

CULTURE IS SOMETHING THAT WE GIVE TO EACH OTHER

**PROJECT ABOUT CULTURE, MANAGEMENT AND
POWER IN AN ACTION RESEARCH PERSPECTIVE.**

by

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Mogens Sparre is 58 years and originally educated as a skilled machine worker in Aalborg in 1978. After working for a few years at Aalborg Shipyard, he chose to change tracks and start a new career. First to the Master of Engineering, which was subsequently followed by the degrees as Merkonom, Diploma, HD, Cand. Merc. and Executive MBA.

The many educations have been completed alongside Mogens Sparre as a leader in several major organizations such as ABB, the Ministry of Defense, KGH, Aarhus Oil and other major organizations. In 2000, Mogens Sparre founded a consultant company Wise Mind, and in 2008 he founded the recruitment company Team Boyatzis.

Since 2000, Mogens Sparre has been associated with more education institutions as an external lecturer and has worked as a teacher at several management courses at the Academy level, Cand. Merc. and MBA level, while working as an organization consultant in Wise Mind and Team Boyatzis.

In 2013, Aalborg University and MAN Diesel & Turbo (MDT) signed a 3-year agreement that Mogens Sparre should be in charge of a culture development project at MDT, in close collaboration with the ORCA research group.

This thesis is the product of the 3-year action research project at MDT.

ENGLISH SUMMARY

The case study described in this dissertation draws on the hermeneutic phenomenological tradition and adopts an action research methodology. This participatory action research (PAR) project differs from traditional empirical approaches by the extend of involving the employees. The primary purpose is to improve their day-to-day work in the organization by getting more insight in the culture.

For several years, the organization that provides the setting for this study has been undergoing a comprehensive transformation process that has significantly influenced its structure, its management and its strategy, as well as the well-being and work life of its employees. Since production has been discontinued, the future of the organization now depends upon the provision of knowledge and service.

In adopting an active role, this action research project has attempted to influence, develop or change the ways in which the employees experience the intersubjective understanding and production of meaning associated with the phenomenon of culture and the way in which culture develops or is created. The management has stated that they want the culture of the organization to be transformed from the original industrial culture into an up-to-date knowledge culture.

Since we hypothesize that cultural influence must primarily originate from the management, it is management that constitutes the field in this project. Drawing on the action research platform, we chose a group of managers who would later function as co-researchers and who were called 'The Board of Culture', and a second group of co-researchers who were named 'The Young Savages'. The case study is based solely on the participants' own desire and ability to change their own and others' perception of the prevailing understanding of the culture among the organization's members.

During the 3-year project, three comprehensive culture assessments were completed. They acted as a feedback loop from the rest of the organizations leaders. The three cultural analyses demonstrated the effect of the changes on which we have been working; moreover, they have provided the basis for subsequent reflections and new

interventions in the form of workshops, concrete actions and many dialogues about the phenomena of culture, leadership, fear and strategy.

This case study has facilitated work on the understanding of change, power, fear, leadership, strategy and culture. In the spirit of PAR, initiatives were only taken up if they had been initialized or approved by participating co-researchers.

The project has led to significant and powerful results in the form of new understandings and discoveries, paradigm shifts regarding how culture creates meaning, new symbols of power, new organizational forms, new perspectives on leadership, and a reduction of uncertainty and fear.

Not only did the project address the research question of cultural influence; a clear majority of the participating co-researchers indicated that the project had had a significant positive impact on their present and future working lives. The achievement of such impact is a key ambition in most action research projects.

The project has created new models elucidating a possible link between management style and the creation of fear and uncertainty. Finally, the concept of culture was changed from a remote concept to something for which the employees themselves bear a responsibility.

Culture is something that we give to each other.

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Introduction

One afternoon in August 2012, after a successful Cand. Merc exam, Professor at Aalborg University, Michael Fast, asked if I would continue in a Ph.D. project conducted in the ORCA research group. Since this had been a dream for many years and the main reason that, despite my age, I had just finished a master's degree, I naturally responded in the affirmative immediately. Today that day still stands as a very good day in my life, as combining teaching, research and consulting work seems like a fantastic future worksituation for me.

