

6. RELATIONSHIP BETWEEN ORGANISATIONAL CULTURE AND INDIVIDUAL VALUES OF THE RUSSIAN-SPEAKING MEMBERS OF AN ORGANISATION IN LITHUANIA

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Abstract

Members of organisations carry their own set of values obtained in certain cultural contexts that influence their behaviour and thus the behaviour of the whole organisation. The aim of this study is to find the relationship between estimations of organisational culture and individual values of the Russian-speaking members in a Lithuanian organisation. To study individual values, a modified Rokeach method was used, after which the terminal and instrumental types of values were identified. Organisational culture was explored by means of the methodology devised by M. Vadi, which involves task and relationship orientations of organisational culture. The main results of the study show that those members of organisation, who prized highly the terminal value *a world of beauty*, gave lower estimates to the task orientation of organisational culture. Those members, who prized highly the terminal values *family security*, *true friendship* and *equality*, gave low estimates to the relationship orientation of organisational culture. Those members, who prized highly the instrumental value *ambitious*, appeared to hold the task orientation of organisational culture in high esteem.

Introduction

Lithuania has 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. According to statistical data, the percentage of Russians living in Lithuania at the beginning of 2002 was 6 (Baltic Facts, 2001). The feeling of Russians as a mainstream culture has been replaced by perceiving themselves as a minority people. Still it should be taken into consideration that during a rather long period of time Russians, Russian culture and the Russian language have been given a preferential treatment in Lithuania (Runblom, 2002).

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 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 Lithuania. In the present article the values of Russian-speaking people are observed in the organisational context through the phenomena of organisational culture.

The objective of the article is to find the relationship between estimations of organisational culture and the individual values held by the Russian-speaking members in a Lithuanian organisation.

Theoretical and Empirical Background

To be precise, a definition of value suitable for this piece of work has to be presented. M. Rokeach and J. F. Regan (1980) determine a value as a conception of desirable means and end-state actions and they are employed as standards or criteria of action.

Rokeach (1969) has identified two fundamental types of values: terminal and instrumental.

- 1) *Terminal values* reflect wants and desires that people wish to fulfil during their life (Vadi, 2000). Terminal values are those end-state goals that people prize (Steers, Black, 1994).
- 2) *Instrumental values* are those that help people to choose a proper behaviour (Vadi, 2000). Instrumental values represent those values that concern the way people approach end-states (Steers, Black, 1994).

Not so many surveys have been made to investigate the values held by Lithuanian inhabitants, but some of the results can be reported. The first value that has been stressed in many sources is family orientation, which according to M. Rokeach is a terminal value (*family security*). Lithuanians maintain very close family and intergenerational ties (Roff, Klemmack, Jaskyte, Kundrotaite, Kimbriene, Macijauskienė, 2002) and are traditionally inclined towards reserve – the family hearth people (Šalčiuvienė, 2002). The European Value Study revealed that 67% of the respondents see the family as a very important part of their lives (Pettersson, 2002).

According to research on cultural dimensions, Lithuania scored high on Masculinity (Mockaitis, 2002) and it could be assumed that personal achievements and self-accomplishment are important to Lithuanians. The results of a survey of values of Lithuanian consumers focusing on such terminal values as self-fulfilment, a sense of accomplishment and self-respect (Šalčiuvienė, Virvilaite, 2002) confirm the results of the research on cultural dimensions. According to M. Rokeach, a *sense of accomplishment* and *self-respect* belong to the category of terminal values.

Research on the cultural values of Lithuanians shows that one of the extremely important cultural values appeared to be true friendship (Šalčiuvienė, 2002) and research on values of Lithuanian consumers shows that such values as warm relationship was indicated (Šalčiuvienė, Virvilaite, 2002). On the other hand, the results of the European Value Study show that only 27% of the respondents in Lithuania consider informal connections to be important (meeting friends, workmates monthly) (Pettersson,

2002). Despite this, it can be suggested that Lithuanians treasure the terminal value *true friendship*.

