.

Hypothesis 1. The patterns of the most important terminal values of Russian-speaking members of Estonian, Latvian and Lithuanian organizations are similar in all three countries.

Instrumental values of Russian-speaking members of organizations are of interest. Herein the organizational context of instrumental values emphasizes patterns of behavior that people implement in their workplace. These patterns of behavior are expressed in organizational practices and hereby relate to organizational culture. The core of an organization's culture appeared to lie more in shared daily practices (than in shared values) and these organizational practices are learned at the workplace (Berry *et al.* 1992: 322). This means that organizations differ as much as differ their practices. The patterns of the behaviors within organizations differ as well.

G. Hofstede (1985: 350-351) evidenced that in the case of well-integrated multinationals with a strong organizational culture, the outsider is struck by the similarity of members of the organization, in spite of different national origins: "He is a typical Shell[1] man, even if he is Japanese". However, inside such multinationals there is a rich folklore about how different the various nationals behave (*Ibid.*: 351). It means that instrumental values held by people from different origins could vary. Results of the secondary data analysis (see subsection 1.3.) where instrumental values of Estonians, Latvians and Lithuanians have been investigated show that not many similarities occurred, what means that modes of behavior are not so general or national, as the end-states of existence (terminal values) are. If the modes of behavior differ among Estonians, Latvians and Lithuanians it is a rather strong reason to assume that the way how Russian-speakers behave within organizations differ also in all three countries. As such hypothesis 2 could be developed.

Hypothesis 2. The patterns of the most important instrumental values of Russian-speaking members of Estonian, Latvian and Lithuanian organizations are different in all three countries.

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[1] Shell is a global group of energy and petrochemical companies, which operates in over 145 countries (Shell's homepage 2004).

Organizational culture consists of two basic and interrelated components: namely cultural forms and practices and the substance (deeper level of culture) (Trice, Beyer 1993 cf. Lau, Ngo 1996: 472). One element of the substance is shared values that could be seen as a deeper level of culture (Hofstede 1994b: 13). Cultural forms and practices reveal in prevalence of orientation of organizational culture and in patterns of relationships between individual values and organizational culture.

Different individual values could form relationships between organizational culture and its orientations. Some of the relationships are rather predictable. For example terminal value, *a sense of accomplishment,* could be related to task orientation of organizational culture in a positive manner, meaning that those organizational members who prize the value perceive the achievement of the organizational goal as important. It would be a logical result because persons highly prize a sense of accomplishment through achievement of tasks related to work duties. Likewise the terminal value, *social recognition,* could form a positive relationship with relationship orientation of organizational culture. This could mean that those employees who prize this value perceive relationships in organizations as importnat what make sense due to the nature of the value, it is possible to experience respect and admiration merely from relationships with other people, often from colleagues. The source of relationships between terminal values and organizational culture is variable and dependant on many factors which are related on one hand to national cultural context and on the other hand to the peculiarity of the organization and its activity.

Organizations exist in a parent culture, and much of what is found in them is a derivative from the assumptions of the parent culture (Schein 1984: 12). Nevertheless, firms with origins in different countries adopt different organizational cultures and policies to run their operations, even within the same country (Lau, Ngo 1996: 482). By Hofstede *et al.* (1990) observations there may be different organizational cultures in organizations of the same or similar national cultures (cf. Lau, Ngo 1996: 482). Beyond that the perceptions of organizational culture by individuals with similar national cultural backgrounds could be different. Even though, it is assumed that organizational culture may refer more to "shared daily practices" in the workplace than to shared values of life (Matsumoto 1996: 112). Hereby it is presumed that also end-states of

existence (terminal values) are related to organizational culture. The third hypothesis could be developed.

Hypothesis 3. The patterns of relationships between terminal values of Russian-speaking members and orientations of organizational culture of Estonian, Latvian and Lithuanian organizations are different in all three countries.

As well as terminal values, instrumental values could form certain predictable relationships between organizational culture and its orientations. For example instrumental value *ambitious* could be positively related with task orientation of organizational culture. It means that those organizational members who prize this value percieve goal achievement in organization important. Another example is focusing on relationship orientation of organizational culture. It is possible to assume that instrumental value *helpful* is positively related to relationship orientation of organizational culture. It means that those employees who care about welfare of the others, estimate highly relationships in organization. Again it is important to highlight that the source of relationship and its trend between instrumental values and organizational culture is variable and depends on many factors.

The locus of both, terminal and instrumental, types of values is within the individual (Meglino, Ravlin 1998: 353). E. H. Schein (1985) argues that modes of behavior (instrumental values) are used by researchers and practitioners to describe an organizational culture (cf. Meglino, Ravlin 1998: 353). Even more, organizational culture specifies the behavior necessary for the organization to survive in its environment (Meglino, Ravlin 1998: 357). So, modes of behavior (instrumental values) are individually focused though having two sources of formation: individual itself and organizational environment. Instrumental values are seen as modes of behavior and this behavior varies across organizations independently from the national cultural context. Shortly, employees attempt to adapt and adjust to their work environment (Guy 1984: 474). As such last hypothesis could be developed.

Hypothesis 4. The patterns of relationships between instrumental values of Russian-speaking members and orientations of organizational culture of Estonian, Latvian and Lithuanian organizations are different in all three countries.

Raised hypotheses have a broad scope of implications. It is possible to implement the knowledge from hypotheses checking on four major levels (see Figure 6). On the level of national culture the effect of national culture environment on organization could be examined. For example, it is possible to examine how national culture affects organizational activities and how national cultural variances could be managed. On the organizational level the impact of national culture on the organizational culture could be investigated. Furthermore, cross-cultural research may give an answer to the question, how similar or different are organizational cultures in different countries. This knowledge will help to manage and shape organizational culture and model desired behaviour, identify and remove barriers. On the group level the similarities and differences of group members' values are valuable information for work-group forming and gaining synergy from diversity. On this level information achieved will also help to challenge behaviors that exclude and limit group performance that will finally assist in building inclusive workgroups and form productive relationships. On the individual level the implications could help to understand and identify personal attitudes and behaviors within organizations, deal with the bias that people may have and manage employees' activities.

National culture → e.g. managing diversity in multinational organizations

Organization → e.g. shaping and managing organizational culture

Group → e.g. work-groups forming and synergy from diversity

Individual → e.g. comprehension and management of individual behavior
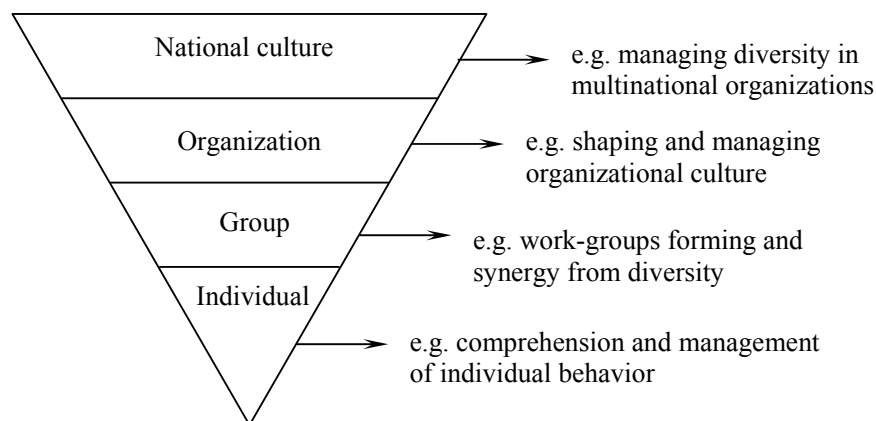
Figure 6. Broad scope of the results' implications from the hypotheses checking (idea stems from Vadi 2000b: 21).

As it has previously been said, the scope of the results' implications is rather broad and the implications are taken into account in the hypotheses. The variety of implication opportunities concur with the unique conditions of the research which concentrate on

certain ethno-cultural groups in three countries that bring cross-cultural dimensions into effect. The hypotheses checking and implications of the results are performed in the last subsection of the thesis.

Eventually, it is assumed that the ethno-cultural group of Russian-speakers have a similar set of terminal values (end-states of existence) and different set of instrumental values (modes of behavior). It is also assumed that the patterns of relationships between terminal and instrumental values and organizational culture orientations are different among Russian-speakers in all three countries because the studied relationships reveal the level of practices that are learnt in the workplace. The empirical part of the thesis aims to confirm or overrule presented hypotheses.

2. EMPIRICAL STUDY OF RELATIONSHIPS BETWEEN ORGANIZATIONAL CULTURE AND INDIVIDUAL VALUES OF RUSSIAN-SEPAKING MEMBERS OF ORGANIZATIONS IN ESTONIA, LATVIA AND LITHUANIA

2.1. Sample and methodology description

In order to find the relationships between organizational culture and individual values of Russian-speaking members of organizations in Estonia, Latvia and Lithuania a network of researchers was developed and cooperational activity launched. In addition to University of Tartu, Vytautas the Great University in Lithuania[2] and University of Latvia[3] both collaborated in the project. Herein it is important to emphasize the role of the author in data collection. Cross-cultural studies are complicated due to geographical differences and practical arrangements. Data collection was a complex process consisting of many stages with a variety of emphasis. It was crucial to convince and motivate partners to get started and continue data collection until sufficient information was collated. Data was returned in many ways and at different times. In between it was necessary to convince new companies to participate in a study and to motivate associates to proceed with the study. The author had the most involvement in data collection from Lithuania in the early stages of the survey and full involvement in data gathering from Latvia. Though, it should be stressed that the project involved many counterparts and implied strong cooperation initiatives from everybody who participated in the project and it's activities.

Initially this study was conducted in Estonia[4] between 1996-2001, altogether 1328 employees participated in it, among which 680 were Russian-speakers (in current research valid n=664). The respondents represented 16 different organizations operating in such areas as processing industry, service, information technology and military forces. (Vadi *et al*. 2002: 16)

The average age of the Russian-speaking participants in Estonian sample was 38.7 years (*SD*=9.27), the gender composition was as follows: 173 men and 458 women, 33 participants did not indicate their gender. Three catagories of the respondents' positions were formed: workers (n=347), specialists (n=194) and managers (n=80), 43 participants did not indicate their position in the organization.

The survey in Latvia was conducted in June-November 2003. Altogether 313 Russian-speaking employees (65 men and 248 women) of different organizations operating in service and trading sector participated in the survey. The average age of the participants was 27.8 years (*SD*=8.61). Three catagories of the respondents' positions were formed: workers (n=116), specialists (n=141) and managers (n=56).