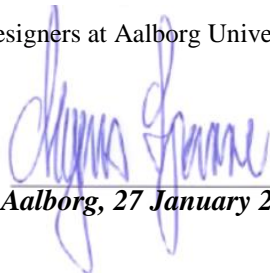
Many years as a manager and consultant on projects and with smaller teams, have created an inner driving force to pass on the many experiences I have. This dissemination, in my mind, automatically gives me a desire to deepen my search for new insights. Since 2000, I have worked as an independent consultant and on several major organizational change projects. Through these change projects, I have gained insight into the general social public municipal housing administration in Aalborg. When my Master of Science in Business Administration and Organization Projects mentioned such change projects, I had a desire to write a Ph.D. thesis about the structure of the Aalborg social housing organizations. In my work to clarify needs and opportunities, I found that virtually all possible stakeholders in such a project seem comfortable with the idea, which is why I think it would be possible to find funding for my new Ph.D.

In the autumn of 2012, I was at a conference in Brønderslev. At this conference, Poul Knudsgaard (PK), MAN Diesel & Turbo, was on the guest list. PK, who I had previously met on a management development course between 1997 and 1998, had been appointed Vice President of MAN in Frederikshavn. During a break in the conference, I spoke with PK and when he asked for my current work, I told him that I wanted to start a Ph.D. at AAU. His response was “*you should do it at MAN*”.

When I met PK, I had already gone far with another project concerning the social housing associations in Aalborg, so my unreflected response was a, no thanks, to PK. However, I became so curious about PK's offer that I later contacted him and asked if his offer was still open. Fortunately, in November 2012, we could start the project at MAN Diesel and Turbo in Frederikshavn. For some time, PK had been working on the transformation of the organization from a Production unit to a Knowledge and Service unit. A 3-year project was described and approved by Aalborg University and MAN Diesel & Turbo.

MAN Diesel & Turbo (MDT) and Aalborg University (AAU) equally fund this thesis. At MDT I received a very nice reception, and throughout the project, there has been a good support for my work, for which I am deeply grateful. Special thanks to the Cultural Board, Youngsters and the Site Management Group at MDT. It has been a great privilege to know and work with you. Without PK's great courage, this project would never have been, so very special thanks to PK.

The privilege of being allowed to conduct an Action Research project with the involvement of many employees in a visionary industry is a rare gift that will shape my personality for the rest of my career. The experience I had with local researchers at MDT has been life-changing. I owe everyone in the company a big “*thank you*”. My research colleagues at ORCA and in the Danish Research Network (DAN) have been very pleased to benefit to my realization of this Ph.D. thesis. Michael Fast has been my competent supervisor and mentor throughout my work at Aalborg University, and without his huge commitment and knowledge, I would not have been able to achieve this goal. I am very grateful that Michael has believed in me all the way. With this thesis, I have met my personal goal to complete my transformation from craftsman to academics and I have a vision of spending the rest of my days being a mentor for other designers at Aalborg University.



Aalborg, 27 January 2016

CHAPTER 1. BACKGROUND

In this chapter, I will introduce the Action Research project and the Business Case involved. It is important to understand the background as it involves all the actors and their relationships in the project. The empirical basis for the Action Research project is comprehensive and totally unmanageable. Everything is relevant. The past, the present and the expectations for tomorrow are relevant. The employees and their personal life are relevant. The daily dialogues are all relevant. The tone of management meeting, the canteen, the hallway and the situations under pressure are all relevant empirically. That is why the detailed description is crucial to understanding the case.

Since the stakeholders, Aalborg University (hereinafter referred to as AAU) and MAN Diesel and Turbo (hereinafter referred to as MDT) and I signed an agreement for the Ph.D. project, we had started discussing structure and access to the project. MDT saw the possibility of associating an experienced development consultant with the company for an additional period, and AAU as well as I wanted to do a Research Project. It would have been possible to access the project with a phenomenological approach, but we chose to start with an Action Research perspective in order to meet the desire for an active involving development process about the culture of MDT.