High scores on Masculinity in Lithuania (Mockaitis, 2002) refer to the fact that Lithuanians value hard work (Kiaupaite-Grusniene, 2002). Other studies confirm this issue: Lithuanians are focused, hard-working and patient in attaining their objectives (Šalčiuvienė, 2002). According to the research on cultural values of Lithuanians, one of the extremely important cultural values is work (Šalčiuvienė, 2002). In terms of Rokeach's value system, it is classified as the instrumental value *ambitious*.

Additionally, the studies have exposed some other instrumental values. The Roman Catholic Church rooted the following values in the minds of Lithuanians: humility, obedience and suppression of capabilities (Šalčiuvienė, 2002). This gives reason to assume that, proceeding from Rokeach's value system, such an instrumental value as being *capable* is not represented, whereas the value *obedience* is present.

It is necessary to emphasise that Russian-speaking members of organisation are under survey. As evidenced by R. Rose (1997), 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) 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), and has little demographic "anxiety" (Linz, Stepan, 1996). Herein it is assumed that the country's Russian-speaking people share similar values with Lithuanian nationals.

One can see a connection between national and organisational culture. National culture involves a system of values and values are among the building blocks of culture (Mead, 1994). Organisational culture is defined as "shared philosophies, ideologies, values, beliefs, assumptions, expectations, attitudes and norms"

(Hellriegel, Slocum, Woodman, 1989: 302). There is a variety of parallels between national and organisational culture, but referring to the current topic both have one common variable – values.

Individual values can be seen as a link between national culture and organisational culture; it is necessary to focus on organisational culture and individual values with the aim of clarifying what values members of organisation carry and how they affect organisational culture (Vadi, 2001). Organisations consist of individuals each having a set of values obtained in a certain cultural context. Guided by these values, people behave within their organisation, thus influencing the culture and behaviour of the entire organisation.

In this particular research the orientations of organisational culture are applied. It is possible to distinguish between two main orientations of organisational culture: task and relationship orientations. While *task orientation* reflects the extent to which all members are willing to support the achievement of common goals (Alas, Vadi, 2003), *relationship orientation* indicates belongingness – people assist one another in work-related problems and discuss all the important topics with one another (*Ibid*).

Little research has been done to identify the interrelationships between the values held by Russian-speaking members of organisations and organisational culture. But there is no doubt about the existence of a definite relationship between them, because it is employees with their own sets of individual values who form organisational culture. Next the hypotheses are presented.

As pointed out, the terminal value *family security* is a powerful value for people living in Lithuania. Therefore it is possible to assume that this value correlates with organisational culture. Thus Hypothesis 1 can be put forward.

Hypothesis 1: Family security as a terminal value is related to the relationship orientation of organisational culture.

Likewise, the terminal value *true friendship* is considered to be important for Lithuanian inhabitants and due to the character of this value (as being in a close relationship with someone) it is

possible to assume that this value also correlates with relationship orientation of organisational culture. Hypothesis 2 could thus be phrased as follows.

Hypothesis 2: True friendship as a terminal value is related to relationship orientation of organisational culture.

A sense of accomplishment is the terminal value that is presumably held by employees who want to be successful in doing their work or performing a task. It is possible to assume that this terminal value is related to the task orientation of organisational culture and so Hypothesis 3 can be suggested.

Hypothesis 3: A sense of accomplishment as a terminal value is related to task orientation of organisational culture.

Being ambitious is an instrumental value that should also be related to task orientation of organisational culture due to the aspect of success achievement at one's workplace. Thus Hypothesis 4 can be put forward.

Hypothesis 4: Ambitious as an instrumental value is related to task orientation of organisational culture.

Method

The current research applied M. Rokeach's values methodology giving 18 terminal and 18 instrumental values. 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, "2" next to the second most important and so on. (Vadi, 2002)

In order to measure organisational culture, a questionnaire with 43 statements was compiled (Organisational Culture Questionnaire) (Vadi, 2001). The statements were asked to be assessed on a 10 points scale, where 10 indicated that one agreed completely and one point showed that the given statement was not valid. The contents of these statements were based on the extent of belong-

ingness and the members' readiness to support their organisation. (Vadi, 2000)

According to a previously conducted component analysis, a set of 16 items were selected to represent organisational culture orientations (Vadi *et al.*, 2002). By employing the concept of organisational culture orientation, task orientation was represented by 8 items in the questionnaire (further OC1) and so was relationship orientation (further OC2) (Vadi, 2002).