The survey in Lithuania was conducted in April-May 2003 in the Ignalina Nuclear Power Plant (INPP) situated in Visaginas. In 2001, the plant employed 4634 people: 1290 women and 3344 men (INPP homepage 2003). Altogether, 203 Russian-speaking respondents (123 men and 36 women, 44 participants did not indicate their gender) participated in the survey. The average age of the participants was 40.9 years (*SD*=8.48). Three catagories of the respondents' positions were formed: workers (n=42), specialists (n=55) and managers (n=24) (82 participants did not indicate their position in the organization).

It is important to emphasize the limitations of the current samples. The first limitation considers time disparity of the conducted studies. While in Latvia and Lithuania the data was collated in year 2003, in Estonia the data was collected during a period between 1996-2001. Despite of the time gap of data collection the information is comparable, because in 1996 and further on in Estonia turbulent changes had been completed. The development of Estonia, Latvia and Lithuania from the middle of the

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[4] Acknowledgment for the data availability is expressed to Prof. Maaja Vadi.

90's has been stable and similar. On a social level the processes are comparable in all three countries and in principle the data matched. Additionally the use of data collated in Estonia during a period covering 1996-2001 is reasonable due technical aspects. Data was collated and it was rational to employ a database in current research to maximize the utility of the work executed.

The second limitation considers the gender composition of the three samples: these are predominantly male respondents in the Lithuanian sample due to peculiarity of the organization (nuclear power plant) studied. The third limitation considers age composition of the samples, these are predominantly young respondents in the Latvian sample. Derived constraints are shown in Table 3 and these limitations are taken into consideration in further analysis.

Table 3. Gender and age composition of the Russian-speakers in Estonian, Latvian and Lithuanian samples.

Sample	Males		Females		Not indicated		Age
	No.	Perc.	No.	Perc.	No.	Perc.	Mean
Estonia (n=664)	173	26	458	69	33	5	38.7
Latvia (n=313)	65	21	248	79	-	-	27.8
Lithuania (n=203)	123	60	36	18	44	22	40.9

Notes: No. – number of respondents, Perc. – percentage of the respondents.

Source: compiled by the author

The current research applied Rokeach's values methodology giving 18 terminal and 18 instrumental values (questionnaire is introduced in Appendix 2). For each list, the respondents were asked to rank the statements according to how important each was to the respondent personally. It was necessary to place "1" next to the value that was the most important to the respondent then "2" next to the second most important and so on. (Vadi 2000a: 129)

In order to find the main terminal and instrumental values, a mean-analysis was used. It is necessary to note that the importance of values is determined by the decreasing mean value, because of the ranking technique of the questionnaire. To find out the differences between the socio-demographic groups, one-way ANOVA and LSD-test were applied. The differences in the mean values are important at the significance level $p \leq 0.05$.

In order to measure organizational culture, a questionnaire with 43 statements was compiled (Organizational Culture Questionnaire is introduced in Appendix 3). The statements were requested to be assessed on a scale of 1 to 10; 10 indicated that one agreed completely, and 1 indicated that the given statement was not valid. The contents of these statements were based on the extent of belongingness and the members' readiness to support their organization. (Vadi 2000a: 112)

According to a previously conducted component analysis, a set of 16 items was selected to represent organizational culture orientations. By employing the concept of organizational culture orientation, task orientation was represented by 8 items in the questionnaire so was relationship orientation (see the items representing task and relationship of organizational culture in appendix 4). (Vadi *et al.* 2002: 19-20) Reliabilities of the task orientation scale of organizational culture in all three samples are sufficient[5] in a frame of the current research (for Estonian, Latvian and Lithuanian samples, Cronbach alphas are respectively 0.80 (Vadi *et al.* 2002: 19), 0.67 and 0.71). Reliabilities of the relationship orientation of organizational culture are also sufficient[5] for all three samples (for Estonian, Latvian and Lithuanian samples Cronbach alphas are respectively 0.74 (Vadi *et al.* 2002: 19), 0.72 and 0.75).

The same Russian language version of questionnaires (Rokeach Value Survey and Organizational Culture Questionnaire) was used for a survey among Russian-speakers in Estonia, Latvia and Lithuania. Application of the same methods allowed comparison of the results.

Correlations between the values and orientations of organizational culture were performed using the values of Spearman's Correlation Coefficients on condition that $\rho \geq |0.10|$ at the significance level $p \leq 0.05$. Due to the ranking technique of the value statements, the questionnaire correlations were interpreted in the opposite way – a negative correlation means the same trend and a positive correlation means the opposite trend between the aspects analyzed. Appendix 5 is a helpful tool to interpret correlations between individual values and organizational culture orientations.

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[5] Usually 0.7 and above is acceptable (Using SAS ... 2003)

In the following subsections results of the study are introduced. Firstly, orientations of organizational culture and main individual values of Russian-speaking members of Estonian, Latvian and Lithuanian organizations are explored. Secondly, the relationships between individual values and organizational cultural orientations are clarified and examined. Finally, hypotheses checking and discussion on the investigated issues take place.

2.2. Analysis of organizational culture and individual values

Analysis of organizational culture and individual values is requisite in order to form a background for comparative analysis of the relationship patterns. Firstly, the analysis of subscales of organizational culture takes place. Secondly, the most important terminal and instrumental values are under survey.

The mean values of the two orientations of organizational culture in three samples were found (see Table 4). According to mean analysis it is possible to conclude that organizational cultures in Estonian, Latvian and Lithuanian samples are percieved preferably as *relationship oriented*. It means that Russian-speaking members of organizations perceive relationships in organizations comparatively more important than accomplishment of the task.

Table 4. The estimations of organizational culture's orientations given by Russian-speakers from Estonian, Latvian and Lithuanian organizations.

	OC1			OC2		
	M	*N*	*SD*	*M*	*n*	*SD*
RusEst	4.37	630	1.76	6.71	632	1.58
RusLat	5.77	313	1.43	6.50	313	1.29
RusLit	5.53	202	1.48	7.45	203	1.33

Notes: RusEst - Russian-speakers in Estonia; RusLat - Russian-speakers in Latvia; RusLit - Russian-speakers in Lithuania. OC1 – task orientation of organizational culture; OC2 – relationship orientation of organizational culture. Mean scores of importance ratings: 10 (absolute agreement with assertion) … 1 (absolute disagreement with assertion).

Source: compiled by the author

The trend is that Russian-speakers tend to perceive relationship of organizational culture relatively important what facilitates developing active relationships between the people

working in the organization, creating the conditions for forming teams. The tendency of Russian-speakers to be more relationship-oriented could be advantageous not only within the organization itself, but also in its contacts with other companies by developing beneficial business relationships with partners and customers.

To find differences in perception of organizational culture orientations by Russian-speakers in Estonian, Latvian and Lithuanian organizations a one-way ANOVA analysis was applied. Results of the analysis according to respondents' gender, age and position are expressed in Table 5. According to respondents age it was found that there were differences between those respondents who are under 40 years old and older. This age boundary was chosen because the mean values of respondents' ages is about 40 years in explored, Estonian and Lithuanian, samples.

Table 5. Significant differences in perception of organizational culture orientations by Russian-speakers in Estonian, Latvian and Lithuanian organizations according to respondents' gender, age and position.

Sample	F-statistic, significance	Orientation of OC	Differences	M	SD
Gender					
RusEst	$F(1,600)=6.73, p=0.01$	OC2	Males	8.22	1.53
			Females	6.80	1.58
Age					
RusEst	$F(1,590)=9.39, p=0.00$	OC1	Under 40 years old	4.14	1.78
			Over 40 years old	4.49	1.74
RusLit	$F(1,132)=4.12, p=0.04$	OC2	Under 40 years old	7.51	1.21
			Over 40 years old	7.03	1.51
Position					
RusEst	$F(1,518)=15.40, p=0.00$	OC1	Specialists	4.74	1.93
			Workers	4.12	1.60
RusLat	$F(1,170)=5.19, p=0.02$	OC2	Managers	6.00	1.15
			Workers	6.46	1.27
RusLat	$F(1,195)=12.84, p=0.00$	OC2	Managers	6.00	1.15
			Specialists	6.72	1.30

Notes: RusEst - Russian-speakers in Estonia; RusLat - Russian-speakers in Latvia; RusLit - Russian-speakers in Lithuania. OC – organizational culture; OC1 – task orientation of organizational culture; OC2 – relationship orientation of organizational culture.

Source: compiled by the author

The results of a one-way ANOVA analysis show that there are differences among the gender groups in perception of relationship orientation of organizational culture in the Estonian sample, men gave higher estimates to relationship orientation than women.

This is a somewhat surprising result, but there is empirical evidence that women in Estonia placed higher extroversion and perseverance dimensions than men did (Vadi 2000b: 70). It is an obvious peculiarity of the gender roles in Estonian society and has received additional empirical confirmation in a current study.

With regard to age composition of the samples the result of the one-way ANOVA analysis revealed that there are differences in perception of task orientation of organizational culture in the Estonian sample, and relationship orientation in the Lithuanian sample. In the Estonian sample respondents over 40 years old gave higher estimates to task orientation of organizational culture than under 40 years old respondents. In the Lithuanian sample respondents under 40 years old gave higher estimates to relationship orientation of organizational culture than over 40 years old respondents. It is possible to assume that older than 40 years old Russian-speaking members of organizations have a tendency to be more devoted to task achievement, and younger, under 40 years old Russian-speaking employees, tend to be more committed to relationships in organization.

The results of a one-way ANOVA analysis show that there are differences in perception of organizational culture in Estonian and Latvian samples among the position groups. In the Estonian sample specialists rated higher task orientation of organizational culture than workers. It is a rather logical result, because specialists have higher degree of responsibility than workers, and thus have higher commitment to goal accomplishment. In the Latvian sample workers and specialists rated higher concerning relationship orientation of organizational culture than managers did. Obviously managers are more sceptical concerning relationships in organizations than workers and specialists.

To compare patterns of the most important values, the mean analysis was implied in the Estonian sample. Five most important terminal and instrumental values with the sample size, mean values and standard deviations are expressed in Table 6.

With respect to the Estonian sample there are some terminal values that are not so much related to organizational context, such as *family security* and *world at peace*. Another three terminal values are rather much in accordance with organizational activities. The same trend is followed in terms of the most important instrumental values. Such an

instrumental value as *loving* is not sufficiently in accordance with activities resulting in organization.