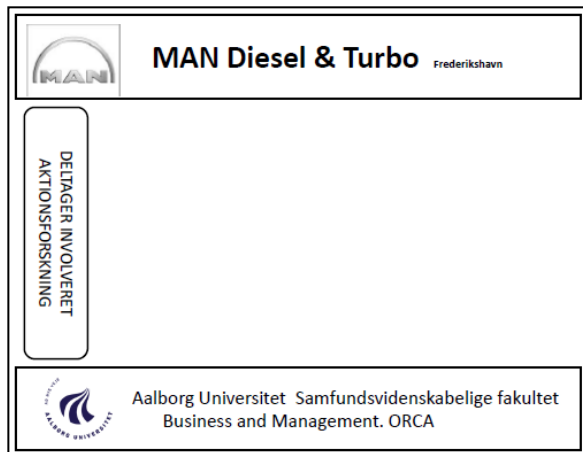


Figure 1. The link between MDT and AAU in action research

Figure 1. Illustrates the association of the interest of the two organizations by launching an action research project.

When the research question pertained to the MDT culture, we realized that we had to work with other competencies and knowledge areas than Action Research. Management, Organizational Development, Strategy, Power, Culture, Change and related topics should be considered.

Associated Professor, Michael Fast has through his 30-year work at AAU, focused his work on organizational philosophy and science theory. A profile such as Michael Fast's, with the research group's Organizational Renewal Creativity Applied, hereinafter referred to as ORCA, is thus a great match for an organization consultant with great empirical practical experience. Schutz (2005) worked with a term he called the commonsense of everydaylife, which is a kind of intersubjective cultural common world in which we live together, with and among, other people (Schutz, 2005, p31). Many years of work as a consultant may require that this acquired common sense of everyday life be challenged for new knowledge to be created and the role of the research group ORCA is ideal.

The platform for this project is the affiliation of ORCA at AAU. The research field is the Management Team of the organization's MDT, which is a part of the research project in the form of the Co-researchers (MDT leaders) who have chosen to participate, with the role as Co-researchers. The element that will tie the field together with the research is the joint Participatory Action Research project. A solid research environment at AAU and an exciting company bound together by an Action Research project is thus the starting point.

The Top Management team in MDT had a major wish for the project to focus on working with the existing Industrial Culture, commonly referred to as "The Alpha Culture", named after the company's period of success with deliveries of Alpha engines and drives. Since the end of production of engines in Frederikshavn in 2009, where 550 employees lost their jobs, the factory has survived by delivering service

and knowledge. The fact that the organization was able to survive, could the Management Team not see reflected in their experience of culture. Many leaders saw more the Alpha culture as an attempt to get back to the good old production days. Therefore, management decided that the project should focus on influencing the current culture and try to create an impact that could result in creating a more knowledge-based culture that reflects the new form of work and the new products.

AAU also has a significant interest in a project with the surrounding business community. Establishing a relationship with business and linking research to the external environment is an element of the university's strategy¹. Many students spent a lot of time in the surrounding organizations, where they have the opportunity to create their own experiences. In addition, this knowledge must also be reflected in research-based education at the university.

Part of my understanding of Culture and Change Management has been the source of some theoretical reflections on which theoretical contributions may be relevant, and this has resulted in an immediate selection of these 4 theory elements (Figure 2), which has led to an article and literature search for the research project. Theory of science and methodology is an important focus area for the project because, with an Action Research approach, we must remember to focus more on the research element, and this is precisely why science philosophy has been an important focal point in the reflexive discussions with the co-researchers. There is the work of combining traditional social research with that of my perspective, which is existential phenomenology along with action research.

