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THE IMPACT OF NATIONAL CULTURES ON PROFESSIONAL VALUES

A study comparing headmasters in Finland and Sweden

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ABSTRACT:

Cultural management and cross-cultural management are topical subjects in the global world of today. It is rather obvious that it is important to be aware of cultural differences when cooperating across borders, but most of the investigations and studies are only concerned with cultures that are very different. Cultures that are very similar in a global perspective can also be very interesting to investigate, because it is a bit more challenging when the differences are not too obvious. This fact, in combination with the regularly published PISA-results, which show that Finnish schools are managing far better than Swedish ditto, led to the research problem of this thesis.

The aim of this study is to find out how national culture affects the (professional) values of public managers. In this case the public managers are headmasters in comprehensive schools in the Swedish-speaking parts of Finland and in Sweden. The purpose is to find out which values the headmasters hold, how the values held in Finland differ from those held in Sweden and if the different values, hence, the different cultures affect the management styles of the headmasters.

This is a quantitative research carried out in the form of an electronic questionnaire answered by headmasters in the two countries. The questionnaire is based on theoretical studies central for this thesis, like the studies carried out by Hofstede, Schwarz and Rokeach. In addition to these theoretical studies, a wide range of books and articles are used in the study in order to be able to draw as proper conclusions as possible.

The central findings of this study is that Finnish and Swedish headmasters have very similar values, but that it is possible to find some differences. It is remarkable that both Finnish and Swedish headmasters hold very benevolent values and they do not care too much about hedonism and tradition. However, the differences between the values held in Finland and the values held in Sweden lead to the fact that the cultural dimensions in the two countries ought to be slightly different. The conclusion of this thesis is thereby that the different values of the headmasters lead to different management style. Finnish headmasters practice a more employee-oriented management style, while Swedish headmasters are more task-oriented. The results of the study were somewhat surprising and did not really confirm the stereotypical view of Swedes and Finns.

KEY WORDS: national culture, management style, values, headmasters

1. INTRODUCTION

1.1. Background

In global comparisons and global contexts the Nordic countries are often treated as one single country, since the five countries are so similar. If one looks at the countries in more depth it is possible to sort out Iceland as a country of its own since it does not really share the same history, and Norway does not belong to the European Union. Denmark, in its turn, has always been more drawn to the continental Europe, due to its geographical location. This leaves Finland and Sweden as the two countries with most in common.

The explanation to why Finland and Sweden are so alike can be found in the history of the countries. Before the war of 1808 and 1809 Finland was a part of Sweden and many of the laws and social structures developed during this time are still valid in both countries today. During the time when the countries were one, many Swedes lived in Finland (and vice versa) and the cultures have therefore also grown very close. After the war of 1808 and 1809, Finland was forced under the rule of Russia and it took over 100 years (until 1917) before Finland could declare its independency. Russia did not affect Finland as much as Sweden had done before; mainly due to the fact that Finland did not want to belong to Russia. Therefore, the Finnish society and the Finnish culture are much closer to the Swedish ditto than to the Russian these days.

The similarities between Finland and Sweden can also be seen in the school systems of the two countries. In both countries, children go to school at the age of seven and they continue on in the comprehensive school until the age of 16. All in all, children in both Finland and Sweden go to school for at least nine years, since education is compulsory in both Finland and Sweden. One minor difference is, though, that Finland practices compulsory education and Sweden practices compulsory school attendance. However, this is just a difference in theory, since almost all children in Finland attend a school. Compulsory education means that the children are required to learn all the things learned in school and that is almost always most easily done in school.

Another similarity is that schools in both Finland and Sweden follow a national curriculum, which is designed and established by the government in each country. The curriculums in the two countries are not identical, but they share a common ground. Both curriculums contain values, which should be the foundation for the education, and aims. The aims included in the curriculum are both aims that should permeate all levels of education, and aims which the student should reach. The Finnish national curriculum is, however, more detailed and consists of about 300 pages, compared to Sweden's about 20 pages. The most significant difference is simply that Finland's curriculum is very specific, while the Swedish version is more general. However, parts of the Finnish curriculum are found elsewhere in Sweden. For example, in so called *kursplaner* (course plans) the criterions for receiving a certain grade in a certain subject are listed. These criterions for the Finnish students are found in the Finnish curriculum. (Utbildningsstyrelsen 2004; Skolverket 2006; Skolverket 2011b). In the new Swedish curriculum that came into force in July 2011, however, the old *kursplaner* are included in the actual curriculum and thereby the Finnish and the Swedish curriculum are almost identical. The new Swedish curriculum consists of almost 300 pages and thereby it is much more comparable to the Finnish ditto as was the older version. (Skolverket 2011a.)

The students in Finnish and Swedish comprehensive schools also more or less study the same subjects. Since Finland is a bilingual country, Finnish students study their mother tongue (Finnish or Swedish) and the other official language of the state as their second language. In addition to that, Finnish students study at least one foreign language, usually English. Swedish students, on the other hand, study Swedish as their mother tongue, English as their second language and they also have the possibility of studying a third language (Spanish, German or French in particular). Not all students in Sweden use this opportunity, though, since the alternative is remedial education in Swedish or English. Another minor difference regarding the subjects is that in Finland all subjects are studied separately, at least from grade seven and upwards. In Sweden, then again, biology, chemistry and physics are grouped together to a combination called *NO* (*naturorienterade ämnen*, natural sciences) and history, religion, social science and geography are grouped together to a combination called *SO* (*samhällsorienterade ämnen*, social

sciences). However, these differences are so small that they should not really affect the outcome.

Nevertheless, something does affect the outcome of the two, seemingly identical, school systems. At regular intervals the results of the international PISA survey are published all over the world and Finnish students usually top the survey, while their western neighbors from Sweden find themselves far lower in the ranking list (OECD Programme for International Student Assessment (PISA) 2009). This, in perspective, huge difference between the two northern countries has been a rather investigated topic, especially in the field of education. Swedish researchers and teachers have been taking field trips to Finnish schools in order to gain knowledge about how the Finnish school system is able to produce much better results than the Swedish ditto, but in spite of all the efforts, the Swedes are still lingering in the middle of the PISA ranking list.

So, despite all the similarities between Finland and Sweden due to their common history, the two countries and their residents are not identical. The societies in the two countries may look alike, but the last century has been harder on Finland than on Sweden, which probably has affected both Finland and the Finns. While Sweden managed to stay almost completely outside World War II, Finland suffered heavily from the war and had to build up the society and the economy from scratch afterwards. Such a challenge does alter the mentality and the priorities for the people involved – in this case the residents of Finland – and it might be so that the probable cultural differences between Finns and Swedes can be explained by the historical events of the last century.

1.2. The research question

As seen above, the school systems in the two countries do look the same, but still it is an unquestionable fact that there are differences in the outcome. It is a common belief – and it has also been proven in cultural investigations – that people in Finland and Sweden are alike (see e.g. Hofstede & Hofstede 2005) and that they therefore share the same values, the same manners and the same culture. This is due to the history of the coun-

tries, which was summarized in the previous chapter, and it explains why the school systems are so similar. However, it does not explain why the outcomes of the school systems are different. Indeed, the people of Finland and the people of Sweden have a lot in common, especially historically, and this contributes to the similarities between the countries today. However, I am convinced that there is more to the picture than just the similarities. I think that all people are different, not just as individuals, which is obvious, but also through the interpretations and ways of thinking that are created by our historical, societal and cultural experiences. In this way I assume that the Finns and the Swedes differ and I think that this affects the values that Swedes and Finns hold.

So, in my opinion Finnish and Swedish people have at least slightly different values, and I believe that this affects the management styles of Finnish and Swedish managers. In this thesis I am going to compare which values Finnish managers and Swedish managers find important and I am going to do this by comparing headmasters of comprehensive schools in the Swedish-speaking region of Finland and in Sweden. My hypothesis is that the values will differ, at least to some extent, and that this may affect the headmasters' management styles. The different management styles, in turn, could be an explanation to why the outcomes of the Finnish and the Swedish school systems are so different: the managers of the schools value different things. However, the primal aim is not to find an explanation to the difference in PISA-results, but to investigate the cultural differences in management style between two rather similar countries like Finland and Sweden.

So, the research questions are:

1. What are the values that headmasters in Finland and Sweden hold?
2. How do the values held in Finland differ from those held in Sweden?
3. Do the values affect the management styles of the headmasters?

The first and the second research questions are the most important ones and they will be paid more attention to. Of course I am not going to explore *all* the values that he headmasters of Finland and Sweden hold, because that would be too exhaustive, if not even

impossible. I am going to concentrate on values that are relevant for this investigation and values that in earlier investigations of Finns and Swedes (see e.g. Ekwall & Karlsson 1999) have been found different. Ekwall and Karlsson also studied managers (although business managers) and therefore the results of their investigations are relevant to take into consideration also for this study. I am also going to test some stereotypical values to see if they hold true in such a globalized world that we live in today and for such high educated people that headmasters are.

The third research question is of less importance and will therefore not be explored as thoroughly as the other ones, mainly because it is a very tough question to answer. I will not be observing headmasters in their work and I will therefore not have the opportunity to objectively evaluate their management styles. The management styles of the headmasters will therefore be a "qualified guessing" based on the answers obtained in the questionnaire distributed to the headmasters. As a small sidetrack, due to personal interest in the question, I am also briefly going to evaluate if the differences in values held by the headmasters could be an explanation to the significant difference in Finland's and Sweden's PISA-results.

My hypothesis is very stereotypical but yet I believe that the values will differ in such a way that Finns favor more masculine values and Swedes more feminine values. This will e.g. mean that Finns are more individualistic and "hard", while Swedes are more group-oriented and "soft". This is also my personal experience of Swedes and Finns, although I am not an objective observer since I am a Finn. However, I assume that the differences in values will affect the management styles of the headmasters and I think that it might be a possible explanation to the PISA-results.

1.3. Methodology and structure

This study is roughly going to be divided into a theoretical part and an empirical part. In the theoretical part the theory behind the study will be described and important concepts will be defined. The two main concepts that I am going to focus on in the theoretical

part are culture and values. Neither of them should be a completely unfamiliar concept, but since the concepts are well-known and used a lot in common language, it is important to be clear with what I mean when I talk about culture or values in this particular study.

1.3.1. Material and method

Lots of cultural investigations have been undertaken and the most well-known cultural investigator is probably Geert Hofstede. That is why he and his research will be of uttermost importance when I define the concepts in chapter 2. It seems that it does not matter which cultural study one reads, they all use Hofstede's definition of culture – or at least some very similar definition – and that proves, in my opinion, that the definition is useful. However, since I am comparing two cultures that are very close to each other in a global perspective, Hofstede will not do when moving deeper into the cultures. Therefore I will use Anita Ekwall's and Svenolof Karlsson's book "Mötet" (1999) when I go further into the Swedish and the Finnish cultures. Ekwall and Karlsson have undertaken an investigation of Swedish and Finnish leaders and their conception of themselves and each other. I have not found any other study that explores the differences between Finns and Swedes as thoroughly as Ekwall and Karlsson do.

However, Ekwall and Karlsson do not investigate the different values of Finns and Swedes, but they investigate the characteristics. People may have very different characteristics, although they share the same values and vice versa. Nevertheless, the words one uses to describe the characteristics may refer to values. For example, the same person can be described as "mannerly" or "snobbish" by different people, because the people describing him/her value different things and they therefore see his/her behavior in a more positive or a more negative way (Ekwall & Karlsson 1999: 26). Hence, I find the book "Mötet" very useful, since it reveals the conceptions that Finns and Swedes have about themselves and each other. Yet so, I find it incomplete since it does not explore the values behind the conceptions and I hope that my study will supplement Ekwall's and Karlsson's investigation.

Along with culture, another important concept of this thesis is values. Values and culture a closely linked together and therefore Hofstede will serve as an introduction to the theory of values as well. When exploring values in more depth, Tapio Aaltonen's and Lari Junkkari's book *"Yrityksen arvot ja etiikka"* (1999) (transl. Values and Ethics of a Company) will be very useful. Although Aaltonen and Junkkari have studied organizational values, the theory behind is the same as for personal values and therefore their study is of great interest also for this investigation. Also Shalom H. Schwartz' value theory and Milton Rokeach's value survey will serve as a foundation for the deeper understanding of the concepts of value. Schwartz has undertaken value surveys with over 60 000 participants and his theories are a good starting point when exploring the issue. Rokeach (1973), on the other hand, dedicated several years to his value investigation in which he found that values affect behavior and that changes in values often lead to measurable changes in opinion.

The empirical part of this study will be a quantitative study. Quantitative research differs from qualitative research in the way that quantitative research focus on measurements and amounts (i.e. more and less, larger and smaller, often and seldom, similar and different) of the characteristics displayed by the people or events that are being studied, while qualitative research is more concerned about describing kinds of characteristics of people or events being studied, without comparing them (Thomas 2003: 1). This is, however, a somewhat simplistic definition and many writers have tried to define qualitative and quantitative research in a more specific way. King, Keohane and Verba (1994: 3–4) describe quantitative research as using numbers and statistical methods. According to them, it is mostly based on numerical measurements of specific aspects of a phenomena and it abstracts from particular instances to find a general description or to test causal hypotheses. Glesne and Peshkin (1992: 6), on the other hand, define quantitative research as seeking explanations and predictions that will generalize to other persons and places. They mean that quantitative research uses careful sampling strategies and experimental designs to produce generalized results. They also say that the researchers' objectivity is of utmost concern, since the role of the researcher is to observe and measure, not to get into personal involvement with the research subjects.

According to the definitions, quantitative research is the proper method to use when one wants to draw some kind of general conclusion from a case study. The conclusion will be based on careful investigations involving numbers and measurements. Examples of quantitative studies are (telephone) surveys, experiments, correlational studies and quantitative content analyses (Thomas 2003: 4–6). In this thesis, the survey method will be used. The survey method involves "gathering information about the current status of some *target variable* within a particular *collectivity*, then reporting a summary of the findings" (Thomas 2003: 41). A target variable is a specified characteristic of a group and it could be almost anything. A collectivity is a group of things of a specified kind that becomes the focus of the survey (Thomas 2003: 41). Collectivities can thereby be people, objects, places, institutions, events or even periods of time. They can also be a combination of the above alternatives.

The survey method has many advantages. It is very useful for revealing the current status of a target variable within a particular entity (Thomas 2003: 44). This entity may be a nation, a region, an ethnic group, a business organization, a political party, a gender group, a university, a soccer team and so on. In addition, the accuracy of description is enhanced if the status of variables is cast in numerical form (i.e. in the form of frequencies, percents, correlation coefficients, averages or extents of variability) instead of by vague expressions as "many", "the majority", "some", "few" and the like (Thomas 2003: 44). The limitations of the methods are also important to know about. First of all, typical surveys often report averages and percentages of the target variable and thereby they fail to show the unique way that the target variable fits into the pattern of individual units within the collectivity (Thomas 2003: 44). In other words: quantitative research often fails to describe the qualitative features that make each member of the collectivity unique. However, when the aim of the investigation is to draw general conclusions about a people or a nation, like in this thesis, the individual uniqueness is of less interest. The unique answers of every human being are calculated for in the average, and the average then shows if the particular collectivity has a tendency towards a specific variable.

The survey procedure typically consists of five steps. First, the target variable (the characteristic) of interest needs to be specified. Secondly, the collectivity that would display the variable is identified (a nation, people, institutions, places, events and the like). Thirdly, it needs to be decided how the information is best gathered (content analysis, questionnaire, interview, direct observation and so on). Fourthly, the information is gathered in the way that was decided in step three, and finally, the results are summarized in a readily comprehensible form. (Thomas 2003: 42.) For this thesis, values are the target variable. A secondary target variable is management style, but the management style will probably not be revealed from the survey alone. Headmasters of Finland and Sweden are the collectivity; since it is within that group the values (target variable) are being observed. Finally, the information is best gathered through a questionnaire, due to the fact that the collectivity is found in two different countries, all in different places and since values are being investigated, questionnaires are often the method of interest.

The questionnaires will be internet based and distributed to the headmasters in Finland and Sweden by e-mail. The questionnaires are based partly on the questionnaires that Hofstede used in his cultural investigations and partly on e.g. Rokeach's value survey and Schwartz' value inventory. It would be possible to use the complete survey of Hofstede, since it is freely available for research purposes on Hofstede's website and even comes with a manual for interpreting the results (Hofstede & Hofstede 2011). However, I find it better to rely on more than just the model developed by Hofstede, since as Taras and Steel (2009: 53–54) and Sarasti (1995: 5; 15) point out; Hofstede's framework is not the only one available, although it sometimes might look like that. Nevertheless, the framework is, in my opinion, good and probably very useful, but I prefer to go for the broader perspective and get influences by others as well.

However, as mentioned earlier, I have mainly used Hofstede's, Rokeach's and Schwartz' survey models when I created the questionnaire for this thesis. I have used these surveys as inspiration and modified the questionnaire so that it will be as useful as possible for this particular study. Some questions are from Hofstede's survey, some from Rokeach's, some from Schwartz' and some of them are my own. Nevertheless, even my own questions are influenced by Hofstede, Rokeach, Schwartz and other re-

searchers and I therefore prefer to call them modifications of questions, rather than my very own questions. The questionnaire is found in Appendix 1 (Swedish, original version) and Appendix 2 (English, translated version).

Furthermore, since Ekwall and Karlsson already have undergone a study exclusively between Finns and Swedes and since it is possible to study the results of Finland and Sweden alone in Hofstede's investigation (see e.g. Hofstede & Hofstede 2005; Hofstede & Itim international 2009), I know at least partly which differences I could expect to find between Finns and Swedes. Therefore it is accomplishable to form the questionnaire so that it fits my needs; I know which values I can concentrate on and I have tried to choose questions that suit the purposes of the investigation as much as possible.

1.3.2. Structure of the thesis

The structure of this paper is simple. In this first introductory chapter I first provide some background to the problem. This functions as an explanation to why this topic was chosen, why it is interesting and why it is important. In this introductory part I describe the school systems in Finland and Sweden and the fact that the systems produce very different results, although the systems are very similar. This is, however, not the actual problem for this investigation, but it serves as a starting point. After this "lighter" introduction I introduce the actual research questions and my hypotheses. I then present the methodology of the thesis, where the most important references of the investigation are listed and briefly explained and the world of quantitative research is revised. The first chapter ends with a presentation of the structure of thesis.

In the second and the third chapter I concentrate on the theoretical basis for this study. I bring up and define the key concepts – culture and values – and present the theory connected to them. The second chapter focuses on culture, both in general and on a more national level in the case of Finland and Sweden. The connection between culture and management is also shortly revised and the management role of the headmaster is presented. The third chapter tells about values; what is a value, how can you group them,

how do they affect behavior and so on. These two chapters, chapter 2 and 3, thereby serve as a foundation for the empirical findings later on.

The fourth chapter presents and analyzes the results of the empirical investigation. The empirical investigation is in this case a survey, or more precise a questionnaire, which headmasters in Finland and Sweden answered during three and a half weeks in June and July 2011. The results are presented both in the form of text and in the form of tables and graphs. The figures are meant to support the results and make them clearer and it is possible to utilize the results only by looking at the figures. The results are then analyzed, compared, contrasted and discussed in order to answer the research questions presented in the first chapter. The fifth, and final, chapter sums up the paper and conclusions are being made based on the research questions and the analyzed results. Some suggestions for further research are also made, since the subject is interested and topical and should be investigated a lot more.