Table 6. Five most important terminal and instrumental values of Russian-speaking members of Estonian organizations.

			n	*M*	*SD*
Terminal values		1. Family security	654	4.60	3.78
		2. Wisdom	653	6.16	4.32
		3. Self-respect	654	6.56	3.98
		4. A sense of accomplishment	655	6.92	4.08
		5. A world at peace	654	7.67	5.93
Instrumental values		1. Imaginative	648	7.35	4.84
		2. Loving	648	7.60	4.93
		3. Logical	649	7.76	5.17
		4. Responsible	648	7.97	5.14
		5. Courageous	649	8.20	5.12

Note: mean values are calculated on the basis of ranking technique from 1 (the most important value) to 18 (the less important value).

Source: compiled by the author

The five most important terminal and instrumental values of Russian-speaking members of Latvian organizations were found and introduced in the following Table 7, indicating sample size, mean values and standard deviation.

Table 7. Five most important terminal and instrumental values of Russian-speaking members of Latvian organizations.

			n	*M*	*SD*
Terminal values		1. Mature love	313	5.94	4.24
		2. Self-respect	313	6.07	4.24
		3. A sense of accomplishment	313	6.34	3.96
		4. Family security	313	6.97	4.68
		5. Happiness	313	6.97	4.11
Instrumental values		1. Responsible	313	5.68	4.26
		2. Honest	313	5.76	4.25
		3. Ambitious	313	7.48	4.94
		4. Logical	313	7.89	4.61
		5. Helpful	313	8.20	5.22

Note: mean values are calculated on the basis of ranking technique from 1 (the most important value) to 18 (the less important value).

Source: compiled by the author

Considering the most important terminal values in the Latvian sample, some of them do not associate very closely with organizational context. Such values as *mature love,*

family security and *happiness* better fit in to a general picture of an individual's life end-states of existence. According to instrumental values all of them are related to organizational context and are applied to the workplace.

The same analysis method was applied to find the five most important terminal and instrumental values of Russian-speaking members of INPP. The most important terminal and instrumental values in the Lithuanian organization with sample size, mean values and standard deviation are expressed in Table 8.

Table 8. Five most important terminal and instrumental values of Russian-speaking members of the Lithuanian organization.

		n	*M*	*SD*
Terminal values	1. Family security	202	6.67	4.81
	2. A world at peace	202	6.80	4.88
	3. A sense of accomplishment	202	7.34	4.29
	4. Self-respect	202	7.68	4.43
	5. Wisdom	202	7.88	4.73
Instrumental values	1. Honest	199	4.01	3.46
	2. Forgiving	198	6.86	4.97
	3. Responsible	197	7.31	5.20
	4. Loving	197	7.37	4.43
	5. Clean	193	8.12	4.10

Note: mean values are calculated on the basis of ranking technique from 1 (the most important value) to 18 (the less important value).

Source: compiled by the author

From the most important terminal values in the Lithuanian sample such terminal values as *family security* and *world at peace* are not very much in accordance with organizational activities. With respect to instrumental values, such instrumental values as *loving* and *clean* suit better to another context. Though the emphasis that the instrumental value *clean* is important one for Lithuanian respondents could be interpreted as a peculiarity of the studied organization, a nuclear power plant requires observation of high standards of safety.

An analysis of the most important terminal values show that such terminal values as *family security*, *self-respect* and *a sense of accomplishment* are similar in all three samples. In the Estonian and Lithuanian samples there are additional similarities with respect to values *wisdom* and *a world at peace*. In the Latvian sample two terminal

values that were not indicated by Russian-speakers in Estonian and Lithuanian organizations are *mature love* and *happiness*. These differences occur probably due to the different age composition of the Latvian sample, where revealing number of younger respondents were represented. To clarify the picture, five most important terminal values were found with respect to older respondents (over 30 years old; n=98, M=38.4, *SD*=7.44) in the Latvian sample (see Table 9), the age boundary in the analysis (respondents over than 30 years old) was chosen in order to secure more or less similar average age with respondents from Estonian and Lithuanian samples. Subsequent analysis shows that there are more similarities between the Latvian sample as well as the Estonian and Lithuanian samples. Just one terminal value *mature love* is different; the other four are the same in all three samples.

Table 9. Five most important terminal and instrumental values of older than 30 years old Russian-speaking members in Latvian organizations.

		n	*M*	*SD*
Terminal values	1. Self-respect	98	5.91	4.28
	2. A sense of accomplishment	98	6.35	3.83
	3. Wisdom	98	6.42	4.16
	4. Mature love	98	6.94	4.21
	5. Family security	98	7.03	5.11

Note: mean values are calculated on the basis of ranking technique from 1 (the most important value) to 18 (the less important value).

Source: compiled by the author

There is only one similarity in Estonian, Latvian and Lithuanian samples concerning instrumental values: Russian-speakers shared such value as *responsible* (see Tables 6, 7 and 8). Though there are similarities in instrumental values in Estonian and Latvian samples with respect to value *logical*, and similarities in instrumental values in Estonian and Lithuanian samples with respect to value *loving*. Russian-speakers in Latvia and Lithuania shared instrumental value *honest*. No more similarities occur among Russian-speakers in Estonian, Latvian and Lithuanian organizations with respect to the most important instrumental values.

Analyses of the organizational culture subscale reveal that Russian-speakers in all three samples perceive organizational culture to be preferably relationship oriented. The patterns of the most important terminal values of Russian speaking employees in three

samples are similar and the pattern of the most important instrumental values are different. While similarities and differences of value ratings are explored it is relevant to investigate how values reveal in organizational cultural context. The next subsection focuses on the comparison of the relationships between orientations of organizational culture and individual values of Russian-speakers in Estonian, Latvian and Lithuanian organizations.

2.3. Comparison of the relationships between organizational culture and individual values

In order to conduct comparative analysis it is requisite to find relationships between orientations of organizational culture and individual values of Russian-speaking members of organizations in Estonia, Latvia and Lithuania. The two orientations of organizational culture and two types of values represent particular patterns of relationships (see Tables 10, 11, 12 for Estonian, Latvian and Lithuanian samples).

Table 10. Relationships ($\rho \geq |0.10|$; $p \leq 0.05$) between orientations of organizational culture and values of Russian-speaking members of Estonian organizations.

	Terminal Values	Spearman's rho	Instrumental Values	Spearman's rho
OC1	A sense of accomplishment	-0.14	No relationship	-
OC2	A world at peace	-0.11	Clean	0.11
	Pleasure	0.10	Responsible	-0.11

Notes: OC1 – task orientation of organizational culture, OC2 – relationship orientation of organizational culture.

Source: compiled by the author

In the Estonian sample the terminal value, *a sense of accomplishment*, has a positive relationship to task orientation of organizational culture. It means that those who prize highly lasting contribution, evaluate highly task orientation of organizational culture. This is a rather logical relationship whether concerned terminal value is supporting the achievement of the task – people can realize themselves through work in organizations.

The terminal value, *a world at peace,* has a positive relationship with relationship orientation of organizational culture. It means that those people who are concerned

about the situation in the world tend to perceive a sense of belongingness as important. The terminal value, *pleasure,* has a negative relationship with relationship orientation of organizational culture. Those employees who prize an enjoyable and leisurely life do not perceive relationships in organization as important.

The instrumental value, *clean,* has a negative relationship with relationship orientation of organizational culture, meaning that those members of organizations whom consider being neat and tidy as important do not perceive supportiveness of relationships in organization as important. The instrumental value, *responsible,* has a negative relationship with relationship orientation of organizational culture – those who do not prize this value, estimate highly relationships in organizations and in the opposite way, those who prize value as being responsible perceive less commitment to relationships in organizations. No correlations between instrumental values and task orientation of organizational culture were found.

Table 11. Relationships ($\rho \geq |0.10|$; $p \leq 0.05$) between orientations of organizational culture and values of Russian-speaking members of Latvian organizations.

	Terminal Values	Spearman's rho	Instrumental Values	Spearman's rho
OC1	Self-respect	0.11	No relationship	-
OC2	Wisdom	-0.13	Helpful	-0.12

Notes: OC1 – task orientation of organizational culture, OC2 – relationship orientation of organizational culture.

Source: compiled by the author

In the Latvian sample the terminal value, *self-respect,* has a negative relationship with task orientation of organizational culture. It means that those people who value self-esteem estimated task orientation of organizational culture to be low. It shows that people obtain and maintain self-respect rather through relationships in organization than trough task achievement.

The terminal value, *wisdom,* has a positive relationship with relationship orientation of organizational culture. It means that those members of organizations who have high priority on a mature understanding of life, perceive relationships and a sense of belongingness as important. It is an interesting result, because it shows that wisdom spotlights the importance of human factor at the working environment.

The instrumental value, *helpful,* has a positive relationship with relationship orientation of organizational culture. Those people who work for the welfare of others estimated relationships in an organization highly. It is a consistent result because helping is about human relations. No correlations between instrumental values and task orientation of organizational culture were found.

Table 12. Relationships ($\rho \geq |0.10|$; $p \leq 0.05$) between orientations of organizational culture and values of Russian-speaking members of a Lithuanian organization.

	Terminal Values	Spearman's rho	Instrumental Values	Spearman's rho
OC1	A world of beauty	0.24	Ambitious	-0.26
	A sense of accomplishment	-0.20	Broadminded	0.16
	A world at peace	0.16	Clean	-0.15
	National security	0.15	Cheerful	0.23
	Pleasure	-0.21	Obedient	-0.19
OC2	Equality	0.30	Broadminded	0.17
	Family security	0.22	Forgiving	-0.18
	Happiness	-0.21	Imaginative	0.14
	National security	-0.17	Loving	-0.16
	True friendship	0.22		

Notes: OC1 – task orientation of organizational culture, OC2 – relationship orientation of organizational culture.

Source: compiled by the author

The terminal values, *a world of beauty, a world at peace,* and *national security,* have negative relationships with task orientation of organizational culture. It means that those who do not highly rank the beauty of the world, a world free of wars and conflicts as well as national protection, percieve task orientation of organizational culture important. These relationships are rather difficult to interpret because of the specificity of these values. It is difficult to bind this result with organizational context, though it might give an insight to the fact that employee's end-states of existence have a certain impact on perception of organizational culture. Furthermore, it occurs that terminal value, *national security,* has a positive relationship with relationship orientation of organizational culture, meaning that those who prize this value highly evaluate relationships in organization highly.

The terminal value, *a sense of accomplishmet,* has a positive relationship with task orientation of organizational culture. Those employees who highly prize lasting

contribution, perceive achievement of the goal and task accomplishment as important. This is a logical relationship according to organizational context of the study.