¹ <http://www.strategi.aau.dk/>

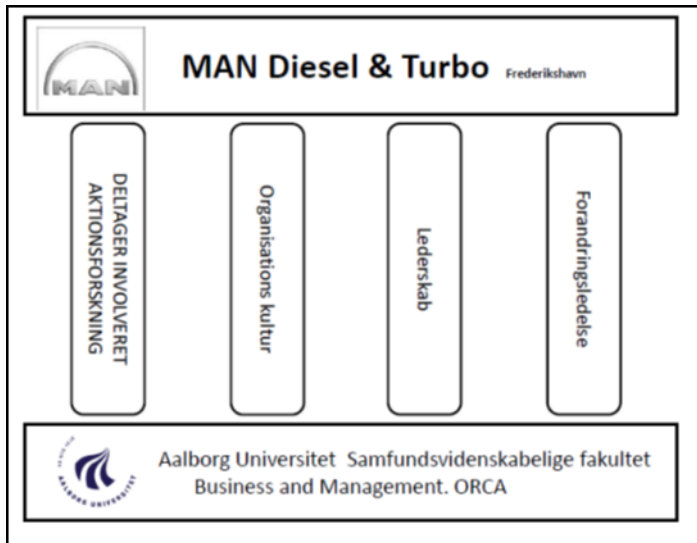


Figure 2. The project content and theory colleges that we expect to be included

Schutz (2005) writes that a researcher can never enter an interaction pattern with social actors without giving up his scientific attitude (Schutz, 2005, p69). Schutz writes this because he believes that even if you do not mind and try to become a member of the group you want to work with whatever the purpose is of such action research and even if the researcher must be actively involved in a relationship with the involved parties (Bargal, 2006, p369), the researcher will always remain as a stranger in the organization. That fact, I was referred to as *"The Student"* by the senior management and *"The Researcher"* by the Co-researchers shows that I never really became a natural part of the group, and that is precisely the point that Schutz makes. Although I share Bargal's ideas about the attempted inclusion to create space as well as space for scientific development, also in Action Research, it must be noted that this is never a real possibility. This also means some kind of freedom, since I did not participate in the organizational power structure, and many were perceived as a kind of organizational free bird. With this positioning, I gained a great deal of confidence among the field and Co-researchers.

The overall structure is understood as a phenomenon that seems relevant to reflect this Action Research project. This is to be the four-knowledge pillars that connect MDT with AAU. It has been more than 90 working days since I have been at MDT in Frederikshavn, where I have organized workshops, lectures, consultations, dialogues and interviews with many employees.

The Action Research project deals with a single organization and does not involve significant empirical evidence from other cases. I, therefore, choose to consider the case in the theoretical perspective as a *Case Study* in an industrial organization. The Case Study is shaped as an Action Research project, and this thesis has been conducted in an organization that struggles every day with scarce resources such as time, people and money. As stated by PK at a site management meeting in 2014, the daily operation and operation of the organization's customers always have first priority. All other activities must then make do with the remaining resources.

There are always several parallel development projects and strategy projects in this organization. A large Supply Chain Management project called "The Valcon project" and a strategy project called "Commercial Knockout", together with several sub-strategy projects, had a significant and strong impact on the organization's resources. The large number of development projects means that the projects have had to compete for the resources available. In that context, many prohibitions and apostasy can be explained.

CHAPTER 2. DISCUSSION THE SCIENCE VISION.

An Action Research project has as its primary function, with selected scientific approaches, making improvements for those participating in the project. When I take part in a Participatory Action Research project, I run the risk that the scientific element is not being prioritized and that there may not be a new contribution to science. Participants in a research project should experience it, not merely as one they participate in, but more as a change project in which they themselves are the most important stakeholders.

As Greenwood & Levin (2007, p5) states, proper Action Research consists of the three elements, Action - Research - Participation, and the more difficult it is to create participation and action, the harder is the research. Action Research projects are often subject to a lack of research recognition because they are often perceived as long descriptions and have the character of storytelling. Since the phenomenological research approach is also narrative and descriptive, it is emphasized that this dissertation should be descriptive.