2. NATIONAL CULTURE AND MANAGEMENT STYLES

Cultural aspects are becoming more and more important with the increase of international organizations and the globalization. Different cultures cause differences in the perception of various situations and this may become a threat to the success of international organizations. It is vital to pay enough attention to the differences, and cultural differences should also be identified in advance, in order to minimize misunderstandings. But before it is possible to compare and to derive specific properties about different cultures, it is necessary to provide a theoretical background to what constitutes a culture. It is difficult to give a short definition of what culture is, especially since there are so many different opinions on the matter and many of the different definitions are themselves culture dependent. However, this section will try to explore the concept of culture a bit more in depth, both on a global and on a more local level.

2.1. What is culture?

It is very hard to tell exactly what a culture is (Liebkind 1999: 19). However, it is important to define what is meant by culture when studying it and therefore some well-known experts on the field come in handy. One of the world's most famous researchers within the field of culture studies is Geert Hofstede. Hofstede has written several books on the topic, part of them alone and part of them together with his son Gert Jan Hofstede. The studies of Hofstede are broad, universal studies and therefore he does not distinguish differences between cultures very close to each other, like the Finnish and the Swedish culture. However, Hofstede does provide one of the best definitions of culture and his definition is also used by many other cultural researchers (see e.g. Mead 1990: 14; David 2008: 27–28). That is why this definition has been chosen to lay the ground for this study as well.

Hofstede (1997: 4; Hofstede & Hofstede 2005: 16) describes culture as mental software or software of the mind. This term refers to every person's patterns of thinking, feeling, and potential acting, which are learned throughout their lifetime. Hofstede (1997: 5) goes on saying that culture in most Western languages commonly means 'civilization'

or ‘refinement of the mind’ and in particular the results of such refinement, like education, art and literature. This common meaning, however, is culture in the narrow sense. Culture as mental software corresponds to a much broader use of the word and this is the concept that will be used throughout this thesis.

Culture is always a collective phenomenon, because it is at least partly shared with people who live or lived within the same social environment (Hofstede & Hofstede 2005: 17). It is within this social environment that the culture is learned. The culture consists of the unwritten rules of the social game; it is the collective programming of the mind, which separates people that belong to a certain group from people that belong to another. However, culture is learned, not inherited (Hofstede 1997: 5). It derives from the social environment, not from genes. Culture is therefore separated from human nature on the one hand and from an individual’s personality on the other hand. This separation is depicted in Figure 1.

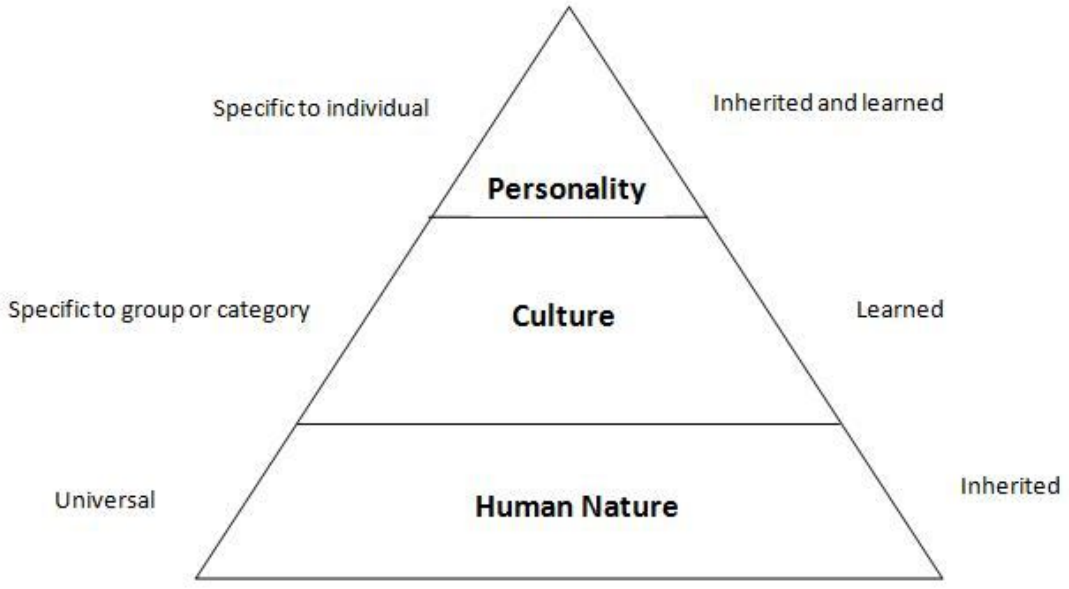

Figure 1. Three levels of uniqueness in human mental programming (Hofstede 1997: 6).

So, culture is a collective and learned phenomenon and the other two levels that make up an individual are human nature and personality. Personality is an individual’s unique

personal set of mental programs, which he/she does not share with anyone else. Personality is partly inherited and partly learned, where learned means that it is modified by the influence of the culture as well as by the influence of personal experiences. (Hofstede & Hofstede 2005: 18.) Human nature, on the other hand, is what *all* human beings have in common: it represents the universal level in an individual's mental software. The human nature is inherited, it is in our genes, and it contains for example the human ability to feel fear, anger, love, joy and sadness as well as the need to associate with others (Hofstede & Hofstede 2005: 17). However, how an individual uses the human nature (in other words: how an individual expresses fear, joy and so on) is modified by culture and personality, which explains why all human beings are unique.

2.1.1. How cultures differ from each other

Hofstede described, as mentioned above, culture as mental software. Hambrick, Davison, Snell & Snow (1998) agree to this definition and state that a national culture is a mental program that is shared on a national level. This mental programming affects of course the individual within the culture, and thereby his/her actions and behavior are also influenced by this shared mental software. Since different national cultures share different mental programming, people behave, act and think differently in different parts of the world. Furthermore, even people within the same country may have different mental programming, especially in the international and global world of today. It is, in fact, often said that every country has its own culture, but this is not completely correct. It has been calculated that there are almost 10 000 cultures in the world (as compared to about 200 countries) and therefore every country has many cultures (Liebkind 1999: 19). However, the different cultures within one country are often relatively close to each other and therefore this study will only be concerned about national cultures (i.e. one nation has one culture).

Hofstede (e.g. Hofstede 1997; Hofstede & Hofstede 2005) established a theory for explaining different cultures, and this theory is nowadays widely spread and used. The theory is based on an exhausting, international survey, in which people from over 70 different countries took part. As a result, Hofstede defined five basic dimensions for

describing cultures: power distance; individualism and collectivism; masculinity-femininity; uncertainty avoidance; and long- and short-term-orientation. The extent of a culture regarding these dimensions provides guidance for explaining the behavior of these societies. The core values of society cannot be changed and adapting core values from another culture can only be done in the long run. However, different strategies exist for adapting a foreign culture or collaborating with people of different cultural backgrounds to enable successful international projects.

Cultural differences manifest themselves in many ways. According to Hofstede & Hofstede (2005: 20) four things cover the concepts of cultural manifestations: (1) symbols, (2) heroes, (3) rituals and (4) values. In figure 2 these are presented in the form of skins of an onion, to show that symbols represent the most superficial cultural manifestations, while values are rooted most deeply. Hence, rituals and heroes fall in between these two extremes.

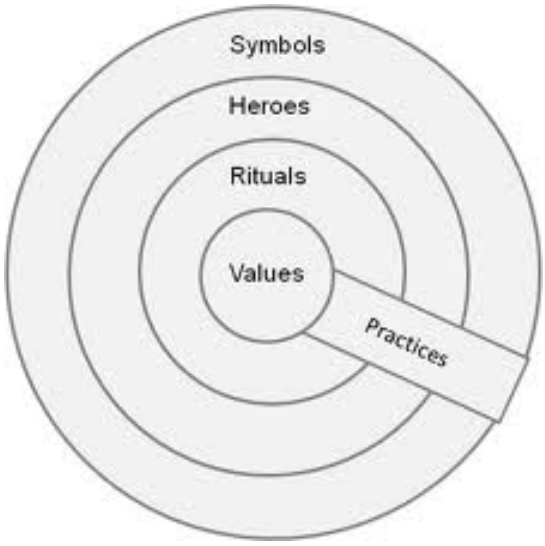

Figure 2. The ‘onion diagram’: manifestations of culture at different levels of depth (Hofstede 1997: 9).

So, symbols are the most superficial cultural manifestations, which means that they are easy to adapt and easy to change. Symbols are words, gestures, pictures or objects that

carry a particular meaning which is only recognized by people sharing the same culture (Hofstede & Hofstede 2005: 20). Words in a language or jargon belong to the category of symbols, as well as clothing, hairstyles, flags and status symbols. Since symbols are the most superficial cultural manifestation, new symbols are easily developed and old ones thereby disappear. Symbols of one cultural group are also regularly copied by other cultural groups and therefore a culture is usually not defined by its symbols. Through adapting symbols, one can make a show of belonging to a certain culture, but looking and talking like the people around you does not mean that you think like them.

The second most superficial cultural manifestation is heroes. Heroes are persons who possess characteristics that are highly valued in a culture and these persons therefore serve as role models for behavior (Hofstede & Hofstede 2005: 20). The persons that serve as heroes in a culture can be dead or alive, real or imaginary; the important thing is their (assumed) qualities. For example, Barbie, Batman and Snoopy have served as cultural heroes in the United States and Asterix is one of the cultural heroes of France, although none of these ever have existed. Furthermore, in this age of television, social media and Internet, outward appearances have become much more important than they were before in the choice of cultural heroes (Hofstede & Hofstede 2005: 20).

In Finland the PISA-study, and the excellent results that Finland gets year after year, has become a sort of a hero. In Sweden, on the other hand, the same study has become more of an “anti-hero”, since the results are not satisfying the Swedes (Skolverket 2010). PISA is a measurement tool, and the results of the study can lead to national pride – as in the case of Finland – or national “shame” – as in the case of Sweden. As a cultural hero, the PISA studies and their results are important to Finland, since it proves to the Finns (and the world) that Finland has accomplished something good and desirable. However, the results of the PISA-studies are not so much debated and analyzed in Finland as in other countries, since successes are usually just accepted, not debated (Uljens n.d.: 1). To the Swedes, on the other hand, the results of the PISA-studies are more of a thorn in the flesh. It is a problem that needs to be solved in order for the Swedes to (re)gain national pride.

The third skin of the onion represents rituals, which are far more rooted in the culture than symbols. Rituals are collective activities, technically redundant to reaching desired ends, but which within a culture is considered as socially essential (Hofstede & Hofstede 2005: 21). Rituals are therefore carried out for their own sake, not for any other purpose. Examples of rituals are ways of greeting and paying respect to others, but also social and religious ceremonies are included in this category. In the technically developed world of today, many business meetings and political meetings are in fact unnecessary, they could as well be handled more easily with the help of technique, but they are organized for ritual purposes. Such ritual purposes may be reinforcing group cohesion or allowing leaders to assert themselves (Hofstede & Hofstede 2005: 21). Rituals also include discourse, in other words; the way language is used in text and talk.

As can be seen from figure 2, symbols, heroes and rituals are subsumed under the term practices. As such, symbols, heroes and rituals are visible to an outside observer, but their cultural meaning, however, is invisible and lies only in the way these practices are interpreted by an insider, a member of the culture (Hofstede & Hofstede 2005: 21). The outer layers of the onion, the layers labeled practices, also indicate the areas that are most likely to change. Practices are visible part of cultures and new practices can be learned throughout lifetime. For example, elderly people can learn to surf on the Internet and thereby meet and acquire new symbols, new heroes and communicate through new rituals. Hence, the person's practices are altered, but the culture is still the same.

The reason why the culture does not change, although the practices change throughout a lifetime, is the core of the onion: the values. Because of the deeply rooted values, it is very hard, if not even impossible, for an immigrant to fully integrate into another culture. Values are broad tendencies to prefer certain states of affairs over others (Hofstede & Hofstede 2005: 21). Values are feelings with a plus and a minus side, e.g. good vs. evil, ugly vs. beautiful and irrational vs. rational. Values are among the first things we learn. We do not learn them in school, like we learn to read and to write, but we learn them implicitly. Development psychologists are convinced that by the age of 10, almost all children have developed their basic values and after that it is hard or impossible to change them (Hofstede & Hofstede 2005: 22). Because of that, we are usually not aware

of the values we hold and it is hard for us to discuss about values. Our values can only be derived from the way we act in certain situations and they cannot directly be observed. The concept of values will be explored in more detail in chapter 3.

Since values are so hard to distinguish, it is difficult to conduct any systematic research on values. This study aims to find out values of managers in Finland and Sweden trough a questionnaire, a technique that is quite often used when studying values. However, it is important to remember that the results of such a questionnaire cannot be taken literally, since people will not always act as they have answered on the questionnaire (Hofstede & Hofstede 2005: 34–35). Nevertheless, it is possible to spot cultural differences between two groups based on the questionnaire, although it might be hard to reveal cultural differences between two individuals.

When studying cultural differences based on values, one must keep in mind that there is a difference between the *desirable* and the *desired*, i.e. a difference between how people think the world should be and what people want for themselves (Hofstede & Hofstede 2005: 35). Questions about the desirable are questions about people in general, often stated in terms of right/wrong or agree/disagree. On the other hand, questions about the desired are more about what the person thinks is important and these questions usually contains the word 'you'. The desired is separated from the desirable by norms. Norms are, according to Hofstede & Hofstede (2005: 35), "the standards for values that exist within a group or category of people". The norm can be absolute, which it is in the case of the desired, and it then pertains to what is ethically right. In the case of the desirable, on the other hand, the norm is statistical, which means that it indicates the choices that were actually made by the majority of the people. The desirable then relates more to ideology, while the desired relates to practical matter. Thereby, the desirable and the desired do not correlate in all cases.

2.2. Cultural similarities and differences between Finland and Sweden

Before we explore the differences between Finns and Swedes in more detail, it is important to sort out some definitions. Finland is a bilingual country, and therefore there are people in Finland who speak Swedish as their mother tongue. However, these people are not Swedes, but Finns, and although they have a slightly different culture than Finnish-speaking Finns, they are culturally more close to the Finnish-speaking Finns than to the Swedes, although they are influenced by the Swedish culture as well. However, the language is not of any vital importance when it comes to culture and Finnish culture will in this thesis mean culture shared by Finnish-speaking, as well as Swedish-speaking, Finns.

The reason for the two languages in Finland is, as mentioned in the introduction, historical. Finland was for a long period of time a part of Sweden and during that time Swedish was the only official language. The Finnish-speaking people, however, have grown in number and the percentage of Swedish-speaking Finns in Finland has decreased constantly during a very long period of time (Tilastokeskus 2011; Folktinget 2010: 8; 19; Herberts 1999: 35). After the Finnish war of 1808-1809 Finland became a part of Russia and Finland and the Finnish people (both Finnish- and Swedish-speaking Finns) experienced hard times. The Russian era came to an end during World War I, in 1917, when Finland declared its independence. The independence created a nation and in a nation people usually feel that they belong together (Smith, Svenstedt, Lundberg & Lynge 1987: 24). However, this was not really the case for Finland yet and the independence declaration was followed by a civil war, which to some extent affects the people in Finland even today, because it created a deep gap in the Finnish society (Ekwall & Karlsson 1999: 120). During this time – the Russian era, the First World War and the civil war – the Finnish culture was probably altered, since rough living conditions and national crises are known to affect cultures in the form of affecting values (Schwartz 2006: 6).

During the 20th century, Finland experienced yet another war – the Second World War, which was extremely tough for Finland. It united the people that had been divided since

the civil war, but it destroyed the country in many other ways (Ekwall & Karlsson 1999: 120). When the war ended, in 1945, Finland was in ruins. Sweden managed to stay out of both the First, and the Second, World War and was therefore much more developed than Finland in the middle of the 20th century, and both Finns and Swedes were aware of this (Ekwall & Karlsson 1999: 59). Sweden then became a role model for Finland and this, in addition to the fact that many of the old Swedish laws (founded already in 1734) are still valid in Finland today, explains to a large extent why social structures in Finland and Sweden are much alike even today (Ekwall & Karlsson 1999: 39). The similar school systems can also be explained by the same phenomena. Finland is often referred to as "Sweden's little brother" and also in this case the little brother took after the big one.

The school system of today, which consists of nine years of primary school, was introduced in Sweden already in the early 1960s (Salminen 2010: 28.5.). Sweden could implement this system this early, because they had more resources than Finland at the time and they were not in the middle of rebuilding the state after the war. However, when Finland had rebuilt the most basic structures and industries, the attention was rather soon drawn to the school system. The goal was to make the education more diverse and stronger (Lampinen 1998: 47). The system that preceded the primary education system of today consisted of much shorter compulsory education and there was a big difference between the ones that continued on, aiming for higher education, and the ones that did not. This difference was more or less taken away when the new system came into force (Ahonen 2003: 109, 152). Since Sweden was considered a welfare-state already at this point of time, the primary education system that Finland adopted from Sweden was also considered to be a welfare-structure (Ahonen 2003: 109; 152). The timing was right for Finland to introduce the system around 1970 and the preparations were done well (Ahonen 2003: 109; 141; Antikainen, Rinne & Koski 2006: 94). Finland was convinced that Sweden had come up with a functioning system and it was logical to adopt the system. However, today it can be seen that the system Finland adopted some 40 years ago has worked much better in Finland than in Sweden, at least if one looks at the PISA results. Today Finland is the role model for countries all over the world, and the tables are turned also in the case of Finland and Sweden – Sweden is now the one that is trying to

take example of Finland. For Finland this is a new and unfamiliar situation, since Finland is used to follow education reforms that has already taken place elsewhere, but now Finland itself is the leading example (Uljens 2009: 1).

How come then, that the same system of primary education turned out so differently in two quite similar countries, although both of them has invested equally much resources into the education system (Ekwall & Karlsson 1999: 111)? The answer to that question most likely lies in the culture of the nations. However, Hofstede came in his exhausting cultural investigations to the conclusion that Finland and Sweden are culturally very similar, but these cultural investigations looked at cultures on a more global level. According to Hofstede & Hofstede (2005: 56–57; 91; 134; 226) Finland and Sweden scored very similarly on almost all indexes (power distance, individuality, masculinity and long-term orientation). The only index where they were clearly separated was the uncertainty avoidance index (Hofstede & Hofstede 2005: 183–184). This means that a person from Asia or Africa would consider Finns and Swedes to be very much alike. They would probably not even be able to tell the difference between them, or between any of the Nordic countries for that matter (Ekwall & Karlsson 1999: 33).

So, although this thesis is more focused on the differences between Finns and Swedes, it is relevant to bring up some of the similarities as well. The similarities are, as mentioned above, very significant in an international comparison. In fact, all residents of the Nordic countries (in other words: Finns, Swedes, Danes, Norwegians and Icelanders) have so much in common that it is often justified to talk about the Nordic countries as a single homogenous unit as compared to the rest of Europe (Ekwall & Karlsson 1999: 33). This is, of course, not the case in this thesis, but it is good to keep in mind that from a global point of view the similarities will outweigh the differences.

Both to Finns and to Swedes nature and culture are very important – in the broadest meanings of the words (Ekwall & Karlsson 1999: 33). If we start with nature it can be said that both in Finland and Sweden it is very common to have a summer or leisure cottage, a place to which one can escape the daily routines. In both countries people also usually appreciate almost all kinds of outdoor life: hiking, sailing, fishing, berry picking

and other similar things. In Finland the picture is also completed with a sauna by the sea, in which one can go for swim every now and then. (Ekwall & Karlsson 1999: 34.) The predilection for nature can perhaps be explained by the fact that both Finns and Swedes moved from the countryside to the cities very late compared to other countries in Europe. In Sweden this urbanization took place mostly between 1930 and 1950, while it lasted even longer in Finland (1950-1970). Thanks to this, Swedes are a little more urban today than Finns and one might notice differences in the way Swedes and Finns explore the nature. Finns usually prefer to be alone with nature, far from other people, while Swedes are more comfortable with the company of others even when they are practicing outdoor life. (Ekwall & Karlsson 1999: 34–35.)