The terminal value, *pleasure,* has a positive relationship with task orientation of organizational culture. Those employees who prize this value estimate task accomplishment and goal achievement of organization highly. It is an interesting result, because it emphasizes such organizational culture type, where productivity and effectiveness are highly valued as well as fun and pleasure (e.g. T. Deal and A. Kennedy approach to organizational culture types according to which one type is "hard-work-and-complete-fun"; cf. Siimon, Vadi 1999: 165). Herein it is necessary to spotlight that opposite trend of relationship was revealed in the Estonian sample: those employees who value an enjoyable, leisurely life, perceive supportiveness of relationships in organization as important (see Table 9). It shows that there are differences in the way how Russian-speaking members of organizations perceive organizational culture in different countries.

The terminal value, *equality,* has a negative relationship with relationship orientation of organizational culture. Those people who prize equality do not evaluate relationship orientation of organizational culture highly. Probably it is due to the fact, that for some people equality and position issues in organization pose discomfort.

Family security, is the most important terminal value for the Russian-speaking members of Lithuanian organizations and it has a negative relationship with relationship orientation of organizational culture. It means that those members of organizations who prize family, do not evaluate highly relationships in organizations, because it is difficult to be equally loyal to both groups. The terminal value, *true friendship,* also has a negative relationship with relationship orientation of organizational culture. It means that those members of an organization who do not prize true friendship estimate relationship orientation of organizational culture highly. Here the case of loyalty comes up, it is difficult to be equally loyal to an organization and to a true friend. Possibility to develop a high level relationship with a friend would make it unnecessary to develop deep relations within an organization.

The terminal value, *happiness,* has a positive relationship with relationship orientation of organizational culture. Those employees who prize contentedness consider that the feeling of belongingness and the relationships is important in an organization.

The instrumental values, *ambitious, clean* and *obedient,* have a positive relationship with task orientation of organizational culture. Ambitious people are focused on success which comes through achievement of goals. Those organizational members who consider being clean, tidy and dutiful as being important, highly evaluate goal achievement and task accomplishment. The relationship between task orientation and instrumental value, *clean*, is emphasizing the peculiarity of the studied organization.

The instrumental values, *broadminded* and *cheerful,* have a positive relationship with task orientation of organizational culture. Employees who prize open-mindedness estimate task orientation of organizational culture to be low. It is possibly due to the matter that broadminded employees have a more general and integrated view considering goals and tasks in an organization which makes them more critical in evaluations. Furthermore, employees who prize being cheerful estimate task orientation of organizational culture low. This value is related more to human relations than to task, so the result is not surprising.

The instrumental values, *broadminded* and *imaginative,* have negative relationship with relationship of organizational culture. It means that those Russian-speakers of Lithuanian organizations, who do highly prize being open-minded and creative, perceive the relationships in organizations as important. It is possible to interpret this particular result in a way that those employees who are open-minded and creative do not feel strong belongingness to an organization, because these employees do not have enough possibilities to demonstrate and realize their uniqueness.

The instrumental values, *forgiving* and *loving,* have positive relationship with relationship orientation of organizational culture. Employees who are willing to forgive others and are tender, prize the feeling of belongingness and the support of each other in the workplace. It is a rather logical relationship due to the nature of these values and subject of the relationships.

Comparative analysis of the relationships between orientations of organizational culture and individual values of Russian-speakers in Estonian, Latvian and Lithuanian organizations reveal only one absolute similarity. In Estonian and Lithuanian samples terminal value, *a sense of accomplishment,* has a positive relationship with task orientation of organizational culture. Other similarities in values related to organizational culture are just visual. For example such terminal values as, *a world at peace* and *pleasure,* are both represented in the correlation tables in Estonian and Lithuanian samples, but these are related to different orientations of organizational culture and have different trends of relationship. The same could be concluded about instrumental value, *clean*. It is possible to conclude that patterns of relationships in all three samples are different.

In order to harmonize differences in sample composition, correlations were found between orientations of organizational culture and values with respect to the respondents' age (over 30 years old; *n*=98, *M*=38.4, *SD*=7.44) in the Latvian sample. It is requisite in order to eliminate sample differences according to age because of the majority of the younger respondents in the Latvian sample. An overview of the results concerning the relationships between values and organizational culture orientations according to the respondents' age in Latvian samples is shown in Table 13.

Table 13. Relationships ($\rho \geq |0.10|$; $p \leq 0.05$) between orientations of organizational culture and values of older than 30 years Russian-speaking respondents' in Latvian organizations.

	Terminal Values	Spearman's rho	Instrumental Values	Spearman's rho
OC1	No relationship	-	Capable	0.21
OC2	Freedom	-0.24	Capable	0.22

Notes: OC1 – task orientation of organizational culture; OC2 – relationship orientation of organizational culture.

Source: compiled by the author

Analyzing relationships between organizational culture and over 30 years old Russian-speakers in the Latvian sample and Russian-speakers in Estonian and Lithuanian organizations, no similarities come into effect. It means that limitation of the age

composition of the Latvian sample probably does not reveal any bias in relationship analysis as it was suspected.

In order to harmonize the differences in sample composition, a relationship was found between organizational culture orientations and values with respect to the respondents' gender in three samples. It is requisite in order to eliminate sample differences according to gender, because of the majority of the male respondents in the Lithuanian sample. An overview of the results concerning the relationships between values and orientations of organizational culture according to the respondents' gender in Estonian, Latvian and Lithuanian samples is shown in Tables 14 and 15. For the better overview of the patterns of relationships among males and females, three samples were explored separately. In Table 14 it is possible to view the relationships between individual values of Russian-speaking males and estimations of organizational culture and in Table 15 the same relationship patterns are introduced with respect to females.

Table 14. Relationships ($\rho \geq |0.20|$; $p \leq 0.05$) between orientations of organizational culture and values of Russian-speaking male respondents' of Estonian, Latvian and Lithuanian organizations.

	Terminal Values	Spear-man's rho	Instrumental Values	Spear-man's rho
OC1	A world of beauty (RusEst)	-0.17	Courageous (RusLit)	-0.24
	Social recognition (RusEst)	-0.17	Clean (RusLit)	-0.20
	A sense of accomplishment (RusLit)	-0.28	Cheerful (RusLit)	0.27
	Self-respect (RusLit)	-0.21		
	Pleasure (RusLit)	-0.23		
	A world at peace (RusLit)	0.23		
	National security (RusLit)	0.20		
	Inner harmony (RusLit)	0.21		
	A world of beauty (RusLit)	0.28		
OC2	Wisdom (RusEst)	0.17	Forgiving (RusLit)	-0.26
	Happiness (RusEst)	-0.17	Loving (RusLit)	-0.20
	An exciting life (RusLat)	0.27	Logical (RusLit)	0.24
	Self-respect (RusLit)	-0.26	Broadminded (RusLit)	0.29
	Pleasure (RusLit)	-0.19		
	Inner harmony (RusLit)	0.19		
	Equality (RusLit)	0.41		

Notes: RusEst – Russian-speakers males in Estonian organization; RusLat – Russian-speakers males in Latvian organization; RusLit – Russian-speakers males in Lithuanian organization OC1 – task orientation of organizational culture; OC2 – relationship orientation of organizational culture.

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Source: compiled by the author

Comparative analysis of relationships between orientations of organizational culture and values of Russian-speaking males in Estonian, Latvian and Lithuanian organizations do not reveal any similarities. Only one visual similarity shows that there is relationship between terminal value, *a world of beauty,* and task orientation of organizational culture in Estonian and Lithuanian samples according to male respondents, but this relationship has a different trend.

Table 15. Relationships ($\rho \geq |0.20|$; $p \leq 0.05$) between orientations of organizational culture and values of Russian-speaking female respondents' of Estonian, Latvian and Lithuanian organizations.

	Terminal Values	Spear-man's rho	Instrumental Values	Spear-man's rho
OC1	A sense of accomplishment (RusEst)	-0.21	Happiness (RusLat)	0.15
	An exciting life (RusEst)	-0.10	Helpful (RusLit)	-0.44
	Pleasure (RusLit)	-0.38	Forgiving (RusLit)	-0.39
	Family security (RusLit)	0.40	Loving (RusLit)	0.33
	A world of beauty (RusLit)	0.44	Ambitious (RusLit)	-0.52
			Obedient (RusLit)	-0.40
			Capable (RusLit)	0.38
OC2	A world of beauty (RusLat)	0.15	Responsible (RusEst)	-0.11
	Family security (RusLit)	0.34	Helpful (RusLat)	-0.14
	True friendship (RusLit)	0.36		

Notes: RusEst – Russian-speakers females in Estonian organization; RusLat – Russian-speakers females in Latvian organization; RusLit – Russian-speakers females in Lithuanian organization OC1 – task orientation of organizational culture; OC2 – relationship orientation of organizational culture.

Source: compiled by the author

Comparison analysis of relationships between orientations of organizational culture and values of Russian-speaking females in Estonian, Latvian and Lithuanian organizations do not reveal any similarities, relationship patterns are different in all three samples according to female respondents. It means that with respect to respondents gender no clarification came into effect and it is possible to assume that in relationship analysis gender issues probably do not indicate any bias as it was expected, due to the limitation of the sample composition.

From analysis of this subsection it is obvious that relationships between individual values and organizational culture among exploratory groups are different. Patterns of

relationships remained different after additional analysis with respect to respondents' age and gender. Next subsection is devoted to clarification of hypotheses checking and to implications of the results.

2.3. Analysis of hypotheses and implication of the results

The results of the empirical study allow the developed hypotheses to be checked and draw a set of conclusions and implications. The hypotheses and framework of the results' implication have been developed in the subsection 1.4. of the current thesis. The patterns of the five most important terminal values of Russian-speaking members of organizations in Estonia, Latvia and Lithuania are similar. Initial analyses show some differences especially with respect to the Latvian sample due to an unbalanced sample composition because of respondents' age. After detailed analysis, where terminal values of respondents older than 30 years in Latvian sample were under survey, results confirm Hypothesis 1. The patterns of the most important terminal values of Russian-speaking members of Estonian, Latvian and Lithuanian organizations are similar in all three countries.

The patterns of the five most important instrumental values of Russian-speaking members of organizations in Estonia, Latvia and Lithuania occurred to be different. Only one instrumental value that has been similar for three samples, is *responsible*. This similarity comes into effect due to the fact that organizational members were participating in the study and with respect to work it is a rather universal value. Results of the analysis confirm Hypothesis 2: the patterns of the most important instrumental values of Russian-speaking members of Estonian, Latvian and Lithuanian organizations are different in all three countries.