The survey was conducted in May 2003 in the Ignalina Nuclear Power Plant (INPP). In 2001, the plant employed 4634 people: 1290 women and 3344 men (<http://www.iae.lt>).

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 classes 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 organisation).

In order to find the main terminal and instrumental values, a mean-analysis was used. It is necessary to note here 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 $p \leq 0.05$.

Correlations between the values and orientations of organisational culture were performed, using the values of Spearman's Correlation Coefficients on the condition that $\rho \geq |0.20|$ at the significance level $p \leq 0.001$. 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 analysed.

Results

Five most important terminal and instrumental values of the Russian-speaking members of INPP were found. The most important terminal and instrumental values with sample size, mean values and standard deviation are shown in Table 6.1.

Table 6.1. The mean values and standard deviations of top 5 terminal and instrumental values

		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

The mean value of task orientation is 5.53 ($n = 202$) and relationship orientation is 7.45 ($n = 203$) on a 10 points scale. According to the mean analysis, it is possible to conclude that organisational culture in INPP is preferably *relationship oriented*.

The two orientations of organisational culture and two types of values presented a particular pattern of correlations (see Table 6.2). The terminal value *a world of beauty* is positively correlated to task orientation of organisational culture and the terminal values *family security*, *true friendship* and *equality* are positively correlated to relationship orientation of organisational culture. The instrumental value *ambitious* is negatively correlated to task orientation of organisational culture. No correlations between

instrumental values and relationship orientation of organisational culture were found.

Table 6.2. Spearman's correlation coefficients ($\rho \geq |0.20|$; $p \leq 0.001$) between organisational culture orientations and values

	Terminal Values	Spearman's rho	Instrumental Values	Spearman's rho
OC1	A world of beauty	0.24	Ambitious	-0.26
OC2	Family security	0.22		
	True friendship	0.22		
	Equality	0.30		

Note:

OC1 – Task orientation of organisational culture.

OC2 – Relationship orientation of organisational culture.

Also correlations were found between organisational culture orientations and values in respect of the respondents' gender, age and position in the organisations. This is requisite for finding how the correlations reviewed in Table 6.2 were derived.

The terminal value *equality* is positively correlated to OC2 and the instrumental value *broadminded* is positively correlated to OC1 in case of males. The instrumental value *ambitious* is negatively correlated to OC1 in case of females. An overview of the results concerning the relationship between values and organisational culture orientations according to the respondents' gender is shown in Table 6.3.

Table 6.3. Spearman's correlation coefficients ($\rho \geq |0.20|$; $p \leq 0.001$) between organisational culture orientations and values in respect of the respondents' gender

	Terminal Values	Spearman's rho	Instrumental Values	Spearman's rho
OC1			Ambitious**	-0.52
OC2	Equality*	0.41	Broadminded*	0.29

Note:

* Males respondents.

** Female respondents;.

OC1 – Task orientation of organisational culture.

OC2 – Relationship orientation of organisational culture.

The results of an one-way ANOVA analysis show that there are differences among the gender groups in case of the instrumental value *independent* $F(1,150) = 4.08$ at the significance level $p = 0.04$. Women placed the value *independent* higher ($M = 8.40$, $SD = 4.44$) than men ($M = 10.32$, $SD = 5.05$).

According to the respondents' age, significant negative correlation occurred between the instrumental value *obedient* of younger (under 40 years old) respondents and OC1. Spearman's rho is -0.43 at the significance level $p = 0.000$.

A one-way ANOVA revealed that there are differences in the instrumental value *helpful* $F(1,129) = 5.70$ at the significance level $p = 0.02$ in respect of age. The respondents aged 40 and less ranked the value *helpful* higher ($M = 12.45$, $SD = 5.68$) than the older respondents ($M = 14.58$, $SD = 4.46$).