The other significant cultural similarity between Finland and Sweden is the view of culture. This does not mean that Swedes and Finns have the precise same opinion about arts and such, but that their comprehension of what culture is, is very similar. According to Jean-François Battail, a professor of Scandinavian languages and Scandinavian literature, culture for Finns and Swedes is all human cultivation (Ekwall & Karlsson 1999: 37). This means that Finns and Swedes perceive not only arts, theatre and literature as culture, but also e.g. handicraft, gardening and football, which would never be the case in e.g. France. The reason to the broad view of culture in Finland, Sweden and the other Nordic countries is the relatively small difference between “the intellectuals” and “the people” (Ekwall & Karlsson 1999: 37). In the Nordic countries knowledge does not come with a supercilious attitude.

Another common feature for Finland and Sweden (and the other Nordic countries) is utilitarian thinking, the concentration on utility and pertinence. In other words, there is a balance between theory and practice. According to Battail, the Nordic countries are also known for the optimism. People do not doubt that it is possible to change things in a positive direction. Compared to France, again, democracy is seen as something real in the Nordic countries, while it in France is seen as something formal or conventional. (Ekwall & Karlsson 1999: 37–38.)

Furthermore, the inhabitants of the Nordic countries have shown that it is possible to keep one's own national or local characteristics and at the same time be engaged in international co-operation (Ekwall & Karlsson 1999: 38). A good example of this is the famous writers of both Finland and Sweden, for example Väinö Linna and Selma Lagerlöf, which both were anchored into a local environment but still managed to convey their message all over the world. Battail therefore sees Finns and Swedes as "good Europeans" since they have studied foreign languages, travelled and been open to new views of life (Ekwall & Karlsson 1999: 38).

Despite the similarities, both in an international perspective and on a more local level, there are cultural differences between Finland and Sweden as well. These differences should not be underestimated. In fact, if one is not aware of the cultural differences, one can thereby not be prepared for the problems that may arise due to them and that could cause severe damage to the relations between nations. This thesis is, as mentioned earlier, concerned about the cultural differences between Finland and Sweden, two nations that are considered culturally very similar.

Luckily enough, there are researchers that have studied the similarities and, above all, differences between cultures on a more national level as well. For this investigation, the book "Mötet" (transl. "The Meeting") by Anita Ekwall and Svenolof Karlsson is of particular interest. Ekwall and Karlsson (1999) have studied differences in culture and leadership between Finland and Sweden and they found quite many differences, although e.g. Hofstede came to the conclusion that Finland and Sweden almost share the same culture (e.g. Hofstede & Hofstede 2005).

Ekwall and Karlsson (1999) might have reviewed the similarities between Finns and Swedes, but they were, just like this thesis, actually more interested in the differences. Ekwall and Karlsson have investigated about 150 persons from Finland and Sweden. The people participating in the investigation listed eight characteristics (from a list of 45 characteristics) that, in their opinion, belonged to Finns and Swedes respectively. This means that the Finns listed eight characteristics that they thought were typically Finnish and eight characteristics that they thought were typically Swedish and the Swedes did

the same. The results are thereby not showing the *real* characteristics of Finns and Swedes, but the respondents' conceptions of the characteristics in question. However, since the respondents were chosen so, that they all were people with own experiences of dealing with the other culture (e.g. people in key positions in merged Finnish-Swedish companies), the results of the investigation should not be merely stereotypical, but at least to a certain extent reflect the reality.

According to Ekwall's and Karlsson's investigation (1999: 23) Swedes are group-oriented, social, diplomatic, talkative, outgoing and honest and they are not temperamental, risk-taking, untrustworthy, strong-willed, straightforward or rude. Finns, on the other hand, are hard working, honest, reserved, shy, trustworthy and straightforward. Finns are not weak-willed, untrustworthy, snobbish, mannerly, jocular or craving for money. Already from these conceptions of Swedes and Finns it is possible to tell that there are differences and that is supported by Hofstede's investigation as well (Hofstede & Hofstede 2005), since Finland and Sweden did not score equally on one single dimension. On some dimensions (e.g. power distance) Finland and Sweden scored almost the same (Hofstede & Hofstede 2005: 56–57), while the scores differed noticeably on others (Hofstede & Hofstede 2005: 183–184). Hofstede interpreted the results of Finland and Sweden as very equal only since there were so many other countries that scored even more differently compared to Finland than Sweden did (or vice versa).

However, Ekwall & Karlsson (1999) used the results that they got from their investigation and grouped characteristics that have something in common together to receive groups of characteristics. These characteristics groups were e.g. "social competence" (which consisted of the characteristics group-orientation, diplomatic attitude, out-going attitude, talkativeness, openness, politeness and relaxation) and "hard work". It became very evident that Swedes were seen as social competent, while Finns were seen as hard working (Ekwall & Karlsson 1999: 26). This indicates that Swedes value personal relations more than Finns and that Finns value efficiency and effectiveness more than Swedes.

Ekwall and Karlsson (1999: 27) continue presenting clear differences between Finns and Swedes. Finns are strong-willed, temperamental and individualistic compared to Swedes and the characteristic group that consists of these three characteristics might be called “sisu”. Sisu is a Finnish term that has no proper translation in any other language, but it is almost equivalent to the English term “having guts”. However, sisu is something that Finns are known for and proud of and it is not surprising that the Finns scored higher than the Swedes in this group.

Furthermore, it is evident that Swedes are more diplomatic while Finns are more straightforward (Ekwall & Karlsson 1999: 27). In addition to being straightforward, Finns are also considered being extremely honest, even though Swedes are considered to be honest too. Thereby, to Finns it is important that the truth is told directly and not being wrapped up in any way; honesty and straightforwardness are more important than the other person’s feelings. Finns are also more inclined to take things literally (Ekwall & Karlsson 1999: 28). This might be due to the fact that Finns are considered to be less talkative and less humoristic than Swedes.

All the above listed characteristics are seen in the same way for Finns and Swedes (Ekwall & Karlsson 1999: 28). In other words; both Finns and Swedes consider Swedes more group-oriented and Finns to be harder workers. However, there are characteristics that this does not hold true for. Flexibility and effectiveness are two of the characteristics that Swedes consider Swedes to have more of, and Finns the other way around. This difference is probably due to the fact that one knows the own organizational culture and ways of action, but not those of others (Ekwall & Karlsson 1999: 28). We often tend to see the habitual and well-known as flexible and effective, while things we are not familiar with may give the impression of chaos.

However, the same tendency of giving higher points to the own group can be seen also with other characteristics, e.g. honesty and reliability (Ekwall & Karlsson 1999: 28). The higher score for the Finns on honesty and reliability can therefore be explained by the fact that the Finnish group of respondents was larger than the Swedish ditto. It is, nevertheless, completely natural to see the own group as more honest and reliable, since

one can never know what to get when co-operating with strangers or people one does not know. Therefore it is more remarkable that both groups gave each other such high scores as they did (Ekwall & Karlsson 1999: 29).

To sum up Ekwall's and Karlsson's investigation, one can say that many stereotypical features regarding Swedes and Finns were actually confirmed in their study. According to the conceptions of Finns and Swedes themselves, the Swedes talk while the Finns are quiet; the Swedes are social while the Finns are shy; the Swedes are group-oriented while the Finns are individualistic and so on (Ekwall & Karlsson 1999: 30). Many of the characteristics became even more evident when Ekwall and Karlsson put similar characteristics together and added their scores. However, the study showed clearly that Finns and Swedes are not all the same, as one could believe when only looking from an international perspective.

2.3. Culture and management

2.3.1. What is management?

In order to be able to go deeper in to the connections between culture and management, the concept of management needs to be defined. Usually, management theorists make a distinction between *leadership* and *management* (see e.g. Bjerke 1999: 57; Gray & Starke 1984: 223), although the two words often mean the same in everyday language. Along with the terms *leadership* and *management* come the terms *leader* and *manager*. The difference between these two is pointed out by Gray and Starke (1984: 223) in the following way: a manager is someone who performs the functions of management (i.e. planning, organizing, directing and controlling), while a leader is anyone who is able to influence others to quest for certain goals. A manager also needs to occupy a formal position in the company, e.g. a sales manager. The sales manager is, however, not necessarily a leader. He/she might be a leader, but that depends on if the sales manager is able to inspire sales people to strive for the goals of the organization. This means that an organization may have both informal and formal leaders (Gray & Starke 1984: 223).

The informal leader is a person who is able to influence other people's behavior (e.g. in order to make them strive for the goals of the organization) and the formal leader is the person appointed to head of the area. The headmasters participating in the survey of this thesis are all formal leaders, but it might be so that they are not all informal leaders.

The formal managers traditionally have both managerial and administrative tasks. Gulick and Urwick presented already in 1937 a manager's tasks: POSDCORB (Planning, Organizing, Staffing, Directing, Coordinating, Reporting, and Budgeting) (Salminen 2004: 27). Planning is identifying the things that need to be done and working out the methods for doing them, in order to accomplish the purpose set for the organization. Organizing is the establishment of the formal structure of authority in the organization, e.g. division of work and coordination. Staffing is the whole function of bringing in and training the personnel and maintaining good working conditions. Directing is the continuous task of making decisions and embodying them in specific and general orders and instructions to the personnel. As the same time directing also includes serving as the leader of the organization. Coordinating is the important duty of bringing the different parts of the work together. Reporting is keeping the superiors informed as to what is going on and thereby also keeping oneself (and the subordinates) informed through various ways, such as records, research and inspections. Finally, budgeting is all that goes with budgeting, that is planning, accounting and controlling the budget. (Salminen 2004: 27–28.) Even though this list of tasks is old, it is still valid. Other researchers have come to almost the same conclusion about the tasks of a manager (see e.g. Gray & Starke 1984: 223), but Gulick's and Urwick's is by far the list most widely used.

The management styles

Many definitions of management consists, as is also stated above, of the thought that management involves an influence process in which intentional, conscious control is exerted by the manager over subordinates (see above and e.g. Hemphill & Coons 1957: 7). Two management dimensions tend to dominate early management research: consideration and initiating structures. Consideration, which in this case means employee orientation, is the degree to which a manager acts friendly and supportively. In other

words, to which extent he/she shows concern for subordinates and looks for their welfare. The other dimension, the initiating structure (task orientation), is the degree to which a manager defines and structures his/her own role and the roles of subordinates toward attainment of the group's formal goals. (Yukl 2006: 51–52.) These two dimensions lay the foundation for the management styles most widely used.

Blake and Mouton (1971) developed in the 1970s *The Managerial Grid*, which is a simple device to illustrate the different management styles. Previous research had shown the importance of managers having concern for both results and people, and the grid was a result of that discussion (Bjerke 1999: 59). The grid is shown in Figure 3.

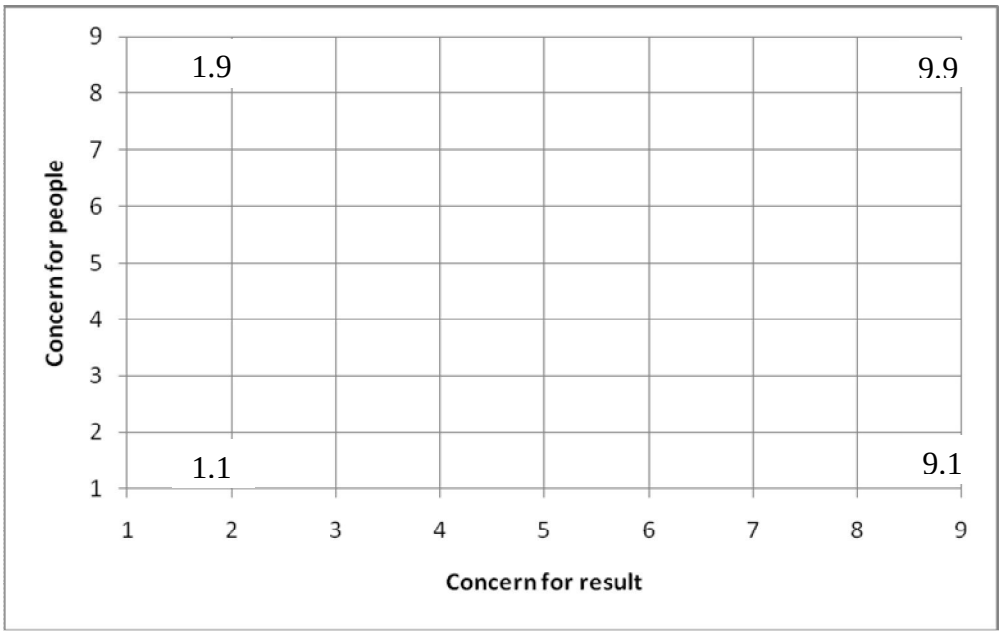

Figure 3. The Managerial Grid (adapted from Blake & Mouton 1971: 28).

The grid had two dimensions: concern for result and concern for people. 'Concern for result' includes how occupied the manager is with a variety of things, such as the quality of policy decisions, procedures and processes, creativeness of research, quality of staff services, work efficiency and volume of output. 'Concern for people', on the other hand, is also interpreted in a broad sense and includes thereby things as degree of maintenance of the self-esteem of workers, placement of responsibility on the basis of trust rather than obedience, provision of good working conditions and maintenance of satis-

fying interpersonal relations. (Bjerke 1999: 59.) A score of 9 means a very high concern for the matter in question, whereas scoring 1 means a very low concern.

The four corner pieces in Figure 3 represent the four extreme management styles. The style in corner 1.1 is referred to as the 'impoverished management' and managers scoring low on both dimensions concern themselves very little with both personnel and results. The extreme in the opposite corner, the 9.9 corner, are managers, who are extremely dedicated to both people and results. These managers are the real 'team leaders', who are able to combine the needs of the organization with the needs of the individuals within the organization. A third style is the 1.9 management style (which by some is referred to as 'country club management') and in this style managers has little or no concern for results, but are only concerned for people. These managers would like to have an organization where everyone is happy, relaxed and is enjoying life and work, but there is no need to do any efforts to reach the goals of the organization. The fourth management style at 9.1 is called 'autocratic task managers' and managers here are only concerned with developing the organization and reaching as high results as possible. These managers have little or no concern for people and personnel and therefore the management style is somewhat autocratic. (Bjerke 1999: 60.) The idea of the grid is then to use these four points as reference points and it is possible to place every management style in the world into the grid with the help of that.

Another classic division of management style is the division into autocratic managers, democratic managers and abdicratic (laissez-faire) managers (Gray & Starke 1984: 229). Autocratic managers believe that the formal leader is the only one who can make any decisions. The reason for this belief may vary, but the superior-subordinate relation is the same – the manager gives orders and the subordinate obeys. If the manager is competent, the advantage of this management style is that tasks are efficiently completed, since the time-consuming two-way communication is eliminated. The major drawback of this style is, however, that subordinates only know *what* to do, not *why* they should do it. This often leads to low employee morale and workers following orders although they know the orders are wrong. Therefore, this management style often,

but not always, induces employees to avoid responsibility, initiative and innovative productivity. (Gray & Starke 1984: 229.)

The democratic management style, also known as the participative style, stands in contrast to the autocratic style in that that the democratic manager delegates authority to subordinates. Thereby, subordinates are allowed to make some decisions, based on their interests and competence in dealing with different situations. The advantages of this style are that the employees usually feel more satisfied and useful; that employees can satisfy needs such as esteem and self-actualization by participating in important decision-making situations; that decisions usually are of better quality when employees are allowed to be participative (more people involved usually leads to a better solution to a problem); and that there will be less resistance to change since more people are being involved in it. The possible disadvantages of this management style are that employees may find their involvement in managerial tasks as extra work and thereby be dissatisfied; that in stressful situations there is no time for adequate participation by subordinates; that the leader may lack the necessary flexibility; and that employees may see the "participation" as "manipulation". (Gray & Starke 1984: 229–232.)

The third classic management style is, as mentioned above, called the abdicratic or laissez-faire style. The abdicratic manager more or less refuses to adopt the role of a manager and actually abdicates the manager position. Usually he/she relinquishes the position to someone else in the workgroup. Thereby, the abdicratic style is technically not a management style (it is the absence of one), but it may still have positive or negative effects on the organization. The abdicratic management style may work very well with subordinates that are highly motivated and experienced, but it will certainly not work well with workers that need more guidance. (Gray & Starke 1984: 232.) Usually managers are not purely autocratic, democratic or abdicratic (just like they are usually not in any of the extreme corners in the managerial grid), but the vast majority of managers are a hybrid of two or three of the classic managers.

2.3.2. National cultures affecting management

Requirements for successful leadership in the face of cultural difference can be derived from the theoretical background, since the issue of leadership is closely related to the people being led and therefore also to their cultural understanding. As leadership tasks, as mentioned earlier, include influencing, motivating and enabling employees to contribute to the success of the organization, applying a leadership style to a foreign culture would be likely to have disastrous effects. This is due to the fact that the leadership interpretation, as any other interpretation, differs immense from culture to culture (see e.g. Hofstede & Hofstede 2005: 56–57). In order to be able to act as a role model, as a manager in the best case scenario should do, the acceptance of the manager is one of the most important issues. The acceptance of a manager usually makes him/her the (informal) leader of the organization. However, this acceptance can only be obtained if the leader and the people being led share the same cultural understanding. That does not mean that they have to share the same culture, but that they need to understand each other.

For a long time in history, leadership was seen not to be dependent on cultural aspects but on the personal style of those leading an organization (Lindell & Rosenqvist 1990: 2; Gray & Starke 1984: 235). This leadership theory was a universalist theory (as opposed to contingency theories) and it was called *The "Great Man" Approach* (Gray & Starke 1984: 235). As globalization became more evident and international organizations created close relationships between organizations and people in different parts of the world, the fact that cultural aspects influence leadership became more and more evident (Thomas 2008: 3). The style of leadership favored by a specific society may result in disastrous effects when the same style is applied to people of a very different cultural background, even if both are part of the same organization (Mead 1990: 23). Today many dramatic economic failures stress the importance of cultural aspects for international businesses. Cultural differences are a major source of problems in international trade and projects carried out by people from different cultural backgrounds.

It has also been proven in several other studies that national culture clearly influences management (see e.g. Gallie 1978; Hofstede 1982; Maurice, Sorge & Warner 1980). In addition to these studies, Bass and Burger (1979) found in an investigation covering twelve countries that national boundaries more often than not make a considerable difference in managers, goals, preference for taking risks, leadership style and so on. Moreover, it has also been found in a research by Griffeth, Hom, DeNisi and Kirchner (1980) that 52% of all variances in managers' attitudes and behaviors could be accounted for by their nationality. Therefore, it is not really a question about *if* national cultures affect management and leadership styles, but *how* and *why* they affect them. (Lindell & Arvonen 1994: 2.)

Lindell and Arvonen (1994: 5) combined in their investigation Hofstede's findings for different cultural dimensions (power distance, individualism, masculinity and uncertainty avoidance) with task-oriented, employee-oriented and development-oriented management styles. Task-orientation and employee-orientation correspond to 9.1 and 1.9 respectively on the managerial grid, while development-orientation is the so called "third management style", in which the manager has ideas about changes and progression, initiates projects, urges developments and so on (Lindell & Rosenqvist 1990: 25). The development manager has a strong ego, is a fearless decision maker, makes decisions quickly, accepts new ideas without resisting, but also informs subordinates about the results of the organization and states clear and distinct goals (Lindell & Rosenqvist 1990: 25).

However, Lindell and Arvonen (1994: 5) combined the four cultural dimensions of Hofstede with the three management styles in order to be able to predict the management style in a certain culture. The combination of Lindell and Arvonen can be seen in Table 1.