The patterns of the relationships between orientations of organizational culture and terminal values of Russian-speaking members of organizations in Estonia, Latvia and Lithuania are different according to the results of the current empirical study. To harmonize sample compositions with respect to age, Russian-speaking respondents over 30 years old in Latvian organizations were surveyed separately, but patterns of relationships between terminal values and organizational culture's orientations remained

different. Additionally the patterns of relationships were also checked between orientations of organizational culture and terminal values with respect to respondents gender in all of the three samples and still the patterns of relationships remained different. It means that the Hypothesis 3 is confirmed: the patterns of relationships between terminal values of Russian-speaking members and organizational culture's orientations of Estonian, Latvian and Lithuanian organizations are different in all three countries.

The patterns of the relationships between orientations of organizational culture and instrumental values of Russian-speaking members of organizations in Estonia, Latvia and Lithuania are also different. The patterns of relationships between instrumental values and organizational culture's orientations were found among over than 30 years old Russian-speaking respondents of the Latvian sample and among males and females in all three samples in order to harmonize limitations from sample composition. Results of the detailed analysis show that no similarities come into effect. The Hypothesis 4 is also confirmed: the patterns of relationships between instrumental values of Russian-speaking members and orientations of organizational culture of Estonian, Latvian and Lithuanian organizations are different in all three countries.

Russian-speaking members of organizations in Estonia, Latvia and Lithuania perceive relationship orientation of organizational culture relatively more important than task orientation of organizational culture. In three samples Russian-speakers gave higher estimates to relationship orientation of organizational culture. It means that this is one strong peculiarity of Russian-speakers in organizational context and should be strongly considered by practitioners in order to form personnel and work-teams. Unquestionably the tendency of Russian-speakers to be relationship oriented could reveal a certain type of potential, it could be advantageous not only within the organization itself, but also in its contacts with other companies by developing beneficial business relationships with partners and customers.

Detailed analysis revealed that with respect to socio-demographic characteristics (gender, age and a position in organization) different groups perceived organizational culture differently. It means that socio-demographic characteristics influence the way the organizational members perceive organizational culture.

One additional outcome of the study is that the most important terminal and instrumental values form relationships with orientations of organizational culture. For example, the terminal value, *a sense of accomplishment,* is one of the five most important terminal values among Russian-speakers of Estonian organizations and this terminal value is related to task orientation of organizational culture. The second example concerns instrumental values: instrumental value, *clean,* is one of the most important among Russian-speakers in Lithuanian organization and is related to task orientation of organizational culture. It means that the patterns of relationships between orientations of organizational culture and values are not discretionary. The most important terminal and instrumental values have impact on perception of organizational culture.

A large scope of conclusions could be derived from the current study. In light of hypotheses checking and analysis of the results, conclusions could be summarized in a Figure 7. Herein it is necessary to emphasize that conclusions are derived strictly in the context of the current research. The application of the conclusion in another research setting will not guarantee the same impact and influences. Implications of the results are presented in four scopes: national culture, organization, group, and individual (see Figure 7).
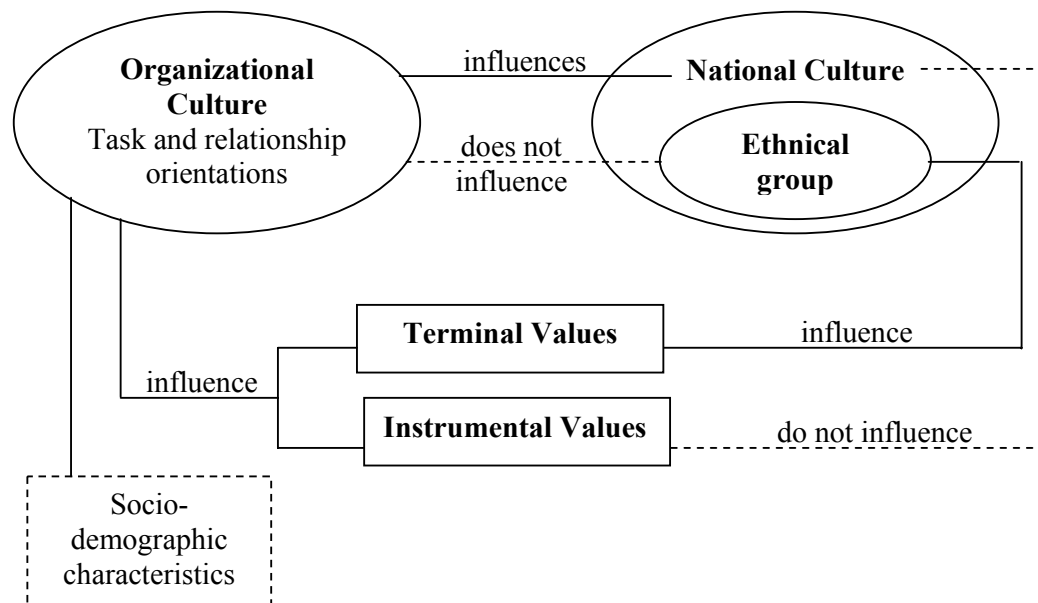

Figure 7. Summarized results of the study (composed by the author).

Scope of the national culture

National cultural background influences the way people rank their end states of existence. It means that employees with a certain cultural background (or ethno-cultural identity) have similar values that shape their lives. It is valuable conclusion for those organizations that operate in Baltic Republics and experience cultural diversity. Organizational members who share similar end states of existence inevitably form certain groups. It is requisite for managers to identify those groups in order to see behind the potential problems and conflicts that could be derived precisely from value orientations, especially if these differ from the majority of employed staff.

National cultural background does not sufficiently influence the way how people rank their modes of behaviors and how they achieve their end-states existences. It means that national cultural background does not impact on the day-to-day behavior. Again this conclusion is crucial for organizations that act in the Baltic Republics and deal with diverse composition of work staff in terms of national cultural background. Organizational members who belong to one ethno-cultural group presumably do not behave in a dramatically different way especially in organizational context. Organizational members that are having similar ethno-cultural belongingness behave in accordance with rules and norms shared and followed in certain organization.

The national cultural context of a larger society in explored countries where organizations perform influences more strongly the perception of organizational culture of organizational members than national cultural background of the employees (in a current case Russian-speakers). It means that organizations which perform in a certain national cultural environment and employ people with different ethnicity probably will not be rather much influenced by peculiarities coming from particular ethnicity.

Ethnic groups of Russian-speakers perceive organizational culture in different ways, three samples that spotlights their cultural fit to the organizational environment of a particular country. This implication is focused on the one particular ethno-cultural group of Russian-speakers. It is possible to assume that Russian-speakers perceive organizational culture according to the way in which it is shared among organizational members in particular national cultural space. For example, Russian-speakers in

Estonian organization perceive organizational culture as it is created and shared, thus confirming their fit to the organization. By employing Russian-speakers organizations could benefit a lot as a source of diversity.

Scope of the organization

The national cultural background of Estonia, Latvia and Lithuania does not have strong influences as on the way in which people perceive organizational culture, especially in terms of organizational culture's task and relationship orientations. It means that employees with a similar national cultural background perceive organizational culture in different way dependently from the country where organization operates. Though organizational culture is unique phenomena and is perceived according to the specific environment. It is not a question that employees with similar ethno-cultural backgrounds take attitudes toward task and relationship as granted in different cultural spaces. They adjust and behave according to the specific country. This conclusion is crucial for organizations that experience expatriations. Managers could keep in mind that group of expatriates (from similar cultural space) will perceive organizational culture as it is practiced in particular organizations.

Scope of the group

Socio-demographic characteristics influence the perception of organizational culture. It is a requisite conclusion in order to manage organizational culture. For example, managers of Estonian organizations should consider that men are more satisfied with relationship orientation of organizational culture than women. It means that it is necessary to provide socialization activities and improve communication to increase women's estimations about organizational culture.

Similarities and differences of the group level reveal valuable information for working group formating. It is possible to consider and use differences in group compositions and gain synergy from diversity.

Scope of the individual

The most important terminal and instrumental values of Russian-speaking members in Estonian, Latvian and Lithuanian organizations have an impact on the perception of organizational culture. It means that the knowledge about values held by organizational members could not be underestimated. Some of the values have a stronger impact on organizational culture than other values. It is important information for formation of certain types of organizational culture and for attracting certain types of employees. In addition, values do affect organizational decision making, it would make sense to direct individuals to careers that are not in direct conflict with their personal value patterns (Popp, Davis 1986: 676). The knowledge about values held by organizational members helps to understand personal attitudes and behaviors, deal with biases people may have and manage employees' activities.

Important terms stemming from the implication of results are diversity and diversity management. The process of transforming an organizational culture into one with diversity as one of its core values is complex and lengthy. The most successful diversity initiatives will address attitude and behavior change at the personal, interpersonal and organizational levels. (Tylor, 1995: 13) Diversity managing is a function of managers and in organizations where diversity exists it is crucial to develop such organizational culture that accepts diversity.

Managers must achieve diversity objectives in the right way, by setting an example and creating the atmosphere which respects and values differences (Taylor 1995: 14). In a frame of the current subsection P. D. Davis's (1995: 32E-32F) some of the activities that are recommended in order to promote ethno-cultural diversity in organization are presented as follows:
- acknowledgement and open discussion about diversity as a strength;
- promotion of education about various cultures;
- promotion of learning, understanding and respecting the values of other cultures;
- creation of the environment that provides for multicultural staff members to interact socially;
- assure opinion and representation from all cultural groups working together;

- assure promotion of equal growth opportunities;
- elimination of cultural barriers;
- management of organization's standards and norms for performance to assure they are achievable;
- discussion of situations influenced by culture that result in conflict or problems.

In a frame of the current thesis these activities are important in organizational management if diversity exists. There is diversity of the human potential in Estonian, Latvian and Lithuanian organizations and this diversity is often not mentioned, because of the historical background: Russian-speakers have been in the Baltic Republics for rather long period of time and the attitude that their peculiarities are known could be misleading. Diversity issues should be discussed and used as a source to influence and shape organizational culture. Even though, Russian-speakers are similar in their end-states of existence they behave in different ways. If it is taken into account that business communication between Baltic Republics is often developed on the basis of usage of Russian-language then the peculiarities of behavioral patterns could give valuable knowledge that will help to create beneficial cooperation activities among organizations. For managers it is necessary to learn about these peculiarities and share this knowledge to staff.