Depending on the respondents' positions in the organisation, some important correlations were discovered between terminal and instrumental values and orientations of organisational culture. The following correlations concern specialists. The terminal value *equality* is positively correlated with OC2 and the terminal value *a world of beauty* is also positively correlated with OC1. The

instrumental value *cheerful* is positively correlated with OC1. The overview of the abovementioned correlations among specialists is given in Table 6.4.

Table 6.4. Spearman's correlation coefficients ($\rho \geq |0.20|$; $p \leq 0.001$) between organisational culture orientations and values in respect of respondents' positions*

	Terminal Values	Spearman's rho	Instrumental Values	Spearman's rho
OC1	A world of beauty	0.45	Cheerful	0.60
OC2	Equality	0.43		

Note:

* Significant correlations were found in the group of specialists.

OC1 – Task orientation of organisational culture.

OC2 – Relationship orientation of organisational culture.

Discussion

Identically to the results of empirical studies in Estonia, where it was found that Russian-speaking members of organisations generally tend to be relationship-oriented (Vadi, Allik, Realo, 2002), the Russian-speaking members of the Lithuanian organisation in question are also more relationship-oriented. This facilitates developing warm relationships between the people working in the organisation and creates the conditions for forming well-functioning teams. The tendency of Russian-speakers to be more relationship-oriented could be advantageous not only within the organisation itself, but also in its contacts with other companies by developing beneficial business relationships with partners and customers.

The analysis of five most important terminal values did not bring any big surprises. From the reviewed literature it was obvious that Lithuanian inhabitants consider family to be very important and it

was confirmed – the most important value was *family security*. The second important value is *a world at peace* which is also clear due to the political and military situation in the world.

From among the five most important terminal values two of them are *a sense of accomplishment* and *self-respect*. These were also mentioned as important values by other authors and were confirmed by the current empirical study. *Wisdom* is also one of the five most important terminal values.

The most important instrumental value is *honest*. The next two are *forgiving* and *being responsible*. In the interpretation of the values from the perspective of working environment one rather surprising important instrumental value appeared to be *loving*. But the reviewed literature gave a picture of Lithuanian culture as one with deep religious bonds. Therefore, the value *loving* is not surprising at all. One more from among the five most important instrumental values is *clean* which could be interpreted as a peculiarity of the studied organisation – a nuclear power plant requires observation of high standards of safety.

Two terminal values that have had a reflection in additional analysis while pursuing the aim of the article are *family security* and *equality*. Family security is the most important terminal value and is positively correlated with relationship orientation of organisational culture. It means that those members of organisation who prize family do not prize highly relationships in organisation, because it is difficult to be equally loyal to both groups. The presence of the current relationship confirms Hypothesis 1.

One terminal value not reflected by the hypotheses is *equality*. Equality is positively correlated with relationship orientation of organisational culture. So, people who prize inequality are supporting relationship orientation of organisational culture.

The terminal value *true friendship* is also positively correlated with relationship orientation of organisational culture. It means that those members of organisation who do not prize true friendship give higher estimates to relationship orientation of organisational culture. Here the case of loyalty comes up – it is difficult to be equally loyal to one's organisation and a true friend while it is

possible to develop a high level relationship with a friend, which makes it unnecessary to develop deep relations within the organisation. The presence of a relationship between the terminal value true friendship and relationship orientation of organisational culture confirms Hypothesis 2.

The terminal value *a world of beauty* is positively correlated with task orientation of organisational culture. It means that those who do not rank highly the beauty of the world are more rational and support task orientation of organisational culture.

A sense of accomplishment is not related to organisational culture orientations and hence Hypothesis 3 is not confirmed.

The results of the correlation analysis confirm Hypothesis 4 – the instrumental value *ambitious* is negatively correlated with task orientation of organisational culture. Ambitious people are focused on success that comes through achievement of goals.

A more detailed correlation analysis shows that regarding the respondents' gender, the female respondents' instrumental value *ambitious* is negatively correlated with task orientation of organisational culture. It means that those women who are ambitious support goal achievement and concentrate on their work. This is confirmed by the fact that the women ranked higher the value *independent* than did the men in the survey.