Table 1. Cultural dimensions combined with management styles (Lindell & Arvonen 1994: 5)

Cultural dimension	Management style
High power distance	Task-orientation
Low power distance	Employee-orientation, development-orientation
High individuality	Development-orientation
Low individuality	Task-orientation, employee-orientation
High masculinity	Task-orientation
High femininity	Employee-orientation
High uncertainty avoidance	Task-orientation
Low uncertainty avoidance	Development-orientation

It has been claimed that an autocratic management style is more effective in authoritarian cultures, and that a democratic management style likewise is more effective in democratic countries (Bass 1990: 789). Lindell and Arvonen (1990: 5–6), on the other hand, propose that in countries with a high power distance organizations are governed more through structures and systems and therefore the managers are most likely more task-oriented. Likewise, in countries with a low power distance more consultation and an employee-oriented management style are probably used (see Table 1). Following the same pattern, different cultural dimensions correspond to certain management styles. For this thesis, it might be interesting to see how Finland and Sweden do in this regard. According to Hofstede and Hofstede (2005: 56–57; 91; 134; 183–184) Finland has slightly higher power distance than Sweden (33 compared to 31, where the index base is 100), Sweden has slightly higher individuality than Finland (71 compared to 63), Finland has higher masculinity than Sweden (26 compared to 5) and Finland has also higher uncertainty avoidance than Sweden (59 compared to 29).

In countries with low power distance, subordinates do not depend on managers as much as in countries with high power distance. Low power distance implies a mutual dependence between the manager and the subordinates and it is preferred that the manager

consults the subordinates when making decisions. Subordinates and superiors are seen as more or less equal and their roles in the organization are interchangeable. Not only is the power distance short, but also the emotional distance between them is short and subordinates can rather easily approach and even oppose the managers. In countries with low power distance, organizations are usually decentralized with little hierarchy and a limited number of management levels. (Lindell & Arvonen 1994: 5.)

In countries with a high(er) power distance, organizations concentrate the power as much as possible in the hands of a few persons. Subordinates are more dependent and there are many superiors, structured in a hierarchy. All communication between superiors and subordinates is initiated by the superiors and the emotional distance between superiors and subordinates is large. Therefore, it is unlikely that the subordinates will connect directly with or oppose the superiors. (Lindell & Arvonen 1994: 5.)

Moving on to the individualist dimension, in countries with a high individualism index it is important to have personal time for oneself or the family, to have freedom to adopt one's own approach to the job, to have challenge, and to have aspiration to leadership and variety. Also identity and self-orientation, as well as emotional independence of the individual from the organization are strongly associated with individualism. Low individualism, on the other hand, imposes that managers endorse "traditional" points of view and they tend not to support employee initiative. Group decisions are also considered better than individual decisions in countries with low individualism. (Lindell & Arvonen 1994: 6.)

For the masculinity dimension it is so that masculine countries tend to value income, social recognition, advancement and challenges more than feminine countries, in which social aspects of the job, security of employment and working conditions are more important (Hofstede & Hofstede 2005: 132). In countries classified as feminine (i.e. with low masculinity index) conflicts are often solved by compromise and negotiation and families raise their children to be modest and loyal (Lindell & Arvonen 1994: 6).

Finally, regarding the uncertainty avoidance, countries or cultures with a low uncertainty avoidance people are more risk-taking, stronger motivated for achievement and they believe in success, while in cultures with high uncertainty avoidance index people are more worrying about the future and preferences for clear requirements and instructions. High uncertainty avoidance also indicates that conflicts in the organization are undesirable. (Lindell & Arvonen 1994: 6.) So, due to different values, different cultures adopt certain management styles. The management styles adopted can roughly be described by the above. There is, however, much more to say about this matter, but for this thesis, the brief summary above is enough.

2.3.3. The role of a headmaster

Headmasters in Finland and Sweden have similar, but not identical tasks. In Finland, headmasters have a teaching obligation, which depends on the size of the school. This means that headmasters in Finland function as teachers a couple of hours a week. A headmaster for a larger school has a lower teaching obligation and vice versa. The teaching obligation is decided separately for each municipality by the municipality or city executive board, which means that it is hard to say how many hours the headmasters in Finland teach on average. However, the teaching obligation is usually a couple of hours a week. This kind of teaching obligation does not apply to headmasters in Sweden, where headmasters function merely as managers or leaders.

Nevertheless, the role of a headmaster is clearly different from the role of any other public manager, both in Finland and in Sweden, and this matter has been investigated by a number of researchers (see e.g. Ojala 1998; Sandén 2007; Augustinsson & Brynolf 2009). The difference between a headmaster and any other manager is mainly that the headmaster has two different roles: an educational management role and an administrative management role (Ojala 1998: 42–43). During the 1990s, the concept of educational management was extremely topical in Finland and Sweden. The Swedish-speaking Finn Siv Their (1994: 42) described the educational manager as someone who stimulates the encouragement, the will and the ability of everyone to complete one's tasks and to learn. He/she is also open to impulses from the environment in order to conti-

nuously develop his/her own knowledge. In other words, an educational manager functions as a "coach" as well as a manager; he/she is authoritarian, but at the same time a teacher or an educationist.

Educational management was an issue at this time also in Sweden. Swedish writer Bo Nestor (1993: 183) describes this kind of management as the influence a headmaster practices in relation to the teachers through different actions, which aim at affecting them to develop their education in accordance with the goals and guidelines that are given in the curriculum and the law. This is a very interesting definition, especially when it is compared to the results of an investigation carried out by Vuohijoki (2006), in which it was found that 83% of the headmasters considered themselves being educational managers, but only 32% thought that they were managing people and not "things". This means that educational management has had a break-through in the minds of the headmasters, but not so much in practice. (Sandén 2007: 39.)

The reason why the headmasters do not practice educational management to such a large extent may be that they lack the sufficient education for it. The headmaster faces everyday problems of very different nature: he/she should motivate tired and cynical teachers, make the teachers able to motivate and encourage the critical thinking of students, as well as take care of all administrative tasks and "emergency tasks", like broken windows and truancy. The education for becoming a headmaster is relatively short and it is not realistic to think that it could cover all of the different areas of the complex job a headmaster has. In addition, the administrative and "emergency" tasks usually demand so much time, that the long-term and strategic educational matters come second, if time is found for them at all. (Svedberg 2000: 200–201; Augustinsson & Brynolf 2009: 175.)

However, a headmaster has the responsibility to work both as an educational and an administrative and/or organizational manager (Augustinsson & Brynolf 2009: 175). While the tasks of the educational manager, as mentioned above, include affecting the behavior of the teachers and others working in the schools, the tasks of the administrative manager derive from the fact that the headmaster in most cases is an official and therefore he/she has certain obligations and responsibilities (Ojala 1998: 43; Augustins-

son & Brynolf: 2009: 175). These obligations and responsibilities include making decisions about all things concerning the school as well as organizing, which includes making schedules, delegating work tasks and dividing the work between the teachers (Ojala 1998: 43).

Ojala (1998) did in his research reach the conclusion that a headmaster in fact has five different management roles. The different roles are: the educational manager, the official, the entrepreneur, the chief executive officer and the financial director (Ojala 1998: 124). In fact, the headmaster has tasks that belong to each and every one of these roles, and thereby it becomes clear that the work of a headmaster is extremely complex and very different from the average public manager. The headmaster is often expected to solve all different kinds of problems that arise in the school and often he/she is not educated for the different tasks. Due to the complexity of the management role – or roles – of headmasters, it is very interesting to find out if the management styles presented in chapter 2.3.1 are even possible to apply to headmasters.

3. VALUES AND THE EFFECT OF THEM

Value is a very common word and it is used in a lot of contexts. Value is a concept within ethics, economics, mathematics, computer science, law and semiotics and within all these fields, the word 'value' has a different meaning. In everyday language, 'value' usually refers to two things. First of all, we value something as good or bad on the basis of the qualities of the thing or phenomenon. This category also includes valuing things in money; something that is better is usually more expensive, since we value it higher. Second of all, we value a person as good or bad based on if he/she behaves according to our personal (ethical) values or not. In other words, the difference between the two categories can be explained as Aaltonen and Junkkari (1999: 59) put it: if a person shoots his grandmother at a 200 meters distance, he might be a good shooter, but he is not a good person.

In this study we are talking about ethical values (as opposed to mathematical, economical or any other value), and more specifically personal and cultural values. Personal values are, in accordance with the name, individual. The counterpart to individual values is universal values. Personal values are naturally not shared by everyone, but every human being has its own sets of personal values, its own ethics code. However, people from the same culture usually have many personal values in common, since they have been brought up in the same way, sharing the same traditions and so on. These values that people from the same culture have in common are then called cultural values. In this thesis I will investigate personal values, in order to be able to draw conclusions about cultural values.

3.1. The definition of a value

'Value' is a superordinate term and therefore it refers to general convictions instead of concrete situations. The word value is commonly defined as something like "an enduring belief that a specific mode of conduct is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (Rokeach 1973: 5). There

are plenty of variations to this definition (Viinamäki 2008: 20), but in the end they all come down to the same core meaning: a value is a belief that something is better than something else. Values are personal, but they are affected by culture and the society and its institutions (Rokeach 1973: 3). To be more specific about the definition of a value is almost impossible, due to the fact that every human being has its own conception of values. It is, however, possible to explore the value concept a bit deeper and that will be done here.

A value is, according to Rokeach (1973: 5) enduring. This does not mean that it is unchangeable, since if values were completely stable it would be impossible to achieve individual or social changes. However, if values were changed all the time, continuity of human personality and society would be impossible (Rokeach 1973: 5–6). This means that values has to be enduring, but changeable. The enduring quality of values arises from the absolute learning of values (Rokeach 1973: 6). The absoluteness means that we are taught at an early stage of our lives that the things we value are always desirable, not that they are desirable under certain circumstances or that it is desirable to be just a little bit honest or a little bit loyal. The values are absolute, and therefore they are enduring. There is, however, also a relative quality of values (Rokeach 1973: 6). This becomes obvious at a later stage in our lives when we are confronted with a situation that one or more of the things we value are in conflict with each other. We then have to decide which of our values are more desirable than others, and thereby we create our own ranking list of values.

Rokeach (1973: 6) also means that a value is a belief. There are three types of beliefs: descriptive or existential beliefs, evaluative beliefs and prescriptive or proscriptive beliefs. Existential beliefs are capable of being true or false, evaluative beliefs are those wherein the object of belief is judged to be good or bad and in prescriptive beliefs some means or end of action is judged to be desirable or undesirable (Rokeach 1968; Rokeach 1973: 6–7). A value is a belief of the third kind, in other words a prescriptive or a proscriptive belief, which means that “A value is a belief upon which a man acts by preference” (Allport 1961: 454). Thereby, as Allport (1961: 454) puts it, a value is a cognitive and deeply assigned disposition. It is completely natural that values are cognitive,

since all other beliefs also have cognitive, affective and behavioral components (Rokeach 1973: 7).

Furthermore, Rokeach (1973: 7, 9, 10) says that a value refers to a mode of conduct or end-state of existence, a value is a preference as well as a "conception of the preferable" and a value is a conception of something that is personally or socially preferable. Values are, in other words, something that we prefer over something else. Moreover, it is a conception, which means that values can hardly be objectively "right" or "wrong", but all humans have their own conception of which values that are "superior". However, the fact that a value can be described in so many relevant ways points to the fact stated earlier; it is very hard, if not impossible, to wholly define the word "value".

Nevertheless, Aaltonen and Junkkari (1999: 60–61) try hard to sort out the value concept when they present seven ways in which the word 'value' can be defined. First of all (1), a value is something that we find important. This is rather obvious, but it is a good starting point when defining values. No one has a personal value that they do not find important. Second (2); values are choices and they do not exist without choices. If we always choose in the same way, our choices become predictable and this predictability may be called a value. Third (3), a value is a meaning, a meaning that something gets when it fulfills a need. This, and definitions similar to this, are called naturalistic definitions and according to these definitions every value arises from a need. Fourth (4), a value is a conviction of which objectives that are better than others. We all have different goals and aims in life, and our personal values affect these goals. We simply value certain goals higher than others. Fifth (5), values are general tendencies to try to reach certain goals. Sixth (6), a value is the ability to say "no" to things that are unpleasant and "yes" to things that feel good. Finally (7), values are held based on both reason and feelings. Our feelings and our individual experiences, no matter how irrational they are, affect our values. We choose our values based both on irrational feelings and rational reasoning.

From these seven definitions, the naturalistic definition could be explained somewhat more thoroughly. According to the naturalistic definition, we value things because we

feel a need for it. For someone lost in the desert, a bottle of water is of great value, but if we have unlimited access to water we do not value it in the same way. In Finland, ever since World War II, it has been considered rude to leave food on the plate. This is because Finns value food rather high. After World War II, in which Finland suffered heavily as mentioned in chapter 2, there was not enough food and it therefore became almost sacred. (Aaltonen & Junkkari 1999: 61.) Although Finns today have more than enough of food and other necessities, it is still considered rude if one does not finish a meal. A Finn may find an American almost barbarian, when he/she does not eat up when offered a meal, because in Finland it is simply not polite to leave food on the plate. For the American, on the other hand, it is a sign of politeness to leave food on the plate. The fact is, that to Americans it is more important to show that the host was providing more food than necessary and thereby being hospitable and kind and therefore they do usually not finish their meals when having dinner at someone else's house (Aaltonen & Junkkari 1999: 61). This probably explains why values are so hard to change and the fact that they are hard to change explains, in its turn, why they are in the core of the onion (see Figure 2, p. 21).

However, it is usually easy to see what kind of needs has given birth to typical everyday values, as explained above. It is harder, though, to detect the needs that affect our ethical principles and values, especially since we are not always even aware of what ethical principles are until we need to practice them. It is rather obvious that stealing became wrong because no one wanted to watch his/her property all the time, and killing another human being became wrong because people have feelings and thereby care for each other and need each other (Aaltonen & Junkkari 1999: 62). But then we have values that are harder to explain with the naturalistic theory. Why do we, for example, value beauty and the truth? What kind of needs have led us to develop these values? It is a fact that most people value beauty and the truth (i.e. prefer beauty over ugly and the truth over a lie), but it is difficult to come up with a logical reason to, or a need for, it. However, the human mind is not always logical.

3.1.1. Different types of values

Researchers have come to the conclusion that there are about 60 different values in the world. It is possible to list more than 60 values, but then some of them will practically mean the same thing, just with another word (Aaltonen & Junkkari 1999: 63). These 60 values can be grouped together in many ways, all made up to make the value investigations and the understanding of values easier (for a structured table of central value investigation see Viinamäki 2008: 7–8). One of the most known groupings is the value theory of Shalom S. Schwartz (Aaltonen & Junkkari 1999: 63). Schwartz used his "Schwartz' Value Inventory" (SVI) to identify common values that act as guiding principles for life. Over 60 000 people participated in his survey, which is one of the largest value surveys that has been carried out so far.

Schwartz' types of values gather multiple values into the same category. In other words, he groups values that have something in common into 'umbrella categories', which make the values easier to handle. These categories containing multiple values of the same type can be described as the ten basic values and with the help of the ten basic values, value investigations are easier to analyze. These ten values and their descriptions are presented in Table 2.

The ten basic values are characterized by their central motivational goal. The central motivational goals are as follows: (1) Independent thought and action, choosing, creating, exploring; (2) Excitement, novelty and challenge in life; (3) Pleasure and sensuous gratification for oneself; (4) Personal success through demonstrating competence according to social standards; (5) Social status and prestige, control and dominance over people and resources; (6) Safety, harmony and stability of society, of relationships and of oneself; (7) Restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms; (8) Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide; (9) Preserving and enhancing the welfare of those that one is in frequent personal contact with; (10) Understanding, appreciation, tolerance and protection for the welfare of all people and for nature (Schwartz 2006: 1–2).

Table 2. Schwartz' Value Inventory (Modeled after Aaltonen & Junkari 1999: 63–64).

1. Power Authority, force, the control of others	This category takes value from social status and prestige. The ability to control others is important and power will actively be sought trough dominance of others.
2. Achievement Success, accomplishment, competence	In this category value comes from setting goals and achieving them. The more challenging, the greater the sense of achievement. To be able to perform what others are not able to do, equals status and success.
3. Hedonism Pleasure, satisfaction, enjoying life	A person having hedonistic values simply enjoys him/herself. Pleasure is sought above all things and may, in the view of people valuing other things, sink into debauchery.
4. Stimulation Need for variety, daring, risks, excitement	The need for stimulation is close to hedonism, but the goal is slightly different. The pleasure here comes more specifically from the excitement and thrills.
5. Self-direction Freedom, creativity, curiosity, independence	The people valuing self-direction enjoy being independent and outside the control of others. Freedom is important and people in this group are often creative and artistic, and they want to use that.
6. Universalism Nature, well-being of everyone, wisdom, equality	People valuing universalism seek social justice and tolerance for all. Peace and equity are valued very high and war is seen as almost anathematic.
7. Benevolence Helpfulness, forgiveness, honesty	A person valuing benevolence is usually very giving, seeking to help others and willing to try to provide general welfare. Loyalty is very important and so is true friendship.
8. Tradition Norms, beliefs and religious rituals, humbleness, reasonableness	In this category, people value and respect things that have worked before. Things are done in a certain way simply because of custom. The world order should be preserved as it is. Changes are uncomfortable and should be avoided.
9. Conformity Self-discipline, obedience, respectfulness	Valuing conformity means seeking obedience to rules and structures. A sense of control is gained by doing as being told. Respect for parents and elderly is important.
10. Security Harmony, continuity, family security, order	People valuing security seek health and safety to a greater degree than others. Also seeking the meaning of life is important to people in this group. Inner harmony and the spiritual life are also focused on.

After finding these motivationally distinct basic values, it is possible to explore the dynamic relations among them. Actions based on any of the ten basic values will have psychological, practical and social consequences that may either be in conflict or in agreement with the other basic values (Schwartz 2006: 2). For example, seeking success for oneself (i.e. pursuing of achievement values) may be in conflict with actions aimed to help others (i.e. be in conflict with the benevolence values). However, there may also be actions that are helped by the pursuing of achievement values, for example enhancing one's social position. Thereby achievement values and power values often go hand in hand. Figure 3 portrays the pattern of relations of conflict and congruity among the ten basic values. The figure is circular, which helps interpreting it. The closer any two values are on the circle, the more similar are their underlying motivations and vice versa (Schwartz 2006: 2).

The conflicts and agreements among the ten basic values generate an integrated structure of values. Schwartz (2006: 3) summarized this structure with two orthogonal dimensions: **self-enhancement vs. self-transcendence** and **openness to change vs. conservation**. As can be seen from figure 4, achievement and power values oppose universalism and benevolence values on the first dimension. This can roughly be translated into individualism vs. collectivism, as the two former values emphasize self-interests and the two latter values focus more on the welfare of the collective, the welfare of others. The second dimension, on the other hand, puts self-direction and stimulation values against security, conformity and tradition values. Both of the former stress independent actions, thoughts and feelings, as well as readiness for new experiences. The three latter values emphasize self-restriction, order and resistance to change. Hedonism shares elements of both self-enhancement and openness to change, but it cannot be put opposite to any of the other values as strictly as has been done with the others.