It is very important to allow promotion of equal growth opportunities for Russian-speakers in Baltic Republics with respect to the indigenous population, and because of political situation and social attitude among members of a large society. Acknowledgment and opportunities by managerial staff will motivate representatives of explored ethno-cultural group to give a bigger effort to accomplishment of the task and achievement of the goal.

It is necessary to concentrate on the aspects that could result in conflicts or problems in diverse context of personnel composition. Russian-speakers perceive relationships in organizations as important and relationships could be complicated and sustain conflicts and misunderstandings. As it was discussed in the first subsection of the thesis there is no "good" or "bad" organizational cultures. It is crucial to realize what kind of limitations are deriving from relationship perspective and practice to overcome them.

The knowledge about the differences or similarities of the Russian-speaking members of organizations in their behavioral context will contribute in a large scale. In the globalization process where organizations expand on foreign markets and their employees are moving all over the world, they end up as an ethnic groups in alien cultural spaces. It is possible to assume that they maintain their individual values and will not perceive organizational culture in the same way as at home. They adjust and adapt to new organizational environments to ensure prosperous performance for the organization.

SUMMARY

Organizational culture studies involve those processes that are considered to be soft issues of organizational performance. Organizational culture is a phenomena defined and investigated in various ways by different researchers. In the current thesis organizational culture is approached through its orientations. It is emphasized on two orientations of organizational culture: task and relationship. Task orientation of organizational culture indicates the extent to which organizational members support achievement of the goal and are committed to accomplishment of the task. Relationship of organizational culture indicates the extent to which organizational members support each other in solving work related problems and are committed to maintaining and developing relationships in an organization.

One major element of organizational culture is the values held by organizational members. Individual values refer to a certain behavior and indicate differences and similarities among organizational members. In the current thesis two types of individual values are represented: terminal and instrumental. Terminal values show the end-states of existence while instrumental values refer to how these end-states of existence are achieved indicating behavioral patterns.

There are certain relationships between individual values and organizational culture. While the deepest level of organizational culture refers to values, terminal values are related to organizational culture. Likewise organizational cultures reveal organizational practices, instrumental values are revealed through behavioral aspect. Still it has been argued that national cultural values have less influence on organizational culture than certain organizational practices.

Individual values form a link between organizational culture and national culture. Employees maintain values attained in a certain national cultural context and behave

according to these values and thus influence the behavior of the whole organization. In a context of national culture the ethnicity is a feature influencing organizational activities.

To investigate the theoretical issues, one ethno-cultural group of Russian-speakers has been chosen. The comparatively common economical and social past of Estonia, Latvia and Lithuania experienced at the second part of the last century brought a wide range of peculiarities in organizational practices to nowadays. At present Russian-speakers have different situations in Estonia, Latvia and Lithuania while remaining a solid and influencing role in organizational context. Analysis of the secondary data indicates that ethno-cultural groups of Russian-speakers have more similarities in a set of terminal values than with respect to instrumental values.

Four hypotheses have been set for empirical research. According to first and second hypotheses it is claimed that the patterns of the most important terminal values of Russian-speaking members of organizations in Estonia, Latvia and Lithuania are similar whilst the patterns of the most important instrumental values are different. With respect to third and fourth hypotheses it is claimed that the patterns of relationships between orientations of organizational culture and individual values (terminal and instrumental) of Russian-speaking members of Estonian, Latvian and Lithuanian organizations are different. In order to check the hypotheses an empirical survey was conducted.

Initially empirical study was conducted between 1996-2001 where data from Estonian organizations was collated. In Latvia and Lithuania replicated study was conducted in 2003. Altogether 1180 Russian-speaking members of organizations participated in the survey (664, 313 and 203 respectively in Estonia, Latvia and Lithuania). Respondents were involved in different organizations operating in such areas as processing industry, service, information technology, military forces, trading and power production.

Organizational culture was measured by an Organizational Culture Questionnaire composed by Prof. M. Vadi, which focuses on the measure of the two orientations of organizational culture: task and relationship. Individual values of respondents were determined and measured by Rokeach Value Survey introduces by M. Rokeach. Two types of individual values have been evaluated: terminal and instrumental values.

In order to find the patterns of the most important terminal and instrumental values mean analysis were implemented. To find the prevalence of orientations of organizational culture mean analysis was used as well. In order to find differences amongst groups with different socio-demographic characteristics one-way ANOVA, LSD-test was applied. Two orientations of organizational culture and two types of values represented certain patterns of relationships. The relationships between investigated measures were detected by the means of correlation analysis. For technical conduction of analysis statistical program SPSS was used.

In compliance with analysis Russian-speaking members of organizations in Estonia, Latvia and Lithuania tend to perceive organizational culture more relationship oriented than task oriented. There are some differences how different groups of Russian-speakers according to socio-demographic characteristics perceive organizational culture. For example in the Estonian sample males gave higher estimates to relationship orientation than women did and in Latvian sample workers and specialists gave higher estimates to relationship orientation of organizational culture than managers.

According to the analysis, it occurred that the patterns of the most important terminal values are similar in all three samples. Similar in all three samples from the five most important terminal values are *family security*, *self-respect*, *wisdom*, and *a sense of accomplishment*. The patterns of the most important instrumental values according to conducted analysis are different in all three samples, though having one similarity: Russian-speakers in Estonian, Latvian and Lithuanian organizations shared such values as *responsible*. Thus, first and second hypotheses have been confirmed.

Results of the correlation analysis show that the patterns of relationships between individual values and orientations of organizational culture are different in all three samples. In order to be sure that variances in sample compositions do not impact the patterns of relationships it was computed the correlations between individual values and orientations of organizational culture among older respondents for Latvian sample and separately correlations for men and female. The results remained the same – no similarities came into effect. Thus, third and fourth hypotheses have been confirmed.

The conclusions about the study have a wide scope of implications. The conclusions could be presented on four scopes: national culture, organization, group and individual. On the national cultural level it is possible to conclude that:

- national cultural background influences the way how people rank their end states of existence;
- national cultural background does not sufficiently influence the way how people rank the modes of behaviour and how they achieve their end-states existences;
- national cultural context of a larger society where organizations perform influences more strongly the perception of organizational culture of members of organizations rather than national cultural background of the employees;
- ethnic group of Russian-speakers perceive organizational culture in different ways in three samples that spotlights their cultural fit to the organizational environment of the particular country.

On the organizational level it could be concluded that national cultural background does not have strong influence on the way how people perceive organizational culture especially in terms of organizational culture task and relationship orientations. It means that employees with similar national cultural background perceive organizational culture in a different ways, independently from the country where organization operates.

On the group level it could be concluded that socio-demographic characteristics influence the perception of organizational culture. It is a requisite conclusion in order to manage organizational culture. Finally, on the individual level it reveals that the most important terminal and instrumental values are having impact on the perception of organizational culture. The knowledge about values held by organizational members helps to understand personal attitudes and behaviors, deals with biases people may have and manage employees' activities.

Further developments of the research could focus not just upon one ethno-cultural group of Russian-speakers, but include representatives of the larger societies especially in Latvia and Lithuania. It would give wider scope for answers how similar or different organizational members in Baltic Republics are. Additional direction of the study is to investigate organizational members in Russia in order to find out weather Russian-

speakers are more alike with Russians or with their representatives from a larger society. Definitely this fascinating research field is related to national and organizational identities: how ethno-cultural group identifies itself in organizational contest through perception of organizational culture and value orientations. Cross-cultural studies are necessary in order to increase comprehension about specific nations and to activate cooperation between those nations.

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List of terminal and instrumental values by M. Rokeach (1973: 28)

Terminal value	Instrumental value
A comfortable life (a prosperous life)	Ambitious (hard working, aspiring)
An exciting life (a stimulating, active life)	Broadminded (open-minded)
A sense of accomplishment (lasting contribution)	Capable (competent, effective)
A world at peace (free of war and conflict)	Cheerful (lighthearted, joyful)
A world of beauty (beauty of nature and the arts)	Clean (neat, tidy)
Equality (brotherhood, equal opportunities for all)	Courageous (standing up for your beliefs)
Family security (taking care of loved ones)	Forgiving (willing to pardon others)
Freedom (independence, free choice)	Helpful (working for the welfare of others)
Happiness (contentedness)	Honest (sincere, truthful)
Inner harmony (freedom from inner conflict)	Imaginative (daring, creative)
Mature love (sexual and spiritual intimacy)	Independent (self-reliant, self-sufficient)
National security (protection from attack)	Intellectual (intelligent, reflective)
Pleasure (an enjoyable, leisurely life)	Logical (consistent, rational)
Salvation (saved, eternal life)	Loving (affectionate, tender)
Self-respect (self-esteem)	Obedient (dutiful, respectful)
Social recognition (respect, admiration)	Polite (courteous, well-mannered)
True friendship (close companionship)	Responsible (dependable, reliable)
Wisdom (a mature understanding of life)	Self-controlled (restrained, self-disciplined)

The Rokeach Value Survey

Уважаемый Сотрудник!

В жизни людей одни вещи имеют более важное значение, чем другие. Эти более значимые вещи называются ценностями. Поэтому для того, чтобы лучше понять человека, важно знать его отношение к ценностям.

Ознакомьтесь, пожалуйста, внимательно со следующим списком и подумайте, какая из названных ценностей самая главная **для Вас**. Поставьте в клетку перед этой ценностью число 1. Далее подумайте, какая из ценностей по своей значимости вторая, третья и т.д. Наименее важную для Вас ценность отметьте цифрой 18. Таким образом, мы просим Вас выстроить ценности по их значимости **для Вас** от 1 до 18.