“Often Action Research reports are called “mere storytelling” an insulting attempt to disqualify the general knowledge gained in a specific AR case.” (Greenwood & Levin, 2007, p67)

It is my research goal that through this project I will create some new acknowledgments about research in a dynamic social context where we will collaborate on the insight of a group of subjects and on understanding the concept of culture.

Although the primary part of the participating researchers is that they have created new insights and have influenced the life of the organization, it is my goal that by

working on the project there are going to be new scientific explanatory contributions, or creations from which we can find inspiration.

It is my goal to create some metaphors that can explain some contexts or phenomena in a more valuable and meaningful way.

2.1 PRESENTATION OF THE PROJECT'S PROBLEM POSITION.

This Case Study deals with the German industrial organization MAN Diesel & Turbo (MDT), a unit of German industrial giant Volkswagen. MDT is domiciled in Frederikshavn. In the period 2005-2009, MDT has implemented massive adjustments in its products as well as employees. As production of several products moved abroad, many production sites have been shut down. Based on this change over the course of a few years, the organization has gone from approximately 1200 to approximately 450 employees. Many of the company's old and original core products are currently produced on licenses outside the country's borders. The MAN organization is an important company in the local area, where several generations have had it as their workplace. In 1890, the first engine was produced at the factory and in 1983 the factory celebrated its 100th birthday. In 2010, the last engine left the factory's production line. Appendix 1.2 shows a historical composition of the most important dates in the organization's 100-year history. In the period 1890 - 2015, 17 directors were at the forefront of the organization.

The employees tell of a very strong industrial culture at this industry's workplace and the culture also has a name: "Alpha Culture", which originates from the name of the first engines produced in the factory.

The Alpha Culture is for some employees equal to the strong self-understanding that something is possible and that you stand together, especially when you are pushed by forces outside of Frederikshavn. Other employees denote it as a "fix" culture, which means that, when there is something that burns, everyone stands to remedy the

situation for the end customer. For others, culture is a romantic image at a time when iron came through the gate, smelt out of the chimney and engines out of the factory's port. There is thus a very wide range of interpretations of this culture. It would later prove that the different interpretations of this "Alpha Culture" will give many controversies and difficult communication in the organization.

In line with the transformation from a production unit to a knowledge business, elements of the "old" culture have been under pressure. The old narratives must be recounted in a new reality. The top management level has a desire to work with the organization's culture, and it has thus on several occasions spoken of a cultural transformation from production and industrial culture to knowledge culture. As an example of this sense-giving process, the management in 2011 produced 1000 copies of a print titled: "From production to knowledge and service." At several conferences, PK has talked about this change process and the importance of practicing it through daily behavior. There is a desire for greater coherence between the culture and the organization's current activities as a knowledge-based organization.

As a sponsor of this Ph.D. project, the leader (PK) of the organization basically expressed his desire that this project should work with this cultural transformation. The research field in play in this project is selected as the management team of approx. 25-35 leaders. This is justified by the assumption that a possible change of culture must be run by the leaders of the organization.

The application for the Ph.D. project had the following provisional research questions:

Through active participation in a conscious effort to create a new organization culture at MDT in Frederikshavn, we will work together to create new acknowledgments in organizational innovation.

The above research question or problem statement are very open and challenging, but it also has some unfortunate implications as that a phenomenon as Culture may be transformed from A to B. If you use the term start and end of social activities or processes, we use a terminology, which suggests that this delimitation is possible. When we use the terms start and end, we relate to a time slot. Culture is about how we subjectively or intersubjectively interpret our everyday life and reality and how we assign it as a specific content. Each day is a unique day, but even the simplest interactions in our common social life presuppose a series of common sense constructions that are historically created (Schutz, 2005, p47). These historically created constructions cannot be reset or otherwise reduced. They participate in social relations before, during and after an action. Therefore, this time-divided action and change would seem difficult to handle.

As a proven fact the research issue has not strictly governed the project in the first two years. The overall theme was Culture, Leadership and Change. To put a structure on this project, it was stated that we should use a methodological framework under the umbrella of many approaches to Action Research. With a scientific theoretical perspective in an existential phenomenology, it is not a necessity to use the Action Research approach.