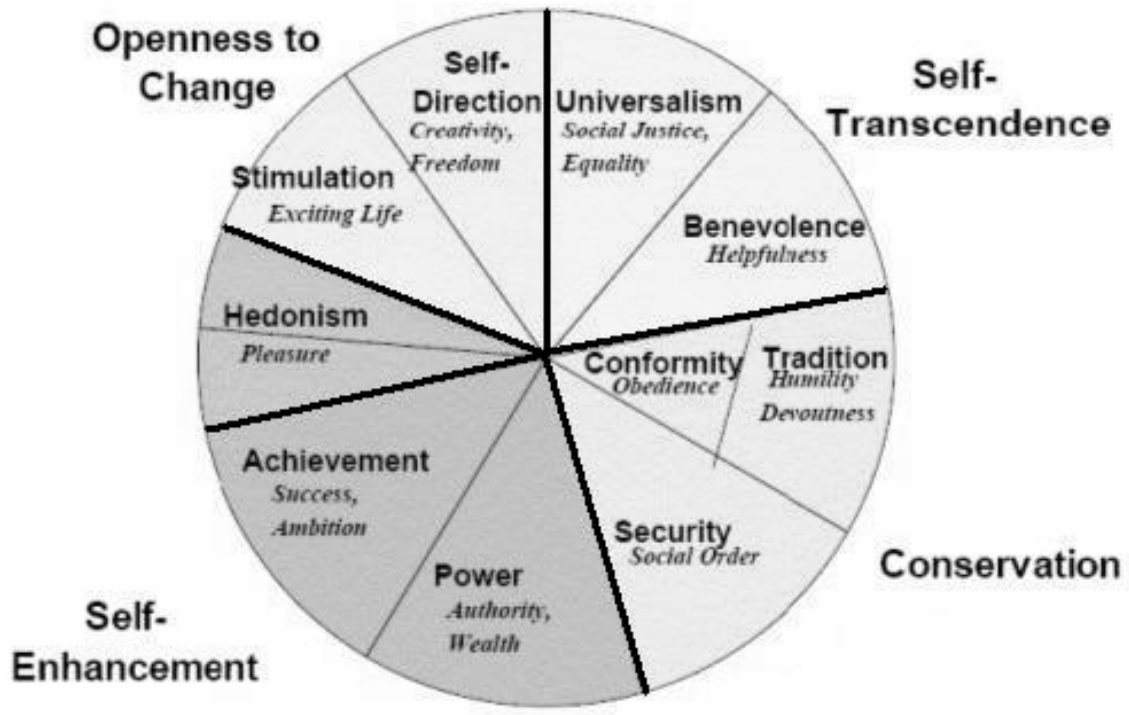

Figure 4. Relations of congruity and conflict among the ten basic values (Schwartz 2006: 3).

This theoretical structure, with ten basic values and four dimensions, points to the broad underlying motivations that probably constitute a universal principle that organizes value systems (Schwartz 2006: 3). Different people may hold different values important, but according to Schwartz' investigation, the same structure of motivational oppositions and compatibilities organizes their values, no matter which values they find important. This integrated motivational structure of relations among values makes it possible to study how whole systems of values, rather than merely single values, relate to other variables.

Another way to group values was invented by Milton Rokeach (Rokeach 1968). The categorization was used in the so called the Rokeach Value Survey (Rokeach 1978) and it is a classification system of values where values are divided into two different sets of values: terminal values and instrumental values (Rokeach 1973: 7). In each of these

categories are 18 individual values (Rokeach 1973: 27). Terminal values refer to desirable end-states of existence, while instrumental values are preferable modes of behavior. Terminal values are thereby goals that a person would like to achieve during his or her lifetime and people from different cultures usually value different terminal values. The instrumental values are, as mentioned above, preferable modes of behavior or ideal characteristics, and they can be described as means of achieving the terminal values. Instrumental values are defined as single beliefs that always take the form of "I believe that such-and-such a mode of conduct is personally and socially preferable over other modes of conduct" (Rokeach 1968: 160).

There are two different kinds of terminal values: personal and social (Rokeach 1973: 7). This means that some terminal values are self-centered (intrapersonal), while others are society-centered (interpersonal). End-states as salvation and peace of mind are intrapersonal and end-states as world peace and brotherhood are interpersonal (Rokeach 1973: 8). People valuing intrapersonal values higher than interpersonal values will most likely behave very differently from people who value interpersonal values more.

Logically, there are also two kind of instrumental values: moral values and competence values (Rokeach 1973: 8). Moral values refer mainly to modes of behavior and do not (necessarily) include values that concern end-states of existence. Thereby, the concept of moral values is significantly narrower than the general concept of values. So, moral values refer to those instrumental values that have an interpersonal focus, i.e. values that also affect others (Rokeach 1973: 8). This means that if a moral value is violated, it will result in a feeling of guilt for doing wrong. The competence values, on the other hand, have a personal focus (as opposed to interpersonal) and are not so concerned about morality. Violation of competence values does not lead to feeling guilty about wrongdoing, but rather to feelings of shame about personal inadequacy (Rokeach 1973: 8). It is possible to feel conflicts between two moral values, between two competence values and between a competence and a moral value. However, although both terminal and instrumental values have intrapersonal and interpersonal values, there is no such simple relationship between them, that one could expect all people that value interpersonal terminal values to also value interpersonal instrumental values (Rokeach 1973: 8).

Although Rokeach in his value survey only included listed 18 terminal and 18 instrumental values, he argues that the actual number of values is somewhat different (Rokeach 1973: 11). He estimates that the total number of terminal values that an adult possesses is about 18, but that the total number of instrumental values that the same adult possesses is several times the amount of terminal values – perhaps 60 or 70. So, according to Rokeach (1973: 11) every human being possesses fewer terminal than instrumental values.

3.1.2. Sources of value priorities

There are a number of factors that contribute to which values one finds important and thereby tries to express. People's life circumstances make it easier to pursue certain values, while at the same time making it harder to express other values (Schwartz 2006: 4). For example, wealthy persons can pursue power values more easily, while people who work in free professions can express self-direction values more easily. This is important to keep in mind when studying values, since the results can otherwise be biased. In this study, the risk for "wrong" factors to affect the results are tried to be eliminated, since the persons participating in the study all work in the same profession, live in a society very like each other and have about the same income. It is, of course, impossible to eliminate all factors that could steer the results in an unwanted way, but I am convinced that the conditions of this study are the best possible.

However, the theory behind why certain factors affect values more than others is useful to know and that is why it will be revised here. First of all, people usually adapt their values to their life circumstances (Schwartz 2006: 5). They value things that are possible to achieve higher than things that, for one reason or another, are difficult or impossible to attain. Yet so, this does not go for all kinds of values. The reverse occurs for values that concern material well-being (e.g. power) and security (Schwartz 2006: 5). If one is not able to attain one of these values, the value becomes more important and then again, if the value is easily attained, then it is not too important.

The life circumstances of a person vary with the person's age, gender, education and other characteristics. Life circumstances include socialization and learning experiences, social roles played by the person, expectations and sanctions encountered by the person and abilities developed by him/her (Schwartz 2006: 5). Thus, different backgrounds lead to different life circumstances and thereby also to differences in value priorities.

Age affecting value priorities

According to Schwartz (2006: 6), three things may cause a grown-up person to change his/her values. These three things are (1) historical events that affect specific age cohorts (e.g. depression and war), (2) physical ageing (e.g. loss of strength or memory), and (3) life stage (e.g. children rearing and widowhood). Each of these three affects value-relevant experiences and may therefore cause a change in value priorities. The first of these, the historical events, usually cause a change in value priorities for a whole nation or culture. This has happened in e.g. Finland both after World War II (as mentioned in chapter 1.1. and 3.1.) and after the deep depression of the 1990s.

Inglehart (1997: 35) came, in his value investigation, to the conclusion that older persons valued materialist values much higher than young persons and that young persons, on the other hand, valued post-materialist values much higher. He interpreted this as a cohort effect rather than an ageing effect. People form values in adolescence, and these values hardly change after that. If the adolescents experience economic and physical insecurity, they will most likely develop more materialist values and these values will follow them throughout life. In the world of today, many young people do not value materialist values as high as before, since many nations have enjoyed increased prosperity and security during the last 50 years or so (Schwartz 2006: 6). This positive development especially in Europe imply that younger age-groups will give higher priority to hedonism, stimulation, self-direction, and probably also to universalism values. However, they will also give less priority to security, tradition and conformity values.

The second factor that may affect an adult so much that he/she changes his/her values is physical ageing. Strength, energy, cognitive speed, memory and sharpness of the senses

all decline with age. Although the onset and speed of decline are very individual, it is very rare that the decline reverses. This can lead to several changes in value priorities. With age, security values may become more important, since an elderly person is more incapable of dealing with change and thereby probably prefers a safe and predictable environment (Schwartz 2006: 7). Because of the same reason, conformity and tradition values most likely gain more importance with age, as accepted and known ways of doing things feel safe. On the contrary, stimulation values probably become less important, as risks feel more threatening the older one gets. The same goes for stimulation, achievement – and perhaps also power – values.

The third factor that may alter the value priorities of adults is life stage. In different stages of life different values are important. For young adults, it is important to establish oneself, both in the world of work and family. The essential thing is to achieve; achieve at work and achieve at starting a family. Therefore, life circumstances demand achievement and stimulation values to be prioritized at the expense of security conformity and tradition values (Schwartz 2006: 7).

In middle adulthood, people usually have established a family, work and social relations and the goal is now to preserve these achievements. Most are happy with what they have achieved at this stage and therefore achievement values become less important. At the same time family and work responsibilities make risk-taking less tempting, and thereby are stimulation values not emphasized anymore. The life circumstances of this age group therefore open up for security, conformity and tradition values to be prioritized. With retirement and widowhood, the opportunities and desires to express hedonism, achievement, power and stimulation values decrease even more. (Schwartz 2006: 7.) Put together, the analyses based on cohort experiences, physical ageing and life stages imply that security, conformity and tradition values become more important with age, while stimulation, hedonism, achievement, an partly also power, values become less important with age.

Gender and education affecting value priorities

Psychoanalytical theories share a view where women are more relational, expressive and communal, whereas men are more autonomous, instrumental an agentic (Schwartz 2006: 9). These differences in men's and women's characteristics and orientations are likely to cause differences in value priorities as well. In fact, the differences lead to the hypothesis that men hold power, achievement, hedonism, stimulation and self-direction values more important than women do and that women, on the other hand, hold benevolence, universalism, conformity and security values more important than men do (Schwartz 2006: 9).

According to Schwartz value investigation, the hypothesis presented above is actually true (Shwartz 2006: 9). Schwartz' value surveys have participants from over 70 countries and they support the belief that men and women have different value priorities. The only thing not supported is that women should value conformity higher than men. However, the differences between men's and women's value priorities are much smaller than the differences in value priorities between different age groups.

Furthermore, educational experiences are likely to alter people's value priorities as well. Higher education usually encourages intellectual openness, flexibility and a broader perspective – "think outside the box" – which all are essential characteristics for holding self-direction values (Kohn & Schooler 1983: 176, Schwartz 2006: 10). In addition, higher education also increases the openness towards fresh ideas and other activity central to stimulation values (Schwartz 2006: 10). In contrast, educated people to a larger extent question traditional values and norms, and thereby tradition and conformity values are not as important as for less educated people. It may also be so, that higher educated people feel that security values are less important to them due to the competencies they have gained themselves through education (Schwartz 2006: 10). Finally, it may be obvious, but it is still worth pointing out, that education also correlates positively with achievement values (Schwartz 2006: 10). Throughout school comparison of grades and performances plays a central role, and thereby achievement values are prioritized by higher educated people also in the post-school life.

3.2. Values affecting behavior

The hypothesis of this study is that values affect the management styles of headmasters (and also leaders in general), and that the different management styles, in their turn, could be an explanation to the different results of the students. But for values to affect management styles, they also need to affect behavior. If the behavior is not affected by values, then it is unlikely that the management or leadership style should be affected by values. So, to support the hypothesis for this thesis, the theory of how values affect behavior is briefly revised.

According to Verplanken & Holland (2002) values affect behavior only if they are activated. The same conclusion is drawn by Rokeach (1973: 162), although he has a slightly longer explanation to the course of events. Rokeach means that values are activated in certain situations and values then affect attitudes, which in their turn affect behavior. However, the bottom line is that values do not affect behavior unless they are activated in some way. Activation may include conscious thought about a value, but it is not necessary a conscious act. Much of the information-processing that our brains do occur outside of awareness and thereby it is not a conscious thought. The more accessible a value is, i.e. the more easily a value comes to our mind; the more likely it is to be activated. Values that are more important are also more accessible and thereby they are more likely to affect behavior (Schwartz 2006: 12).

People's values, just like their needs, induce valences on possible actions (Feather 1995). That means that values become more attractive, more subjectively valued, to the extent that they promote attainment of valued goals. People who value stimulation may be attracted to a challenging job offer, while people who value security will more likely be threatened by the same offer and find it unattractive (Schwartz 2006: 13). High-priority values, values that are important to us, are central to the self-concept. If we sense an opportunity to attain one of our prioritized values, we will automatically act in a way that enables this opportunity. The same goes for sensing a threat to attaining one of our important values; we will automatically try to avoid the situation that would prevent us from attain our values. Usually this happens without us consciously weighing

alternative actions and their possible consequences; we simply act in accordance with our important values (Schwartz 2006: 13).

High-priority values can be seen as “chronic goals”, i.e. objectives that we try to reach all the time. These chronic goals make us constantly seek out and attend to aspects of a situation that are relevant for our values (Schwartz 2006: 13). Two persons may find the same situation, e.g. a job meeting, attractive, but for different reasons. One of them attends the meeting due to the opportunities it offers for self-direction, while the other one attends it due to the constraints it imposes on the social life. Each interpretation suggests a different way of acting (Schwartz 2006: 13). Furthermore, the more important a goal is, the more motivated we are to plan our actions thoroughly (Gollwitzer & Bargh 1996: 308). This means that the higher priority that is given to a value, the more likely we are to construct action plans that will lead to a change in behavior – a change that hopefully will help us attain the important value. When making plans, people usually tend to focus more on the benefits of the desired actions than the drawbacks (Schwartz 2006: 13). Focusing on the benefits increases our belief that we are able to reach the valued goal. By promoting planning, value importance increases value-consistent behavior (Schwartz 2006: 13).

Typically, the consequences of a behavior promote the expression or attainment of one set of values at the expense of the opposing value in the circle (see Figure 3) (Schwarz 2006: 13). To be able to predict a behavior, one must look at the values the behavior will promote, as well as at the values the behavior will harm. If the value that the behavior will promote is of high-priority, and the value that the behavior will harm is of low-priority, then the behavior is likely to occur. The probability of a behavior always depends on the relative priority that a person gives to the relevant, opposing values (Schwarz 2006: 13).

Values influence most, if not all, motivated behavior. The value theories provide a framework, which enables analysis, prediction and explanation of value-behavior relations. Thanks to the value theories it is possible to relate the system of ten basic values to behavior. The framework provided by the value theories makes clear that behavior

entails a trade-off between competing values. Almost any behavior has positive implications for expressing, upholding, or attaining some values, but negative implications for the values on the opposite side of the value circle (see Figure 3). People tend to behave in ways that balance their opposing values. They choose alternatives that promote higher prioritized values, rather than the less important ones. As a result, the order of positive and negative associations between any specific behavior and the ten basic values tends to follow the order of the value circle. (Schwartz 2006: 17.) However, it should not be expected that any value could predict behavior perfectly. The behavior in a particular situation is always a function of cognitive interaction between the values activated in the situation and the situation itself (Rokeach 1973: 162). Knowing the values that a person holds can thereby only predict gross behaviors and more precise predictions will require more precise specifications about the particular situation.

4. THE VALUES OF HEADMASTERS IN FINLAND AND SWEDEN

4.1. The survey

The purpose of the case study in this thesis is of course to be able to provide answers to the research questions presented in chapter 1. The research questions were: (1) Which values do headmasters of Finland and Sweden hold?, (2) How do the values held in Finland differ from those held in Sweden? and (3) Do the values affect the management styles of the headmasters? The focus is mainly on the two former questions, while the third one is of less importance.

The investigation is carried out in the form of an electronic questionnaire. This method is used here due to financial and time issues. To be able to do qualitative interviews (which are the most common form of qualitative research) in two countries a lot of financial resources would be needed. In addition, the timetable I set up for my thesis did not allow travelling abroad and doing interviews. The interviewees, the headmasters, are also very busy and it is very likely that they would not find the time to take part in interviews that may last for a couple of hours.

The survey was sent out to 53 headmasters in the Swedish-speaking parts of Finland and to 280 headmasters in Sweden. The Swedish-speaking parts of Finland were set to represent the whole of Finland, to minimize the problems with translating the questionnaire. One problem that a translation from Swedish to Finnish could cause is e.g. that the question would be interpreted differently in the two languages. When investigating values, it is very important that such things do not alter the answers of the respondents. To minimize the risk that the respondents would interpret the questions differently, the questionnaire was therefore only distributed in one language – Swedish. This should, however, not cause too many problems to the investigation. It is a fact that culture includes language and that it is a clearly recognizable part of culture (Hofstede 2001: 21). Therefore, the Swedish-speaking parts of Finland are culturally closer to Sweden than the Finnish-speaking parts of Finland are, because they have the language in common, but the Swedish-speaking Finns are still Finns. Thereby, there is no reason not to call

the Swedish-speaking parts of Finland for 'Finland' and it does not matter for the sake of this investigation. Furthermore, the difference in PISA-results is still evident when comparing Swedish-speaking schools in Finland to schools in Sweden. The Swedish-speaking schools in Finland manage worse in the PISA-studies than the Finnish-speaking schools, but they are still far better than schools in Sweden. Moreover, all the headmasters participating in the investigation were working in the public sector and they were all headmasters for a senior level primary school (*högstadium*).

The questionnaire consisted of background questions, questions about important things when choosing an ideal job, and questions about their present job. In addition to that, the respondents would rank the ten most important out of Rokeach's 18 terminal values and the ten most important out of the 18 instrumental values. To rank only the ten most important ones and not all 18 as was the case in Rokeach's original study (Rokeach 1973: 28) was a conscious choice. It is very time-consuming to rank values if you want to do it properly, and to rank all in all 36 values could have resulted in choices that have not been thoroughly thought out. Furthermore, since I am interested in which values the headmasters hold and not the ones that they do not hold (so much), it does not affect the investigation that the eight least important values are all ranked as 0. Another change to Rokeach's original study was that the terminal value *Happiness* was replaced with *Health* and the instrumental value *Cheerful* was replaced by *Loyal*.

The questionnaire ended with three questions that the respondent would take a decision on. These three questions were about how other people influence the respondent's life, the respondent's geographical identity and his/her ethics. The very last part of the questionnaire consisted of three open questions about the differences between the Finnish and the Swedish schools and the changes they would like to make to their own school system. The questionnaire is found in its entirety in Swedish in Appendix 1 (p. 91) and in English in Appendix 2 (p. 94). The English version is a translation by myself and it is only used in this thesis.

4.2. The results of the survey

The questionnaire was sent out to the headmasters in the Swedish-speaking parts of Finland and in Sweden in mid-June 2011. The headmasters had almost a month time to submit the answers to the questionnaire and a reminder was sent out by e-mail one week before due date. The questionnaire was completed by all in all 86 persons, from which 20 worked in the Swedish-speaking parts of Finland and 66 worked in Sweden. Of the respondents, 41 were women and 45 were men, so the results should not be biased by gender. To make the presentation of the results simpler, I will from now on only speak about the result of Finland, although I by that mean the Swedish-speaking parts of Finland.

4.2.1. The results of Finland in the survey

Out of the 20 respondents from Finland, ten were women and ten were men. Almost all of them (17) had a master's degree of some kind, while the rest had a bachelor's degree according to the old education system. However, none of them had a significantly lower or higher education than the rest.

The first part of the survey

The first part of the survey consisted, as mentioned earlier, of eight questions about things that are important when choosing a job. The respondents were asked to not think of their present job, but of an *ideal* job. They would then rate the statements from 1 to 5, where 1 meant *of utmost importance* and 5 meant *of very little or no importance*. The Finnish results are seen in Table 3.

Table 3. The result of Finland in the first part of the survey.