Я СЧИТАЮ ГЛАВНЫМ:

	МУДРОСТЬ (зрелость мысли для понимания жизни)
	САМОРЕАЛИЗАЦИЯ (постоянное развитие)
	САМОУВАЖЕНИЕ (уважение к себе)
	ЛЮБОВЬ (духовная и телесная близость)
	ИСКУПЛЕНИЕ ГРЕХОВ (благословенная, вечная жизнь)
	КОМФОРТНАЯ ЖИЗНЬ (преуспевающая, состоятельная жизнь)
	УДОВОЛЬСТВИЕ (полная веселья и приятных ощущений жизнь)
	ПОКОЙ В СЕМЕЙНОЙ ЖИЗНИ (забота о близких)
	ИНТЕРЕСНАЯ ЖИЗНЬ (увлекательная, активная жизнь)
	МИР ВО ВСЕМ МИРЕ (мир без войн и конфликтов)
	НАЦИОНАЛЬНАЯ БЕЗОПАСНОСТЬ (защищенность от нападений)
	ВНУТРЕННЕЕ РАВНОВЕСИЕ (отсутствие внутренних противоречий)
	ОБЩЕСТВЕННОЕ ПРИЗНАНИЕ (быть уважаемым, объектом восхищения)
	НАСТОЯЩАЯ ДРУЖБА (близкая дружба)
	СВОБОДА (независимость, свобода выбора)
	РАВЕНСТВО (братство, равные возможности для всех)
	СЧАСТЬЕ (удовлетворенность)
	ОКРУЖАЮЩАЯ КРАСОТА (красота природы, искусства)

Ознакомьтесь, пожалуйста, внимательно со следующим списком и подумайте, какое из этих качеств **для Вас** важнее всего. Поставьте в клетку перед этой ценностью цифру 1. Далее подумайте, какая ценность по значимости на втором, третьем и т.д. местах. Самую маловажную для Вас ценность отметьте номером 18. Таким образом, просим Вас выстроить ценности по их значимости для Вас от 1 до 18.

ДЛЯ МЕНЯ ВАЖНО БЫТЬ:

		ПОМОГАЮЩИЙ (работает ради благополучия других)
		ПРОЩАЮЩИЙ (готовый других простить)
		ЛЮБЯЩИЙ (нежный, сердечный)
		ЧЕСТНЫЙ (откровенный, правдивый)
		СТАРАТЕЛЬНЫЙ (много работающий, честолюбивый)
		СМЕЛЫЙ (отстаивающий свои убеждения)
		АККУРАТНЫЙ (ухоженный, чистый)
		ИЗОБРЕТАТЕЛЬНЫЙ (оригинальный, творческий)
		ПОСЛУШНЫЙ (исполнительный, почтительный)
		ЛОГИЧНЫЙ (последовательный, разумный)
		ЖИЗНЕРАДОСТНЫЙ (беззаботный, веселый)
		ТОЛЕРАНТНЫЙ (без предрассудков)
		НЕЗАВИСИМЫЙ (самоуверенный, самостоятельный)
		УРАВНОВЕШЕННЫЙ (умеренный, дисциплинированный)
		ДУХОВНЫЙ (образованный, интеллигентный)
		ОТВЕТСТВЕННЫЙ (надежный, заслуживающий доверия)
		ВЕЖЛИВЫЙ (благопристойный, воспитанный)
		СПОСОБНЫЙ (сведущий, деловитый)

Organizational Culture Questionnaire

Люди работают на многих предприятиях или в организациях. Организацией можно назвать любую группу, где люди стремятся к достижению какой-либо общей цели. Постарайтесь оценить по 10-балльной шкале, в какой мере следующие утверждения верны для Вашей организации. Если Вы полностью согласны с утверждением, обведите цифру 10, а если утверждение для Вашей организации совершенно недействительно, обведите цифру 1.

В НАШЕЙ ОРГАНИЗАЦИИ ИЛИ ФИРМЕ ...

... много подразделений
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... приятная рабочая среда
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... знают друг друга
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... организуют общие мероприятия
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... люди гордятся своей организацией
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... хорошо знают своих конкурентов
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... люди получают признание за хорошую работу
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... знают, как между собой общаться
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... при необходимости можно поговорить с руководителем
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... знают, какие у организации цели
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... хорошо принимают новых работников
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... традиции имеют большое значение
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... считаются с каждым человеком
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... люди смотрят одинаково на многие вещи
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... необходимая информация доступна всем
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... знают о личной жизни друг друга
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... мнения руководителей и других работников часто совпадают
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... в случае ошибки стыдно перед другими членами организации
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... в тяжелых ситуациях проявляется сильное чувство солидарности
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

В НАШЕЙ ОРГАНИЗАЦИИ ИЛИ ФИРМЕ ...

... членам хотелось бы больше знать о своей организации
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... у каждого большая свобода действия
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... люди не боятся ошибиться
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... постоянно происходят положительные перемены
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... недоразумения решаются своевременно
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... не подчеркивают разницу между подчиненным и начальством
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... люди больше думают о своих нуждах, чем о целях организации
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... признают тех, у кого хорошие отношения с начальством
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... знают о любимых занятиях и увлечениях друг друга
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... образовались разные дружеские группы
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... между собой общаются вежливо
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... стыдно людям признаться, где я работаю
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... на работу приходят неохотно
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... умеют ценить хорошее настроение
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... помогают друг другу в работе
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... чувствуют радость от работы
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... все важные дела обсуждают между собой
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... сурово реагируют на любое заблуждение
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... думают о благополучии людей
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... все хорошо выполняют свои поручения
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... общие мероприятия очень популярны
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... многие хотят поменять место работы
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... многие люди работают вместе уже долгое время
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

... точно объясняют поручения
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

The items containing in the scales of organizational culture (Vadi *et al.* 2002: 20)

Task orientation	Relationship orientation
In our organization … … people are proud of their organization … people are rewarded for their good work … everyone has a big freedom of activity … people are not afraid making mistakes … positive change constantly take place … differences between subordinates and superiors are not accentuated … people concentrate more on their own needs than for the goals of organization [R] … people's well-being is important	In our organization … … employees know one another … accepted communication standard exist … [people] know about each other's personal lives … in case of mistakes one feels embarrassed by other members of organization … in tough situations there is a strong feeling of togetherness … [people] know about each other's hobbies and out-of-work activities … [people] help each other in job-related problems … all important matters are discussed with each others

Notes: [R] = item is reversed for scoring. The items are approximately translated from Estonian to English.

Interpretations of the correlation between individual values and organizational culture orientations (compiled by the author)

	Terminal values	**Instrumental values**
Task orientation of organizational culture	*Positive correlation (or negative relationship)* – do not support task orientation of organizational culture	*Positive correlation(or negative relationship)* – do not support task orientation of organizational culture
	Negative correlation (or positive relationship) – support task orientation of organizational culture	*Negative correlation (or positive relationship)* – support task orientation of organizational culture
Relationship orientation of organizational culture	*Positive correlation (or negative relationship)* – do not support relationship orientation of organizational culture	*Positive correlation (or negative relationship)* – do not support relationship orientation of organizational culture
	Negative correlation (or positive relationship) – support relationship orientation of organizational culture	*Negative correlation (or positive relationship)* – support relationship orientation of organizational culture

KOKKUVÕTE

VENE KEELT KÕNELEVATE EESTI, LÄTI JA LEEDU ORGANISATSIOONIDE LIIKMETE VÄÄRTUSTE SEOSED ORGANISATSIOONIKULTUURIGA

Elina Tolmats

Rahvuskultuur avaldab mõju organisatsiooni tegevusele ning organisatsioonisisestele ja organisatsioonide vahelistele protsessidele. Eksisteerib piisavalt teoreetilisi ja empiirilisi tõestusi, et suure geograafilise distantsiga organisatsioonidel on erinevusi funktsioneerimises. Siiski on vähe uurimusi teostatud selle kohta, kuidas üks etniline grupp käitub organisatsioonilises kontekstis erinevates riikides. Taolised uurimused on kriitilise tähtsusega majanduse globaliseerumise ja laieneva Euroruumi tõttu, kus tööjõu liikumised ühest riigist teise on saamas tõsielu reaalsuseks. On unikaalne võimalus uurida kuivõrd sarnane või erinev on üks etniline grupp erinevate riikide organisatsioonides. Uurimuse taoline unikaalsus on võimalik, kuna antud uurimuseks valitud riikides on esindatud vene keelt kõnelevad ühiskonna liikmed, kes moodustavad ühe etnilise grupi.

Eesti, Läti ja Leedu on olnud iseseisvad juba pikemat aega ja sel perioodil on aktiivselt taastatud ja arendatud kõiki elu aspekte (k.a. rahvuskultuuri ja ärikeskkonnaga seotud aspektid). Mis puudutab rahvuskultuuri, siis vene kultuuri mõju kohalikule kultuurile on taasiseseisvusperioodi vältel tunduvalt vähenenud. Ärikeskkonna osas on aga lisaks muutustele makro-majanduslikul tasandil toimunud suur muutus Eesti, Läti ja Leedu elanike mõtteviisis turumajanduse toimimise osas. Taoline mõtlemisviisi muutus on olnud suuresti tingitud inimeste väärtuste muutusest. Balti riikide majandusliku ja sotsiaalse elu muutusi organisatsoonilises kontekstis saab analüüsida organsatsioonikultuuri kaudu.

Käesoleva magistriväitekirja eesmärgiks on välja selgitada võimalikud erinevused ja sarnasused vene keelt kõnelevate Eesti, Läti ja Leedu organisatsioonide liikmete väärtuste ja organisatsioonikultuuri hinnangute vaheliste seoste mustrites. Töö eesmärgi saavutamiseks püstitati järgmised uurimisülesanded:

- uurida organisatsioonikultuuri ja indiviidi väärtuste vaheliste seoste teoreetilist tausta organisatsioonilises ja rahvuskultuurilises kontekstis;
- uurida vene keelt kõnelejate väärtuste rahvuskultuurilist ja organisatsioonilist aspekti Eestis, Lätis ja Leedus;
- püstitada hüpoteesid vene keelt kõnelevate Eesti, Läti ja Leedu organisatsioonide liikmete väärtuste ja organisatsioonikultuuri hinnangute vaheliste seoste mustrite kohta;
- teostada empiiriline uurimus Eesti, Läti ja Leedu organisatsioonides;
- esitada, võrrelda ja analüüsida empiirilise uurimuse tulemusi;
- kontrollida hüpoteeside kehtivust ning tuua välja tulemuste rakendusvaldkonnad.

Magistriväitekiri koosneb kahest osast. Töö esimeses osas käsitletakse teemaga seotud teoreetilisi aspekte. Analüüsitakse, kuidas indiviidi väärtused on organisatsioonilises ja rahvuskultuurilises kontekstis seotud organisatsioonikultuuriga. Samuti analüüsitakse vene keelt kõnelejate omapära Eestis, Lätis ja Leedus. Töö esimeses osas püstitatakse hüpoteesid ning määratletakse tulemuste rakendusvaldkonnad.