The male respondents' terminal value *equality* is positively correlated with relationship orientation of organisational culture which means that those man who do not prize equality are more relationship-oriented than those who do. As for instrumental values, *broadminded* is the value that is positively correlated also with relationship orientation of organisational culture. This refers to the fact that men who are not broadminded consider relationships in their organisation more important than tasks.

Further, the younger employees' instrumental value *obedient* is negatively correlated with task orientation of organisational culture. This shows that those young people, who think that being obedient is a beneficial behaviour pattern, support the task activities and goal achievement in organisation. The same is confirmed

by the fact that the younger employees ranked the value *helpful* higher than the older ones. So, young people who support their organisation and its goals are dutiful, respectful and possibly are working for the welfare of others.

With respect to the respondents' position, some detailed correlations were calculated. Significant correlations between values and organisational culture orientations were found only in a group of specialists. The terminal value *a world of beauty* appeared to be positively correlated with task orientation of organisational culture. This shows that those specialists who do not regard this value as important, are supportive to the organisation. The instrumental value *cheerful* is also positively correlated with task orientation of organisational culture. That makes one wonder if that those specialists who are not joyful support the task orientation of organisational culture.

The terminal value *equality* is positively correlated with relationship orientation of organisational culture, which eventually means that those specialists who prize inequality are more concentrated on relationships in their organisation. This can be explained by the position of specialists within an organisation – they are supervising and are being supervised. Being between two levels of subordination has an impact on the perception of relationships within the organisation.

However, within the framework of the current discussion it should be mentioned that the obtained results about the respondents' values and their perception of organisational culture could have been affected by the peculiarity of the organisation studied. To confirm the findings, an additional survey with a broader and more variously composed sample should be undertaken.

This empirical study is a contribution to organisational studies in Lithuania. The information about the values held by speakers of Russian and about their perception of organisational culture will help to predict their behaviour, to prevent destructive conflicts in organisations and to compose teams. This is the starting point for a comparative study of organisational cultures in the Baltic countries.

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KOKKUVÕTE

Vene keelt kõnelevate Leedu organisatsiooni liikmete väärtuste seosed organisatsioonikultuuriga

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Pole kahtlust, et indiviidi väärtuste ja organisatsioonikultuuri vahel esinevad teatud seosed. Organisatsioon koosneb indiviididest, kellel on oma teatud kultuurilises kontekstis kujunenud väärtuste süsteem. Organisatsiooni liikmed käituvad vastavalt sellele väärtuste süsteemile ning mõjutavad seega organisatsioonikultuuri ja kogu organisatsiooni käitumist. Käesoleva uurimuse eesmärgiks oli välja selgitada vene keelt kõnelevate organisatsiooni liikmete väärtuste ja organisatsioonikultuuri hinnangute vahelised seosed Leedus tegutsevas organisatsioonis.

Indiviidi väärtuste mõõtmiseks kasutati modifitseeritud M. Ro-keach'i metodoloogiat, kus eristatakse kaht peamist väärtuste tüüpi: põhi- ja tugiväärtusi. Organisatsioonikultuuri mõõtmiseks kasutati M. Vadi poolt koostatud metodoloogiat, mille kohaselt organisatsioonikultuuri iseloomustab kaks orientatsiooni: ülesande- ja suhete orientatsioon.

Uurimuse tulemused näitasid, et madalamaid hinnanguid organisatsioonikultuuri ülesande orientatsioonile annavad organisatsiooni need liikmed, kes väärtustavad kõrgelt *ümbritsevat ilu*. Madalamaid hinnanguid organisatsioonikultuuri suhete orientatsioonile annavad need, kelle jaoks on olulised järgmised põhi-väärtused: *perekonna turvalisus*, *tõeline sõprus* ja *võrdsus*. Kõrgemaid hinnanguid organisatsioonikultuuri ülesande orientatsioonile annavad organisatsiooni need liikmed, kelle jaoks on oluline tugiväärtus *edasipüüdlisus*.

Uurimuse tulemused aitavad aru saada ja prognoosida vene keelt kõnelevate organisatsiooni liikmete käitumist ning seega ka kogu organisatsiooni käitumist. Käesolev uurimus on aluseks vastavasisulise võrdleva analüüsi teostamiseks Balti riikides.