How important is it to…	Average score
Have sufficient spare time	2,30
Have good working relations with your superiors	1,65
Have security of employment	1,80
Work with people who are able to co-operate	1,80
Be consulted by your superiors when decisions are being made	2,10
Have chances for promotion	3,00
Have variation in your work	1,85
Have a challenging work	1,80

For the Finns, the most important thing was to have good working relations with the superiors. This is quite surprising, yet understandable. Ewall and Karlsson (1999: 30) came to the conclusion that Finns are afraid of authorities. Maybe because of this fear Finns find it important to be on friendly footing with their superiors; people are generally more afraid of the unknown. The following things that were important to the Finns were four alternatives, which all scored almost the same: have security of employment, work with people who are able to co-operate, have variation in the work and have a challenging work. The least important thing for the Finns seemed to be to have the opportunity to be promoted. However, none of the things were averagely rated as *of little importance* (4) or *of very little or no importance* (5).

The second part of the survey

The second part of the study was similar to the first part, but instead of having an ideal job in mind, the respondents were asked to think of their present job. The questions, which in this part of the study were ten, were mainly about the work as a manager. The respondents would take a stand on the claims, in other words: agree or disagree with the statements. There were five possible alternatives and 1 was equal to *I am completely of*

the same opinion and 5 was equal to *I am completely of another opinion*. The results are presented in Table 4.

Table 4. The results of Finland in the second part of the survey

How do you relate to the following statements:	Average score
I prefer to make decisions by myself	3,00
I value efficiency and effectiveness highly	2,20
I use an informal tone when I am in contact with my subordinates	1,95
If something took a long time to accomplish, it means that the work is of high quality	3,95
Planning is alpha and omega	1,95
I see myself primarily as a manager and secondarily as a teacher	1,60
I compromise willingly	2,20
Everyone is responsible for their own deeds	2,05
A subordinate should never have to have two managers in an organization	2,95
It is possible to be a good manager without having an answer to every question a subordinate may raise	1,20

It was not surprising at all to find that the Finns did not really agree with the statement "If something took a long time to accomplish, it means that the work is of high quality", since the stereotypical picture of Finns is that they value effectiveness and efficiency and thereby not appreciate that something takes a long time to accomplish. On the other hand, the fact that Finns were not really sure whether they prefer to take decisions by themselves or not was a bit surprising, since it would be expected to find that Finns prefer to take decisions by their own and not depend on a group. Finns are stereotypically seen as individualistic and not so group-oriented. However, Hofstede did actually come to the conclusion that Swedes were more individualistic than Finns (Hofstede & Hofstede 2005: 91), although Ekwall and Karlsson reached an opposite conclusion, according to which Finns are individualistic and Swedes group-oriented, just like the stereotypes (Ekwall & Karlsson 1999: 30).

It was also quite surprising to find that the Finnish headmasters agreed with the statement that they see themselves primarily as managers and secondarily as teachers. I thought that the Finnish teaching education, which strictly speaking all headmasters in Finland have undergone, was so deeply rooted that they would always see themselves as primarily teachers. In addition to that, I thought that the teaching obligations that Finnish headmasters have would also strengthen their image of themselves as teachers, not managers.

The third part of the survey

The third part of the survey consisted of Rokeach's instrumental and terminal values. First, the respondents would pick the ten most important of the terminal values and rate them from 1 to 10, where 1 was the most important. The eight values that were left over were thereby considered ranked as "11", which in practice meant 'the least important'. The same thing was then done also for the instrumental values. For the presentation and analyze of the results, the scores were "reversed" to make it easier to calculate an average score. A high score in the presentation of the results thereby means that the value was considered very important, whereas a low score means that it was of very little importance. The values that the respondents did not rank at all were given the score 0, so in Table 5 and 6, the values are ranked from 0-10, where 0 is the least important and 10 the most important. All scores are average scores. One of the respondents did not rank the instrumental values at all, so the number of respondents for the instrumental values is only 19.

Table 5. The results of Finland in the third part of the survey – terminal values.

Terminal value	Average score	Terminal value	Average score
A comfortable life A prosperous life	1,85	**Social recognition** Respect and admiration	0,65
Equality Brotherhood and equal opportunities for all	3,00	**True friendship** Close companionship	4,40
An exciting life A stimulating, active life	2,70	**Wisdom** A mature understanding of life	2,30
Family security Taking care of loved ones	9,05	**A world at peace** A world free of war and conflict	1,50
Freedom Independence and free choice	4,70	**A world of beauty** Beauty of nature and the arts	0,95
Health Physical and mental well-being	9,05	**Pleasure** An enjoyable, leisurely life	0,15
Inner harmony Freedom from inner conflict	4,05	**Salvation** Saved; eternal life	0,35
Mature love Sexual and spiritual intimacy	2,15	**Self-respect** Self-esteem	4,95
National security Protection from attack	2,05	**A sense of accomplishment** A lasting contribution	1,60

It seems that for Finns, the most important terminal values are ‘Family security’ and ‘Health’. Both scored very high and all of the respondents from Finland had these two

values among their ten most important. It is notable, that the value that had the second highest scores ('Family Security' and 'Health' scored the same) was 'Self-esteem' and it scored as much as four units less than 'Health' and 'Family Security'. The values at the top were in other words unquestionably the most important for the respondents. Four values scored under 1; 'A world of beauty', 'Social recognition', 'Salvation' and 'Pleasure' and that means that these values were, in comparison, of very little importance to the Finns.

Table 6. The result of Finland in the third part of the survey – instrumental values.

Instrumental value	**Average score**	**Instrumental value**	**Average score**
Ambitious Hardworking and aspiring	3,21	**Independent** Self-reliant; self-sufficient	3,89
Broad-minded Open-minded	5,95	**Intellectual** Intelligent and reflective	3,79
Capable Competent, effective	2,79	**Logical** Consistent; rational	1,42
Clean Neat and tidy	0,00	**Loving** Affectionate and tender	1,68
Courageous Standing up for your beliefs	4,16	**Loyal** Faithful to friends or the group	5,53
Forgiving Willing to pardon others	1,74	**Obedient** Dutiful; respectful	0,26
Helpful Working for the welfare of others	4,63	**Polite** Courteous and well-mannered	0,37
Honest Sincere and truthful	7,84	**Responsible** Dependable and reliable	5,53
Imaginative Daring and creative	2,11	**Self-controlled** Restrained; self-disciplined	0,53

According to the results of the third part of the survey, Finns value the instrumental value 'Honesty' the most. This goes well along with the investigation of Ekwall and Karlsson (1999), in which they found that Finns are extremely honest. It seems logical that something valued this high also is seen as a typical characteristic of the Finns. Also the instrumental values 'Open-minded', 'Responsible' and 'Loyal' are valued high by the Finns, whereas 'Clean', 'Obedient', 'Polite' and 'Self-controlled' all scored below 1. Remarkable is that 'Clean (neat and tidy)' scored 0,00. That means that none of the Finnish respondents chose this instrumental value to be among their ten most important ones. The same did not happen for any of the other values, not for the Finns, nor for the Swedes.

The fourth part of the survey

In the fourth part of the survey the respondents would answer to three different questions with the alternative that suited them best. The questions were all about different subjects; how other people affect the respondent, the respondent's identity and the ethical principles of the respondent. The Finnish honesty can be seen once again in the results of the third question. All results are presented in Figure 5, 6 and 7.

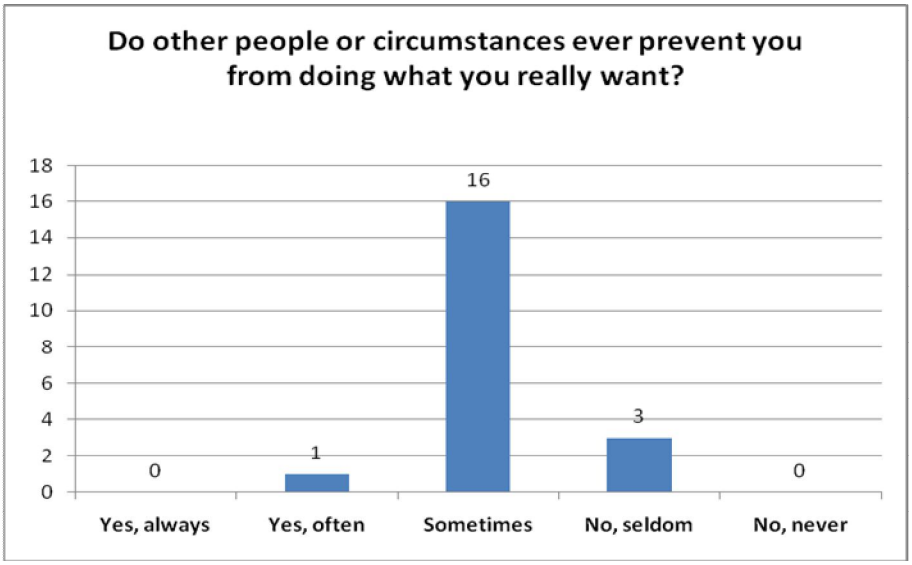

Figure 5. The results of Finland in the fourth part of the survey – the first question.

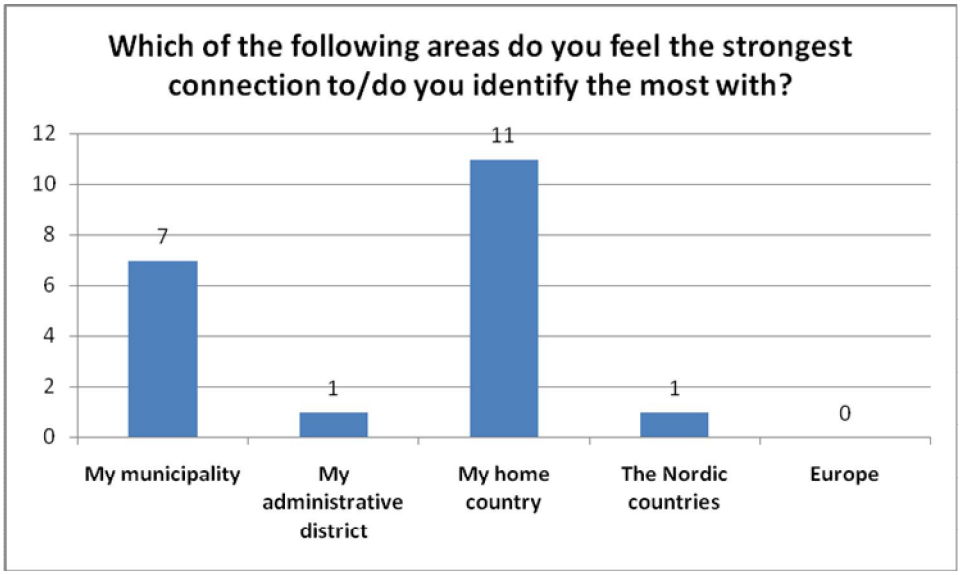

Figure 6. The results of Finland in the fourth part of the survey – the second question.

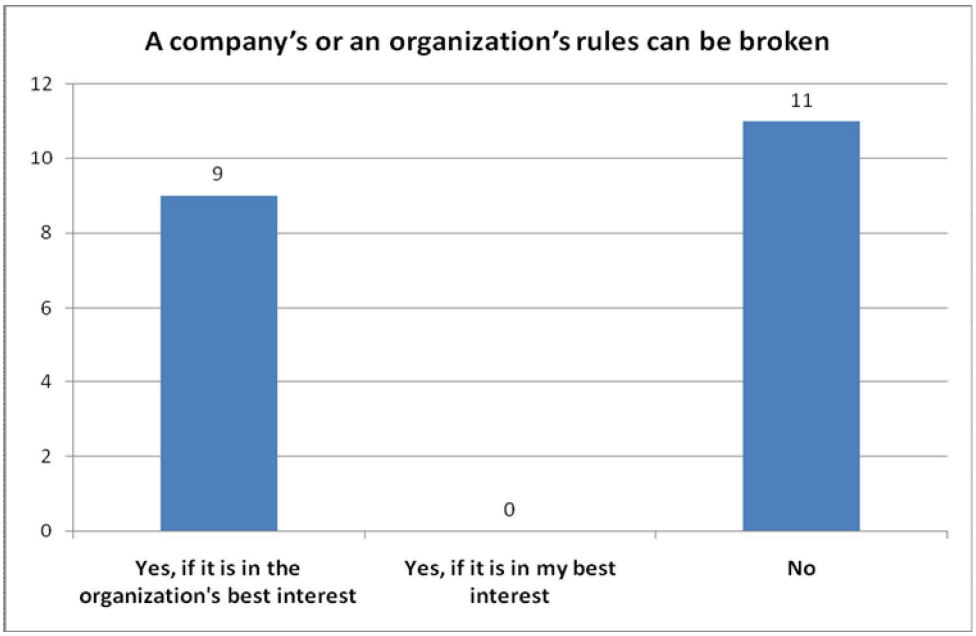

Figure 7. The results of Finland in the fouth part of the survey – the third question.

The fifth part of the survey

The fifth, and last, part of the survey consisted of three open questions: (1) What do you think cause the differences between Swedish and Finnish schools?, (2) Would you like

to change anything about your school or the school system in your country? If yes, what? and (3) Which problems are there (in your opinion) with trying to renew the school system in your country?. Out of the 20 respondents from Finland, 18 answered at least one of the open questions and 14 answered all three of them. However, some of the Finnish respondents seem to have misunderstood the questions, despite of fairly clear instructions, and interpreted them as asking about the differences between Swedish-speaking schools and Finnish-speaking schools in Finland. This misunderstanding is probably due to the topicality of the matter in Finland. The Swedish-speaking schools got markedly worse results than the Finnish-speaking schools in the latest PISA-study (SPT (Svensk presstjänst) 2010) and this caused sort of an outcry in the Swedish-speaking parts of Finland. However, both Finnish- and Swedish-speaking schools in Finland are still ranked very high in an international comparison (and compared to Sweden), but the difference in results for Swedish-speaking schools in the two latest PISA-studies (almost on the same level as Finnish-speaking schools compared to noticeably below Finnish-speaking schools) was a hard blow for the Swedish-speaking parts of Finland.

Nevertheless, many interesting comments were received upon the three open questions. The first, which asked about the differences between Finnish and Swedish schools, very much confirmed the hypothesis of this thesis. Many of the respondents commented that the differences probably were due to different cultures and different values. Many also said that the Finnish schools are more traditional, because Finns have a different learning view than Swedes; knowledge is valued in Finland in a completely different way.

4.2.2. The results of Sweden in the survey

Out of the 66 respondents from Sweden, 31 were women and 35 were men, so there should be no gender bias. All of them had a university degree, which in most cases meant that they were educated teachers. The educational background for the Swedish respondents was, in other words, very similar and should thereby not cause any biases. Two of the Swedish respondents were born with a different nationality than Swedish

(one from Great Britain and one from Australia). The British person is nowadays both Swedish and British, while the Australian is still only Australian. The answers of these two persons are included in the Swedish average scores, since it was concluded that their answers did not significantly differ from the average answers of all the other Swedish respondents. The two 'foreign' persons have therefore probably worked long enough in Sweden to at least partly adopt the Swedish culture and values and thereby they are as important to the investigation as anyone else.

The first part of the survey

A more detailed description of the first part of the study can be found in chapter 4.2.1. For the Swedes, the most important thing was to have a challenging work. The top position was, however, not outstanding, but followed by several alternatives with similar scores. These alternatives were: to work with people who are able to co-operate, to have variation in the work and to have good working-relations with the superiors. The least important thing for the Swedes was, like for the Finns, to have the opportunity to be promoted. However, the Swedes did not rate any of the alternatives as rated as *of little importance* (4) or *of very little or no importance* (5) (the average score, that is). The Swedish results are presented in Table 7.

Table 7. The result of Sweden in the first part of the survey.

How important is it to…	**Average score**
Have sufficient spare time	2,58
Have good working relations with your superiors	2,09
Have security of employment	2,56
Work with people who are able to co-operate	1,86
Be consulted by your superiors when decisions are being made	2,17
Have chances for promotion	2,86
Have variation in your work	1,91
Have a challenging work	1,82

The second part of the survey

The second part of the survey is described more thoroughly in previous chapters and it was pretty similar to the first part. There were five possible alternatives and 1 was equal to *I am completely of the same opinion* and 5 was equal to *I am completely of another opinion*. The results are presented as average scores in Table 8.

Table 8. The results of Sweden in the second part of the survey

How do you relate to the following statements:	**Average score**
I prefer to make decisions by myself	2,97
I value efficiency and effectiveness highly	1,82
I use an informal tone when I am in contact with my subordinates	2,14
If something took a long time to accomplish, it means that the work is of high quality	3,95
Planning is alpha and omega	2,12
I see myself primarily as a manager and secondarily as a teacher	1,86
I compromise willingly	2,38
Everyone is responsible for their own deeds	1,71
A subordinate should never have to have two managers in an organization	2,30
It is possible to be a good manager without having an answer to every question a subordinate may raise	1,35

The third part of the survey

The third part of the survey consisted of Rokeach's instrumental and terminal values and the principle of this part is described in chapter 4.2.1. It is worth reminding, though, that a high score means that the value is important and a low score means that it is not very important. Remarkable for Sweden's part is also to notice that none of the terminal

or the instrumental values scored extremely high, which points to the fact that the Swedish respondents were not very united in their choice of terminal and instrumental values. This is a difference worth noticing when comparing to Finland, where the most important terminal values were chosen as important by everyone. This was not the case with the instrumental values, however, but the Finns were still more united in their choices than the Swedes. The results of both the terminal and the instrumental values for Sweden are presented in Table 9 and Table 10 respectively.

According to the results, the most important terminal values for the Swedes are 'Health' and 'Family security'. These are the same as for the Finns, but the scores are noticeably lower for the Swedes. This means that the Swedes were not as united as the Finns were; not all respondents from Sweden chose 'Health' and 'Family security' among their most important terminal values. Also the fact that only one value, 'Salvation', scored below 1 points to the fact that the Swedes were more scattered in their choice of important terminal values. It was interesting to see that 'Social recognition' scored higher in Sweden than in Finland, which was expected, but that it still was not very important at all to the Swedes. This is, however, supported by Steers and Sánchez-Runde (2002: 212), who claim that status is minimized in Sweden. The Swedish social norm is often that no one is allowed to stick out.

Table 9. The results of Sweden in the third part of the survey – terminal values.

Terminal value	Average score	Terminal value	Average score
A comfortable life A prosperous life	2,52	**Social recognition** Respect and admiration	1,47
Equality Brotherhood and equal opportunities for all	2,11	**True friendship** Close companionship	4,45
An exciting life A stimulating, active life	4,29	**Wisdom** A mature understanding of life	2,42
Family security Taking care of loved ones	6,59	**A world at peace** A world free of war and conflict	2,82
Freedom Independence and free choice	4,79	**A world of beauty** Beauty of nature and the arts	1,44
Health Physical and mental well-being	7,23	**Pleasure** An enjoyable, leisurely life	1,68
Inner harmony Freedom from inner conflict	3,62	**Salvation** Saved; eternal life	0,89
Mature love Sexual and spiritual intimacy	3,62	**Self-respect** Self-esteem	5,24
National security Protection from attack	1,30	**A sense of accomplishment** A lasting contribution	2,77

Table 10. The result of Sweden in the third part of the survey – instrumental values.