Magistriväitekirja teine osa on empiirilise suunitlusega. Kõigepealt iseloomustatakse valimit ja kasutatavat metodoloogiat ning tuuakse välja valimite võimalikud piirangud. Järgnevalt määrati kindlaks ja analüüsiti, kuidas vene keelt kõnelevad organisatsiooni liikmed tajuvad organisatsioonikultuuri ning toodi välja nende peamised väärtused. Töö teises osas esitati ja analüüsiti Eesti, Läti ja Leedu organisatsioonide liikmete väärtuste ja organisatsioonikultuuri hinnangute vaheliste seoste mustreid. Töö viimases alapunktis kontrollitakse hüpoteeside kehtivust ning tuuakse välja uurimustulemuste rakendusvaldkonnad.

Organisatsioonikultuuri fenomeni on uurinud ja erinevalt defineeritud paljud uurijad. Käesolevas töös käsitletakse organisatsioonikultuuri selle orientatsioonide kaudu.

Rõhutatud on kahte organisatsioonikultuuri orientatsiooni: ülesande ja suhete orientatsiooni. Ülesande orientatsioon näitab, kuivõrd organisatsiooniliikmed toetavad organisatsiooni eesmärgi saavutamist ja on pühendunud ülesande täitmisele. Suhete orientatsioon näitab, kuivõrd organisatsiooniliikmed toetavad teineteist tööalaste probleemide lahendamisel ja on pühendunud suhete säilitamise ja arendamisele.

Üheks oluliseks organisatsioonikultuuri elemendiks on organisatsiooni töötajate väärtused, mis viitavad teatud käitumisele ning toovad esile inimestevahelised sarnasused ja erinevused. Käesolevas töös on eristatud kahte tüüpi väärtusi: põhi- ja tugiväärtused. Põhiväärtused on inimeste elueesmärgid ning tugiväärtused iseloomustavad neid viise, kuidas elueesmärke saavutatakse.

Eksisteerib teatud seos indiviidi väärtuste ja organisatsioonikultuuri vahel. Kuna organisatsioonikultuuri sügavaim tasand viitab väärtustele, siis inimeste põhiväärtused on seotud organisatsioonikultuuriga. Samas organisatsioonikultuur avaldub praktikas viidates sellele, et ka tugiväärtused avalduvad organisatsioonikultuuris käitumusliku aspekti kaudu. Siiski on väideldud, et rahvuskultuuris omandatud väärtustel ehk siinkohal põhiväärtustel on vähem mõju organisatsioonikultuurile, kui organisatsioonilisel praktikal.

Indiviidi väärtused moodustavad lüli organisatsioonikultuuri ja rahvuskultuuri vahel. Organisatsioonitöötajad säilitavad teatud rahvuskultuurilises ruumis omandatud väärtused ning käituvad vastavalt nendele mõjutades kogu organisatsiooni käitumist. Rahvuskultuurilises kontekstis avaldab organisatsioonitöötajate etniline kuuluvus mõju organisatsiooni tegevustele.

Teoreetiliste seisukohtade paremaks mõistmiseks võeti vaatluse alla vene keelt kõnelejatest koosnev etniline grupp. Paljuski ühine Eesti, Läti ja Leedu majandus- ja sotsiaalelu minevik tõi tänapäeva organisatsioonilise praktika omapära, mis tuleneb vaatlusaluse etnilise grupi väärtustest ja käitumisest. Käesoleval ajal on vene keelt kõnelejate situatsioon Eestis, Lätis ja Leedus mõnevõrra erinev, kuid tegemist on arvestatava ja mõjuka etnilise rühmaga, kellel on oluline roll organisatsiooni tegevuses. Teiseste andmete analüüs näitab, et vene keelt kõnelejad omavad rohkem sarnasusi põhiväärtuste kui tugiväärtuste osas.

Vastavalt teoreetilistele seisukohtadele püstitati neli hüpoteesi. Esimese ja teise hüpoteesi alusel oletatakse, et vene keelt kõnelevate organisatsiooniliikmete olulisemate põhiväärtuste mustrid Eestis, Lätis ja Leedus on sarnased ning olulisemate tugiväärtuste mustrid on erinevad. Kolmas ja neljas hüpotees väidavad, et vene keelt kõnelevate Eesti, Läti ja Leedu organisatsioonide liikmete põhi- ja tugiväärtuste ning organisatsioonikultuuri hinnangute vaheliste seoste mustrid on erinevad. Selleks, et kontrollida hüpoteeside paikapanevust viidi läbi empiiriline uurimus.

Algselt leidis empiiriline uurimus aset aastatel 1996-2001, kui koguti andmeid Eesti organisatsioonide kohta. Täpselt samasugune uurimus viidi läbi Lätis ja Leedus aastal 2003. Kokku osales uurimuses 1180 vene keelt kõnelevat organisatsiooniliiget (vastavalt 664, 313 ja 203 Eestis, Lätis ja Leedus).

Organisatsioonikultuuri mõõtmiseks kasutati prof. M. Vadi poolt välja töötatud meetodit ja küsimustikku, mille aluseks on idee, et organisatsioonikultuuri iseloomustavad kaks orientatsiooni: ülesande ja suhete orientatsioonid. Indiviidi väärtuste mõõtmiseks kasutati M. Rokeach'i metodoloogiat, kus eristatakse kaht peamist väärtuste tüüpi: põhi- ja tugiväärtused.

Selleks, et leida kõige olulisemad põhi- ja tugiväärtuste mustrid rakendati keskmiste analüüsi. Organisatsioonikultuuri orientatsioonide tajumistugevuse leidmiseks kasutati samuti keskmiste analüüsi. Selleks, et leida organisatsioonikultuuri tajumise erinevusi sotsiaal-demograafiliste gruppide lõikes, rakendati ANOVA-t ja LSD-testi. Kaks organisatsioonikultuuri orientatsiooni ja kaks väärtuste tüüpi moodustasid teatavad seoste mustrid. Nende seoste välja selgitamiseks kasutati korrelatsioonanalüüsi. Uurimuse tulemusi analüüsiti statistilise andmetöötlusprogrammi SPSS vahendusel.

Vastavalt uurimustulemustele tajuvad vene keelt kõnelevad organisatsiooniliikmed organisatsioonikultuuri pigem suhetele kui ülesandele orienteerituna. Esines ka erinevusi organisatsioonikultuuri tajumisel erinevate sotsiaal-demograafiliste tunnustega gruppide lõikes. Näiteks Eesti valimis andsid mehed kõrgemaid hinnanguid suhete orientatsioonis kui naised, ning Läti valimis andsid töötajad ja spetsialistid suhete orientatsioonis kõrgemaid hinnanguid kui juhid.

Uurimustulemused näitasid, et olulisemate põhiväärtuste mustrid olid kolmes valimis sarnased. Viiest olulisemast põhiväärtusest olid sarnased *perekonna turvalisus*, *eneseaustus*, *elutarkus* ja *eneseteostus*. Samas olulisemate tugiväärtuste mustrid olid kolmes valimis erinevad. Vaid üks tugiväärtus (*vastutustundeline*) viiest leidis kajastust kõiges kolmes valimis. Seega võib järeldada, et esimene ja teine hüpotees leidsid kinnitust.

Vastavalt korrelatsioonanalüüsile selgus, et vene keelt kõnelevate Eesti, Läti ja Leedu organisatsioonide liikmete põhi- ja tugiväärtuste ning organisatsioonikultuuri hinnangute vaheliste seoste mustrid on kolmes valimis erinevad. Selleks, et olla kindel, et valimite kompositsioonist tulenevad piirangud ei mõjuta tulemusi, leiti seoste mustrid Läti valmis eraldi vanemate esindajate puhul ning eraldi seosed ka meeste ja naiste puhul. Tulemused jäid samaks, sarnasusi ei tulnud esile. Seega võib järeldada, et kolmas ja neljas hüpotees leidsid kinnitust.

Järeldused uurimustulemuste kohta võib grupeerida mitmesse rakendusvaldkonda. Järeldusi on võimlik defineerida neljal tasandil: rahvuskultuur, organisatsioon, grupp ja indiviid. Rahvuskultuuri tasandi järeldused on järgmised:

- rahvuskultuuriline tagapõhi mõjutab seda, kuidas inimesed järjestavad oma elueesmärke;
- rahvuskultuuriline tagapõhi ei avalda olulist mõju sellele, kuidas inimesed järjestavad neid viise, kuidas elueesmärke saavutada;
- rahvuskultuuriline kontekst, kus organisatsioon tegutseb, mõjutab rohkem organisatsioonikultuuri tajumist kui töötajate rahvuskultuuriline tagapõhi;
- vene keelt kõnelejad tajuvad organisatsioonikultuuri erinevalt kõiges kolmes valmis, mis tõstab esile antud etnilise rühma kohenemisvõimet konkreetse riigi organisatsiooni keskkonnaga.

Organisatsiooni tasandil on võimalik järeldada, et rahvuskultuuriline tagapõhi ei avalda olulist mõju sellele, kuidas organisatsiooniliikmed tajuvad organisatsioonikultuuri (eeskätt neid aspekte, mis puudutavad ülesannete täitmist ja suhteid). See tähendab, et sarnase rahvuskultuurilise tagapõhjaga (ehk ühe etnilise rühma) töötajad tajuvad organisatsioonikultuuri erinevalt olenemata riigist, kus organisatsioon tegutseb.

Grupi tasandil võib järeldada, et sotsiaal-demograafilised tunnused avaldavad mõju sellele, kuidas töötajad organisatsioonikultuuri tajuvad. See on oluline järeldus just organisatsioonikultuuri suunamise seisukohalt. Lõpuks selgus indiviidi tasandil, et kõige olulisemad põhi- ja tugiväärtused mõjutavad organisatsioonikultuuri hinnanguid. Teadmine organisatsiooniliikmete väärtustest aitab mõista isiklike hoiakuid ja käitumisviise, lahendada arusaamatusi ning juhtida töötajate tegevusi.

Uurimuse edasine areng võiks olla suunatud mitte üksnes ühe vene keelt kõnelevatest liikmetest koosneva etnilise rühma uurimisele, vaid hõlmata ka suuremaid kogukondi eriti Läti ja Leedu omi. See annaks suurema haarde mõistmiseks, kui erinevad või sarnased on organisatsiooniliikmed Balti riikides. Lisaks sellele oleks kasulik uurida Venemaa organisatsiooniliikmeid, et selgitada kas vene keelt kõnelevad organisatsiooniliikmed Balti riikides on rohkem sarnased venemaalastega või siis selle riigi organisatsioonide esindajatega, kus nad elavad ja tegutsevad. Kuultuuridevahelised uurimused on vaieldamatult vajalikud selleks, et paremini mõista teisi rahvusi ning käivitada ühistegevust teiste rahvuste esindajatega.