Instrumental value	Average score	Instrumental value	Average score
Ambitious Hardworking and aspiring	3,94	**Independent** Self-reliant; self-sufficient	3,15
Broad-minded Open-minded	4,82	**Intellectual** Intelligent and reflective	3,67
Capable Competent, effective	2,98	**Logical** Consistent; rational	1,83
Clean Neat and tidy	0,79	**Loving** Affectionate and tender	4,00
Courageous Standing up for your beliefs	5,08	**Loyal** Faithful to friends or the group	4,67
Forgiving Willing to pardon others	2,74	**Obedient** Dutiful; respectful	0,64
Helpful Working for the welfare of others	4,36	**Polite** Courteous and well-mannered	0,76
Honest Sincere and truthful	6,88	**Responsible** Dependable and reliable	5,39
Imaginative Daring and creative	2,92	**Self-controlled** Restrained; self-disciplined	0,61

From Table 10 we can see that Swedes value the instrumental value ‘Honest’ the most, just like the Finns, but the ‘Honest’-scores for Sweden are lower than for Finland. However, this also goes well along with the investigation of Ekwall and Karlsson (1999), in which they found that Swedes are honest, but Finns are even more so. Also the instrumental values ‘Responsible’, ‘Courageous’ and ‘Open-minded’ are valued high by the Swedes, whereas Self-controlled, Obedient, Polite and Clean all scored below 1. The

most and least valued instrumental values are thereby almost the same for Finns and Swedes. The ranking order is a bit different and while Swedes value courageousness among the four most important instrumental values, Finns, on the other hand, value loyalty.

The fourth part of the survey

The fourth part of the survey is described in more detail in chapter 4.2.1 and therefore only the results are presented here. The results can be seen in Figure 8, 9 and 10 respectively.

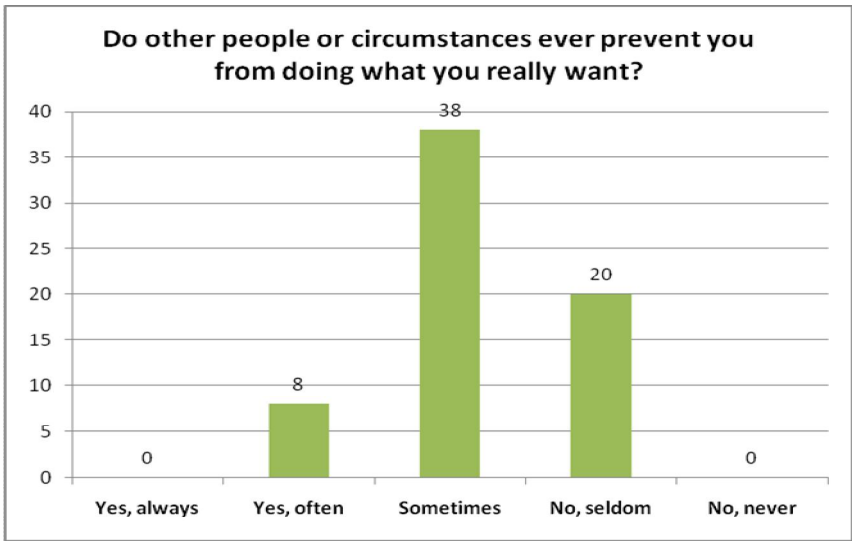

Figure 8. The results of Sweden in the fourth part of the survey – the first question.

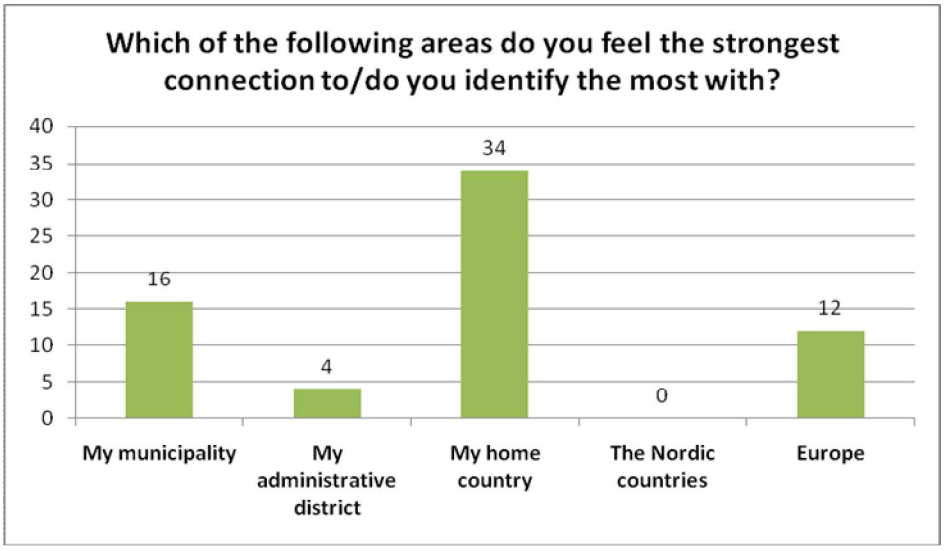

Figure 9. The results of Sweden in the fourth part of the survey – the second question.

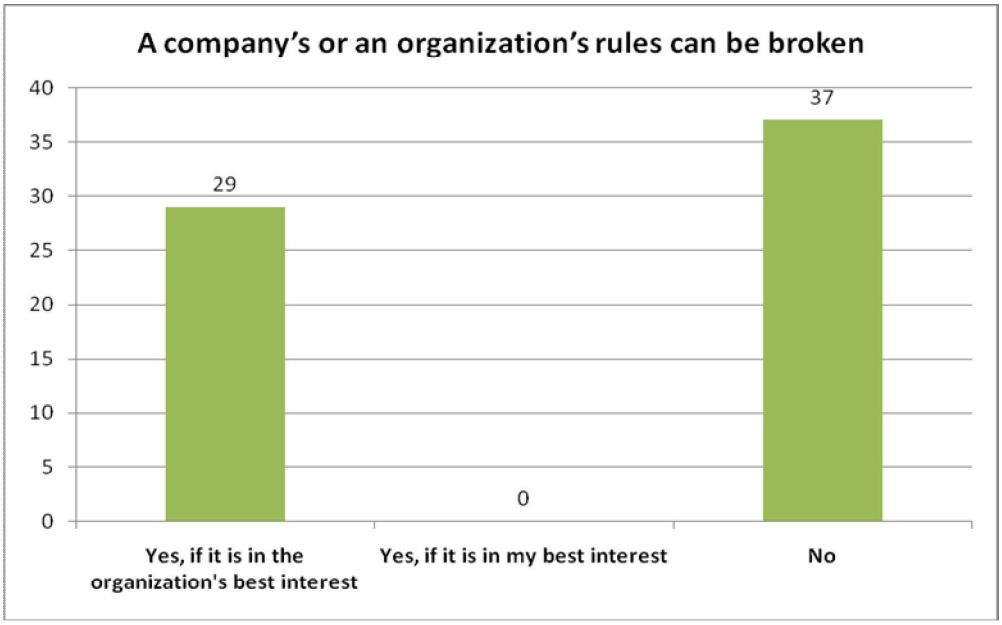

Figure 10. The result of Sweden in the fourth part of the survey – the third question.

From the results of the first and the last question of the fourth part of the study, no significant differences can be seen between Finns and Swedes. Regarding the first question, there is a larger percentage of Swedes (compared to the Finns) who say that they often are prevented by other people to do what they really want, but on the other hand there is also a larger percentage of Swedes who say that they are seldom prevented by

others to do what they really want. The conclusion of this must be that there is no noticeable difference between Finns and Swedes in this matter. The same goes for the third question, where the results are more or less identical. Both Finns and Swedes seem to be very honest, or at least they want to appear very honest, which confirms the result of the third part of the survey, that honesty is highly valued both in Finland and Sweden.

Regarding the second question, some differences are observable. The majority of both Finns and Swedes feel the strongest connection to their home country or municipality, which is rather expected in both cases. About the same percentage from both countries answered that the administrative district (*län*) was the area they feel the strongest connection to. However, an interesting difference is that none of the Finns responded that they identify themselves the most with Europe, whereas 12 Swedes (18,2 %) said that Europe is the area that they feel the strongest connection to. On the other hand, none of the Swedes felt the strongest connection to the Nordic countries, whereas one of the Finns (5 %) did so. This might indicate that Swedes are more of citizens of the world, but since the majority responded that the home country or the municipality is the area they identify the most with, it is hard to draw any further conclusion about the difference noted above.

The fifth part of the survey

The last part of the survey was the three open questions that were listed in chapter 4.2.1. Out of 66 respondents from Sweden, 65 answered at least one of the open questions and almost all (59) answered all of them. Some of the Swedish respondents, however, mentioned that they know too little about the Finnish school system to be able to give an answer to the first question. This is a clear difference between Finland and Sweden: Finns know a lot about Swedes and Sweden, but Swedes generally know very little about Finland (see also Ekwall & Karlsson 1999: 60).

Nevertheless, the Swedish respondents did provide a bunch of interesting comments. Many of the respondents explained the differences between Finish and Swedish schools with cultural differences, just like the Finns did, but many did also mention that the Fin-

nish education of teachers is much better and that teachers have e higher status in Finland than in Sweden. In Sweden it is, as one respondent put it, very rare that students have the teachers' program as their first choice. Usually it is their second, third or even fourth choice and that results in less motivated teachers. The Swedes did also mention that the discipline is higher in Finnish schools and that Finnish teachers are in an authority position, while Swedish teachers have no rights or possibilities to deal with problematic pupils.

4.2.3. Comparing the results of Finland and Sweden

In order to be able to answer the second research question, how the values that the Finnish headmasters hold differ from those that the Swedish headmasters hold, the results from Finland and Sweden need to be compared and contrasted. This is most easily done by comparing and analyzing the results from one section of the survey at a time. However, the fourth part of the survey is left out, since the analysis was done in chapter 4.2.2. The fourth part of the survey did not reveal any significant differences between the Finns and the Swedes, and it does therefore not need further analysis.

The first part of the survey

In the first part of the survey, very few differences were revealed between Finns and Swedes. Both countries scored almost the same on every question, which means that they search for almost the same things when choosing an ideal job; they value the same things in working life. There are, however, some small differences that are worth mentioning.

First of all, it seems to be noticeably more important for Finns to have good working relations with the superiors than it is for Swedes. Even though both Finns and Swedes find it important, Finland scored markedly lower on this matter, which suggests that it is of uttermost importance for Finns to be on friendly footing with superiors. This, in its turn, may mean that the power distance is somewhat shorter in Finland than in Sweden, and that the emotional distance between superiors and subordinates is shorter there as

well. However, since the difference between Finns and Swedes in this matter is not too large, it might be that the possible consequences are hard to spot in reality.

The second difference between Finns and Swedes in the first part of the survey is that it is more important for Finns to have security of employment than it is for Swedes. However, both Finns and Swedes did also here rate the matter as important rather than not important, but a clear difference can be seen between the two countries anyway. This suggests that Finland would be a more feminine country than Sweden, or that Finns value more feminine values than Swedes do. For example, loyalty would, according to this, be more important in Finland than in Sweden and Finns would be keener on solving problems by compromising than Swedes.

The second part of the survey

Also in this part of the survey, the headmasters of Finland and Sweden were rather similar in their answers. It is obvious why Hofstede & Hofstede (2005) and others, who have investigated cultures on a global level, come to the conclusion that Finns and Swedes are culturally very close. However, since this thesis investigates only these two cultures, also small differences in the answers are significant. Therefore, some differences can be found also in this part of the survey.

First of all, Swedes seem to be more in favor of a “flat” organization structure, where there are only few management levels. The difference between Finns and Swedes in this matter is significant, even though none of them really seem to support pure hierarchical organization. This result, however, is directly contrary to the conclusion that could be drawn from the first part of the survey. In the first part of the survey, the results indicated that the power distance was shorter in Finland than in Sweden, but the fact that Swedes prefer subordinates to not have two superiors suggests that the power distance is shorter in Sweden. Countries with short power distance usually prefer decentralized organizations with few management levels, as told in chapter 2.3.2.

Secondly, Swedes seem to value efficiency and effectiveness higher than Finns. This is a very surprising result, since Finns are traditionally (and stereotypically) seen as much more effective and efficient than Swedes (see e.g. Ekwall & Karlsson 1999: 24–25). Efficiency and effectiveness, however, are characteristics that usually are more important in masculine countries, and thereby this result supports the conclusion from the first part of the survey: that Sweden is culturally a more masculine country than Finland.

Thirdly, it became evident in this second part of the study that Swedes, more than Finns, were more of the opinion that everybody is responsible for their own deeds. This was also a surprising result, since the stereotypical picture of Swedes suggests that Swedes are group-oriented and thereby, the group should take responsibility also for individual deeds. However, Hofstede & Hofstede (2005: 91) did come to the conclusion that Swedes are more individualistic than Finns, and this result certainly supports that conclusion.

Finally, some minor differences that were revealed in this second part of the study were that Finnish headmasters are more eager to use an informal tone when they are in contact with their subordinates, that Finnish headmasters find planning more important than the Swedish ditto, that Finnish headmasters see themselves more as managers than as teachers and that Finnish headmasters are more willing to compromise than Swedish headmasters. These results to a very large extent support the conclusions from the first part of the study. The informal tone used by headmasters in Finland more than by headmasters in Sweden suggests that the power distance in Finland is shorter than in Sweden and the Finnish femininity is supported by the fact that Finns seem to be more willing to compromise than Swedes. However, it was unexpected to find out that the Finnish headmasters did not see themselves as primarily teachers, which would have been expected due to the teaching obligation in Finland and the short power distance. The same surprising conclusion has nevertheless been drawn in several studies concerning headmasters in Finland (Ojala 1998: 42). It was also unexpected to see that Finns value planning higher than Swedes, since the stereotypical picture once again suggests that Finns are more effective and efficient and thereby do not “waste time” on planning.

The result does, however, support the conclusion that Finns are less masculine than Swedes, since planning is a more feminine feature.

The third part of the survey

The third part of the survey consisted of terminal and instrumental values. It seemed that Finnish and Swedish headmasters value the same terminal values, in other words, the ultimate goals in their lives are the same. The five most important terminal values for both Finns and Swedes were 'Health', 'Family security', 'Self-respect', 'Freedom' and 'True friendship'. The only noticeable difference was that all of the Finnish respondents listed 'Health' and 'Family security' among their ten most important values, while the same was not the case for the Swedish respondents.

Most of the terminal values were equally important to Finnish and Swedish headmasters. "Equally important" here means that they have almost the same ranking (from 1 to 18) in both countries. There are, however, a few terminal values with significantly different rankings in Finland and Sweden: 'Equality', 'A world in peace', 'Pleasure' and 'National Security'. All of these values had a position difference in the ranking list of at least four (4) positions when the two countries were compared. 'Equality' and 'National security' were more important to the Finnish headmasters, while 'A world at peace' and 'Pleasure' were more important to the Swedish headmasters.

Both Finland and Sweden are among the five most equal countries in the world (World Economic Forum 2010). Finland was in 2010 the third most equal country in the world (second in 2009) and Sweden was in 2010 the fourth most equal country in the world (fourth in 2009). The report is based on gender equality, and does not take, for example, race and age into account. However, although both countries seem to practice equality to a great extent, Finns seem to value it higher. Finns also seem to value 'National security' higher, which was quite surprising since Sweden have had some terror attempt quite recently and it would therefore be expected that national security is values higher. Nevertheless, national security has been important in Finland ever since the independence declaration. The Second World War and its aftermath are still in fresh memory

for many and therefore the matter of national security is probably valued higher in Finland.

For Sweden, ‘A world at peace’ seems to be more important than for Finns. It might be so, that ‘A world at peace’ and ‘National security’ were competing values and Finns were more eager to have their own country secured, while Swedes looked more to “the big picture”. ‘A world at peace – A world free of war and conflict’ also offers national security to a large extent. The Swedish headmasters also seem to value ‘Pleasure’ higher than the Finnish ditto, even though this value was ranked low in both countries. In fact, in Finland it was the least valued of the 18 terminal values. However, it was not too surprising to find that ‘Pleasure’ was valued higher in Sweden than in Finland, since Swedes are stereotypically seen as more outgoing, social and humoristic (Ekwall & Karlsson 1999: 26; 28), which suggests that they also value more leisurely things than Finns.

Regarding the instrumental values that also were a part of the survey, the differences between Finland and Sweden are somewhat larger. For both Finns and Swedes, the most important instrumental value was ‘Honesty’, although it was slightly more valued in Finland. After that, the differences are noticeable. For Finns, the second most important instrumental value is ‘Broad-minded’, while the second most important instrumental value for Swedes is ‘Responsible’. The reason why ‘Broad-minded’ appears so high on the Finnish list may be the political climate in Finland during 2011. In April 2011 the nationalistic party *Perussuomalaiset* (in Swedish: *Sannfinländarna*, in English: *The Finns*) won a landslide win in the elections and this caused a lot of reactions all over the world (Yle 2011). The success of the nationalistic party was, of course, a huge issue also in Finland and especially in the Swedish-speaking parts of Finland, since many of the candidates of the True Finns had spoken critically not only of immigrants but also of Swedish-speaking Finns. To be open-minded and tolerant towards other cultures and other races has therefore been even more important than otherwise in Finland during the last months.

The third most important instrumental value is for Finns ‘Responsible’ and ‘Loyal’ (equally much points) and for Swedes ‘Courageous’. Responsibility is, in other words, very important both to Finns and Swedes and even though it was higher on the ranking list for the Swedes, it was given higher points in Finland. This confirms the stereotypical view of both Finns and Swedes as law-abiding and well-conducted. Another stereotypical view is confirmed when the Swedish headmasters ranked ‘Courageous – Standing up for your beliefs’ as the third most important instrumental value. Swedes are seen as more outspoken and less shy than Finns and therefore it is logical that they also value courageousness more than Finns. The fact that Finns value loyalty very high goes well along with the conclusion from the first part of the study, that the Finnish culture is more feminine than the Swedish. The fourth and fifth most important instrumental values are for Swedes ‘Broad-minded’ and ‘Loyalty’, while the fifth most important for Finns is ‘Helpful’.

For the instrumental values, there is only one value that is ranked markedly different by the two countries. ‘Loving – Affectionate and tender’ is ranked seventh by the Swedes, but only thirteenth by the Finns. This confirms the stereotype that Finns are reserved and shy and that it is not appreciated to show feelings publically. Swedes are more open and not so aloof, and therefore it is more valued to be able to show one’s feelings – like love and affection.

The final part of the survey

Since the fourth part of the survey did not reveal any major differences between the Finnish and the Swedish headmasters, the last part to analyze is the part with open questions. In this part the headmasters could answer the question of what they think causes the differences between Finnish and Swedish schools and this gave some interesting thoughts. The headmasters confirmed to a large extent the hypothesis in this thesis: that the differences between the schools are caused by cultural differences.

The Finnish respondents mentioned that the view on education and knowledge is different in the two countries; that the Finnish schools are more “traditional” and old-

fashioned than the Swedish schools. Also the facts that history affects choices and values of people were mentioned, and since the history of Finland and Sweden is different it could be a reason to the differences in the schools systems as well. A few of the Finnish headmasters also said that the Finnish teacher education is better than the Swedish ditto and therefore the results of the schools are different. Furthermore, one of the Finnish respondents said that the Swedish schools are “freer” and not as strictly directed as the Finnish schools. This might, according to the same respondent, be seen as that the Swedish schools lack discipline and are “spaced out”, but the pupils finishing the Swedish schools are more confident, although they are not as educated as the Finnish pupils. Another Finnish respondent, on the other hand, thought that the Swedish schools were too free, so there were some different opinions also among the Finnish headmasters.

The Swedish respondents agreed to a large extent with the Finnish respondents. The same things were mentioned: cultural differences, the different views on education, the teacher education and historical aspects. The Swedish headmasters also mentioned that the social recognition of teachers is higher in Finland than in Sweden and therefore more competent persons become teachers in Finland. Also the status of schools in general was mentioned, as education and schools are valued higher in Finland than in Sweden. The Swedish headmasters were also of the opinion that Swedish schools have a too broad mission: they are supposed both to educate and raise the children and this has lead to lack of focus.

When the headmaster got to answer the question of what they would want to change in their own school system, the opinions were many. The Finnish headmasters all had their own opinion and it was hard to find anything that seemed to be a general opinion. Nevertheless, to get parents more involved in their children’s education was one thing that was mentioned by a few Finnish headmasters and it also seemed to be important to many that the steering documents, the curriculum, would be changed in some way. All the Finnish respondents were of the opinion that the school system needs to be developed in some way, even though it is ranked as one of the greatest in the world. The biggest problem, however, seems to be to reach consensus about what should be changed and in which way.

Among the Swedish respondents, a clear disapproval of the fact that the schools in Sweden are municipal and not run by the state could be discerned. It was also a general opinion of the Swedish headmasters that the status of teachers needs to be raised and that the schools need more resources, which are more evenly distributed between schools. The headmasters of Sweden did also agree on that the Swedish teacher education would need to be developed and improved. The Swedish headmasters figured that the problems with developing the school systems were some of the problems themselves (e.g. lack of resources), but also that the political will to improve the school system in Sweden is missing. In Finland the headmasters generally were of the opinion that many are afraid of changes and new things and therefore it is hard to be able to develop the school system there.

Summary

The values that Swedish and Finnish headmasters hold are rather similar, but some differences can be noticed. It seems that the most important terminal values are the same for both Finns and Swedes, while the instrumental values differ slightly. Finns and Swedes both value ‘Health’, ‘Family security’, ‘Self-respect’, ‘Freedom’ and ‘True friendship’ the most, while the ways of achieving these terminal values are somewhat different (in other words, the instrumental values are different). Finns find ‘Honest’, ‘Broad-minded’, ‘Responsible’, ‘Loyal’ and ‘Helpful’ to be the most important instrumental values, while Swedes, on the other hand, seem to value ‘Honest’, ‘Responsible’, ‘Courageous’, ‘Broad-minded’ and ‘Loyal’ the most.

If the terminal and instrumental values that Finnish and Swedish headmasters hold are analyzed through Schwartz’ ten universal values (presented in chapter 3.1.1.), it is revealed that Benevolence is important to both Finns and Swedes, especially to the Finns. Furthermore, Security is a very important value for both Finns and Swedes, but also here it is slightly more important to the Finns. Swedes, on the other hand, value Stimulation (and Hedonism) higher than Finns. Self-direction is rather important for both groups, since both ‘Independence’ and ‘Freedom’ were quite highly valued among both Finnish and Swedish headmasters.

The differences are, as mentioned earlier, small between the values that Finnish headmaster hold and the values that Swedish headmasters hold, but they are still evident. The differences in values (that have been mentioned above) lead to the conclusion that Finland is culturally more feminine than Sweden and that Sweden is culturally more individualistic than Finland. The power distance is short in both countries, but the combined result of the different parts of the survey suggests slightly shorter in Finland. The uncertainty avoidance is hard to analyze based on the results of the survey, but the comments in the fifth and final part of the survey suggest that Sweden has a higher uncertainty avoidance index than Finland, since many of the headmasters would have liked clearer instructions and steering documents.

Since the two countries have slightly different cultural dimensions, the management styles practiced in the countries also differ according to Lindell and Arvonen (1994: 5). The management style practiced by Finnish headmasters seems to be slightly more employee-oriented than in Sweden and Swedish headmasters practice a more task-oriented management style. Both Finnish and Swedish headmasters are development-oriented. The results are a bit surprising, since Finnish schools manage to get better results in the PISA-study and therefore it would be expected that the management style practiced in Finland would be more task-oriented. However, an employee-oriented management style may have such an effect on teachers and the rest of the school staff that they manage to reach the results anyway.

5. CONCLUSION

This thesis analyzed the impact that national culture has on professional and personal values. The case study for the thesis was concerned with headmasters in the Swedish-speaking parts of Finland and in Sweden. The reason why this group of managers and these two regions were chosen was the different results that schools in Finland and Sweden produce in the international PISA-study. The difference in results suggests that there could be some difference in management as well and from that this study started.

Finland and Sweden are today very similar countries. The school systems of the countries look the same, they are both so called welfare states and on a global level the cultures seem to be very similar. To an outside observer from a different part of the world, it is hard – if not impossible – to tell the difference between Finns and Swedes. However, if the countries and the cultures are studied in a micro perspective, it is obvious that there are differences and these differences are important to be aware of, not only in order to understand the different school results, but to be able to cooperate across borders in a successful way.

The reason why Finland and Sweden have different cultures is the history. Finland was for a long time a part of Sweden and during that time, the Finnish people grew closer to the Swedish people. In the beginning of the 19th century, however, Finland became a part of Russia and the close connection to Sweden vanished. During the later part of 19th century, it became more and more important for the Finnish people to have their own identity, their own culture and their own country. Therefore, in 1917, Finland declared its independence from Russia and from that on, Finland has been a country of its own.

A culture is build up of several layers, where the core is made up of values. Values are hard to change and therefore some of the values that the Finnish people held during the Swedish time are still hold today. Nevertheless, values can change during harsh conditions and crises and Finland, unlike Sweden, has experienced the First World War, a civil war and the Second World War during the past century. Thereby, the values held in Finland should most likely differ from the values held in Sweden. Therefore, the cul-

tures in Finland and Sweden do also differ, since values affect the outer layers of the culture as well.

Value is a very broad concept and therefore it was made clear that this thesis was concerned about ethical values; the belief that something is better than something else. Although the number of values in the world is limited, this thesis did not investigate all of them. The thesis was focused on values that may affect the management styles and values that in former investigations have been proven different in Finland and Sweden. The value theories of Rokeach and Schwartz were used among others.

The case study of the thesis was conducted through a quantitative research in the form of an electronic questionnaire, which was distributed to headmasters in the Swedish-speaking parts of Finland and in Sweden. The number of respondents was all in all 86, of which 20 were from Finland and 66 from Sweden. The questionnaire consisted of background information and five actual parts. The different parts of the survey were all concerned with finding out the values held by the headmasters and in that way be able to find differences between the two nations.

The exact aim of the study was to be able to answer the research questions stated in the introduction. The research questions were: (1) What are the values that headmasters in Finland and Sweden hold?, (2) How do the values held in Finland differ from those held in Sweden? and (3) Do the values affect the management styles of the headmasters?. In addition to the three research questions, I was also interested in taking a guess upon if the values held by the headmasters could have an effect on the results of the schools, as well as finding out if the stereotypical pictures of Finns and Swedes hold true.

It was found that the terminal values held by the headmasters in Finland and Sweden were ‘Health’, ‘National security’, ‘Self-respect’, ‘Freedom’ and ‘True Friendship’. These terminal values were exactly the same for both countries and they were placed in the same order. However, all of the Finnish respondents ranked ‘Health’ and ‘National security’ among their ten most important terminal values and this was not the case in Sweden. Thereby it could be said that the Finnish respondents were more united in their

choice of terminal values than the Swedes. The most important instrumental values were for Finns ‘Honest’, ‘Broad-minded’, ‘Loyal’, ‘Responsible’ and ‘Helpful’, while for Swedes they were ‘Honest’, ‘Responsible’, ’Courageous’, ‘Broad-minded’ and ‘Loyal’. It is seen that the instrumental values differ somewhat between Finns and Swedes, but the differences are not too big.

The combination of the terminal and the instrumental values suggests that Benevolence, one of Schwartz’ universal values, is very important to both Finnish and Swedish headmasters, however, somewhat more important to Finns. It could also be established that Security, another of the universal values, is of uttermost importance for both Finns and Swedes, but that also this value may be slightly more important to the Finns. Also Self-direction is an important value for both Finns and Swedes and it is thereby seen that Schwarz’ universal values are too broad to be used to find the differences between two cultures so close to each other as the Finnish and the Swedish cultures after all are.

It was also found that Finns value good working relations with superiors and security of employment more than Swedes and that Swedes valued efficiency and effectiveness more than Finns. The differences in values were small, but noticeable and therefore it is possible to draw the conclusion that the values held by headmasters in Finland and Sweden are not the same.

The values differ in the way mentioned above and this combined with the cultural dimensions introduced by Hofstede suggests that Finland has a lower power distance index than Sweden, that Sweden is more individualistic and more masculine than Finland and that Finland has a lower uncertainty avoidance index than Swedes. The differences in these cultural dimensions are likely to cause differences in the management styles practiced by the headmasters in the two countries as well. It was found that the management style in Finland is more employee-oriented and that the management-style in Sweden is more task-oriented. Both countries practice a development-oriented management style to some degree. It is important to remember that the management style in reality rarely are “pure” management styles, in almost all cases the style practiced is a mixture of two or more styles. However, the findings in this thesis propose that the

management style in Finland has more elements from the employee-oriented management style than in Sweden, and that the management style in Sweden has more elements from the task-oriented management style than in Finland.

Finally, I think that the different management styles could have an effect on the results of the schools. I do not think that this is the only reason, but I think it affects them to a certain extent. However, I am completely convinced that the different school results are caused by cultural differences and differences in values, not only through managers but through the society as a whole. It would be interesting to continue this research and broaden it to include also Finnish-speaking schools, since the results of Finnish-speaking schools are better than those of Swedish-speaking schools in Finland. The culture in the Swedish-speaking parts of Finland is also somewhat different compared to the culture in the Finnish-speaking parts of Finland and I am completely sure of a connection between culture, values and results.

Furthermore, the stereotypical view of Finns and Swedes were not confirmed very much in this thesis. According to the stereotypes, Finland would be a more masculine and more individualistic country than Sweden, but this was not the case. The stereotypes are, however, usually concerned with characteristics, while this thesis was concerned about values, but I did still not find any tendencies to confirming the stereotypes of a lonely, effective Finn and a planning, group-oriented Swede. The only stereotype that may have been confirmed was that Swedes are more talkative and more willing to show their feelings, since Swedes valued ‘Pleasure’ (terminal value) and ‘Loving’ (instrumental value) higher than Finns.

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APPENDIX 1. The questionnaire (Swedish version – original)

Ålder: [18-25], [26-35], [36-45], [46-55], [56-65], [över 65]
Kön_____
Nationalitet _____
Nationalitet vid födseln (om annan än nu): _____
Examen_____
Antal arbetsår
I offentlig sektor_____ (år) och i nuvarande position_____(år)
Jobbar i [Sverige], [Finland]

Tänk på ett idealiskt jobb – oavsett hur Du ser på ditt nuvarande jobb. Vid valet av idealiskt arbete, hur viktiga är följande saker för Dig?

1 = Av största vikt
2 = Mycket viktigt
3 = Ganska viktigt
4 = Mindre viktigt
5 = Inte viktigt alls

1. Ha tillräckligt med fritid

1 2 3 4 5

2. Ha en bra arbetsrelation med dina överordnade

1 2 3 4 5

3. Ha anställningssäkerhet

1 2 3 4 5

4. Arbeta med människor som är bra på att samarbeta

1 2 3 4 5

5. Att bli konsulterad av dina överordnade då de ska fatta beslut

1 2 3 4 5

6. Ha möjlighet att göra karriär

1 2 3 4 5

7. Att ha variation i arbetet

1 2 3 4 5

8. Att ha utmaningar i arbetet

1 2 3 4 5

I Ditt nuvarande arbete som skolledare, hur förhåller Du Dig till följande påståenden?

1 = Jag är helt av samma åsikt
2 = Jag är delvis av samma åsikt
3 = Osäker
4 = Jag är delvis av annan åsikt
5 = Jag är helt av annan åsikt

1. Jag tar helst beslut på egen hand

1 2 3 4 5

2. Jag värdesätter effektivitet högt

1 2 3 4 5

3. Jag använder en informell ton då jag är i kontakt med mina underordnade

1 2 3 4 5

4. Om något tagit lång tid att utföra så innebär det att arbetet håller hög kvalitet

1 2 3 4 5

5. Planering är A och O

1 2 3 4 5

6. Jag ser på mig själv som chef i första hand och lärare i andra hand

1 2 3 4 5

7. Jag kompromissar gärna

1 2 3 4 5

8. Var och en är ansvarig för sina egna handlingar

1 2 3 4 5

9. I en organisation ska en underordnad aldrig behöva ha två chefer

1 2 3 4 5

10. Man kan vara en bra chef fast man inte alltid kan svara på de underordnades frågor

1 2 3 4 5

I Ditt liv – inte bara i Din yrkesroll, utan även i Ditt privatliv – vilka av dessa värdesätter Du högst? Välj ut de 10 viktigaste och rangordna dem från 1-10 där 1 är det du värdesätter högst.

Ett bekvämt liv
Ett välmående liv

Att vara social erkänd
Respekt och beundran

Jämlikhet
Brödraskap och lika möjligheter för alla

Äkta vänskap
Nära kamratskap

Ett spännande liv
Ett stimulerande, aktivt liv

Visdom
En fullt utvecklad förståelse för livet

Säkerhet för familjen
Att ta hand om nära och kära

En värld i fred
En värld fri från krig och konflikter

Frihet
Självständighet och frihet att välja

En vacker värld
Naturens skönhet och konst

Hälsa
Fysiskt och mentalt välmående

Nöje
Ett njutbart och avspänt liv

Inre harmoni
Fri från inre konflikter

Frälsning
Frälst; evigt liv

Vuxen kärlek
Ett sexuellt och spirituellt kärleksförhållande

Självaktning
Självkänsla

Nationell säkerhet
Skyddad från attacker

En känsla av prestation
Ha åstadkommit något varaktigt

I Ditt liv – inte bara i Din yrkesroll, utan även i Ditt privatliv – vilka av dessa egenskaper värderar du högst (hos en annan människa och hos Dig själv)? Välj ut de 10 viktigaste och rangordna dem där 1 är den egenskap du värderar högst.

Ambitiös
Arbetsam och strävande

Tolerant
Fördomsfri

Kapabel
Kompetent, effektiv

Anständig
Prydlig och välvårdad

Modig
Stå för det man tror på

Förlåtande
Villig att be andra om ursäkt

Hjälpsam
Arbetar för andras välmående

Ärlig
Uppriktig och sanningsenlig

Bra fantasi
Djärv, påhittig och kreativ

Självständig
Oberoende; självförsörjande

Intellektuell
Intelligent och tankfull

Logisk
Konsekvent, rationell

Kärleksfull
Tillgiven och öm

Lojal
Trogen mot vänner eller gruppen

Lydig
Plikttrogen och vördnadsfull

Artig
Hövlig, belevad och väluppfostrad

Ansvarsfull
Pålitlig och vederhäftig

Behärskad
Återhållsam, självdisciplin

Svara på följande frågor med det alternativ som passar bäst in på Dig:

1. Hindrar andra personer eller omständigheter någonsin dig från att göra det du verkligen vill?

1. Ja, alltid
2. Ja, ofta
3. Ibland
4. Nej, sällan
5. Nej, aldrig

2. Vilket av följande områden känner du starkast för/identifierar du dig mest med?

1. Min kommun
2. Mitt län
3. Mitt hemland
4. Norden
5. Europa

3. Man kan bryta mot en organisations eller ett företags regler.

1. Ja, om det gagnar företaget.
2. Ja, om det gagnar mig själv.
3. Nej.

Vad tror Du orsakar skillnaderna mellan svenska och finländska skolor?

_____

_____

_____

Skulle Du vilja ändra på något i Din skola eller i Ditt lands skolsystem? I så fall, vad?

_____

_____

_____

Vilka problem ser Du med att försöka förnya skolan i Ditt land?

_____

_____

_____

APPENDIX 2. The questionnaire (English version – translation)

Age: [18-25], [26-35], [36-45], [46-55], [56-65], [over 65]
Sex_____
Nationality _____
Nationality at birth (if different from now): _____
Education_____
Number of working years
In the public sector_____ (years) and in your present position_____(years)
Working in [Sweden], [Finland]

Please think of an ideal job – disregarding your present job. In choosing an ideal job, how important are the following things to you?

1 = Of utmost importance
2 = Very important
3 = Of moderate importance
4 = Of little importance
5 = Of very little or no importance

1. Have sufficient spare time

1 2 3 4 5

2. Have good working relations with your superiors

1 2 3 4 5

3. Have security of employment

1 2 3 4 5

4. Work with people who are able to co-operate

1 2 3 4 5

5. Be consulted by your superiors when decisions are being made

1 2 3 4 5

6. Have chances for promotion

1 2 3 4 5

7. Have variation in your work

1 2 3 4 5

8. Have a challenging job

1 2 3 4 5

In your present job as headmaster, how do you relate to the following statements?

1 = I am completely of the same opinion
2 = I am partly of the same opinion
3 = Not sure
4 = I am partly of another opinion
5 = I am completely of another opinion

1. I prefer to make decisions by myself

1 2 3 4 5

2. I value efficiency and effectiveness highly

1 2 3 4 5

3. I use an informal tone when I am in contact with my subordinates

1 2 3 4 5

4. If something took a long time to accomplish, it means that the work is of high quality

1 2 3 4 5

5. Planning is alpha and omega

1 2 3 4 5

6. I see myself primarily as a manager and secondarily as a teacher

1 2 3 4 5

7. I compromise willingly

1 2 3 4 5

8. Everyone is responsible for their own deeds

1 2 3 4 5

9. A subordinate should never have two managers in an organization

1 2 3 4 5

10. It is possible to be a good manager without having an answer to every question a subordinate may raise

1 2 3 4 5

In your life – not only in your professional, but also in your personal life – which of the following do you value the most? Choose the 10 most important and rank them from 1 to 10, where 1 is the thing you value the most.

A comfortable life
A prosperous life

Equality
Brotherhood and equal opportunity for all

An exciting life
A stimulating, active life

Family security
Taking care of loved ones

Freedom
Independence and free choice

Health
Physical and mental well-being

Inner harmony
Freedom from inner conflict

Mature love
Sexual and spiritual intimacy

National security
Protection from attack

Social recognition
Respect and admiration

True friendship
Close companionship

Wisdom
A mature understanding of life

A world at peace
A world free of war and conflict

A world of beauty
Beauty of nature and the arts

Pleasure
An enjoyable, leisurely life

Salvation
Saved; eternal life

Self-respect
Self-esteem

A sense of accomplishment
A lasting contribution

In your life – not only in your professional, but also in your personal life – which of the following characteristics do you value the most (both in others and in yourself)? Choose the 10 you value the most and rank them from 1 to 10, where 1 is the characteristic you value most.

Ambitious
Hardworking and aspiring

Broad-minded
Open-minded

Capable
Competent, effective

Clean
Neat and tidy

Courageous
Standing up for your beliefs

Forgiving
Willing to pardon others

Helpful
Working for the welfare of others

Honest
Sincere and truthful

Imaginative
Daring and creative

Independent
Self-reliant; self-sufficient

Intellectual
Intelligent and reflective

Logical
Consistent, rational

Loving
Affectionate and tender

Loyal
Faithful to friends or the group

Obedient
Dutiful, respectful

Polite
Courteous and well-mannered

Responsible
Dependable and reliable

Self-controlled
Restrained; self-discipline

Answer the following questions with the alternative that suits you best:

1. Do other people or circumstances ever prevent you from doing what you really want?

    1. Yes, always
    2. Yes, often
    3. Sometimes
    4. No, seldom
    5. No, never

2. Which of the following areas do you feel the strongest connection to/do you identify the most with?

    1. My municipality
    2. My administrative district
    3. My home country
    4. The Nordic countries
    5. Europe

3. A company's or an organization's rules can be broken.

    1. Yes, if it is in the organization's best interest.
    2. Yes, if it is in my best interest.
    3. No.

What do you think cause the differences between Swedish and Finnish schools?

_____

_____

_____

Would you like to change anything about your school or the school system in your country? If yes, what?

_____

_____

_____

Which problems are there (in your opinion) with trying to renew the school system in your country?

_____

_____

_____