Throughout my years of work with the people in organizations, I have often experienced and participated in change projects that have failed. Without documentation other than my own experience, I have always concluded that the reason many change projects fail is forgetting or deliberately failing to involve the employees involved in the process. A point of view also shared by Kotter (Kotter, 1999, p6) is that not many projects involved governing a team of employees. Resistant to change is, in my opinion, not a natural behavior, but just something that covers lack of insight into social understanding. In my view, everyone would like to participate actively in change if they can see the meaning and dividend for themselves. To test this, the project should genuinely involve the employees in the project involved.

Participant involvement has thus been crucial for all the parties involved, so the focus was quickly on the special form of Action Research, called PAR, Participatory Action Research.

When I got the chance to do this assignment at MDT, it was mainly due to my sound experience of organizational change in organizations in environments that are like MDT. My approach to change management in organizations is based on the belief that the best results are created when involving employees directly affected by the desired changes.

PAR access to Action Research is based on a tradition of democratic involvement and real influence (Bargal, 2006, p379). Participants are assigned to a role as Co-researchers for creating future improvements in their own organization. PAR will be elaborated on later in the theory section on participatory activity research (p114). Participant enabled Action Research is ideal for investigating latent and dynamic properties in the life of an organization (Lüscher and Lewis, 2008; Hasse, 2012).

When the action researcher is an active part of the studied organization, the researcher and the other subjects must account for their own beliefs (Lüscher and Lewis, 2008, p223). The early Action Research, conducted by the Tavistock tradition, had a close connection to functionalistic and problem-based paradigms (Lüscher and Lewis, 2008, p224). Lewin's (1946) 3-phase model on thawing, change and freezing is a clear example of the functionalist legacy that regards an organization as a device that can be controlled.

The presentation of the basic principles of Action Research, especially the philosophy of the involvement of participants, meant that all those involved in the decision-making felt with great certainty that the outlined approach could create the best prerequisites for a positive development for MDT employees.

The project was described and approved at MDT and the Department of Business and Management at Aalborg University. A steering group was created and has worked

until April 2015. The steering committee had served as a kind of board and thus had overall supervision of the project's progress.

The research office at MDT was closed on 1 April 2015.



CHAPTER 3. PROBLEM FORMULATIONS AND RESEARCH DESIGN.

In this chapter, I will describe the framework for the design of the project and argue for the additions and choices made in the project. The research design and structure of the project are not a part of the democratic involvement process but are only decisions made by me as a researcher. The whole project is essentially generated based on the PBL model from Aalborg University, but in this section I will discuss the possible problems of this approach. Although we have a structure and an overall research problem, we have created a perspective where participants have had full influence on the project.

Any research project must have a problem, a hypothesis, or a wonder about a phenomenon, understanding or explanation you want to work out. In an Action Research project, it is a wonder or a gap one would like to try to work on in a slightly experimental approach. Such a research project must have a governing issue that can both create management, but also contribute to the aim of the task. In our case, the organization's senior executives had expressed the desire to change the culture from an Industrial Culture to a Service Culture. Building a research question on the threshold of a project startup can be like speculating the future, and thus such a problem formulation is the sum of my experiences and prejudices and so my imagination about what I am going to investigate. This internal sensing process can be perceived as very complex in which an understanding of what we expect to encounter and which theories we might have explain the phenomena we become aware of. How do we create a meaningful process while engaging in the ownership of the actions we take, and finally how do we ensure meaningful and valid research?

“The formulation of a research problem involves a complex sensemaking process of applying various conceptual templates or theories to determine what to look for in the real world and how to unscramble empirical materials into a recognizable and meaningful research problem.” (Van de Ven, 2007, p17)

What does it mean to put a well-formulated question on the threshold of an Action Research project? What is good about a well-formulated problem is that it focuses on what you want to find out. Does it mean that you impose a degree of blindness about what is right next to the question? Gadamer (2008) insists that everything we do is influenced by the cultural horizons of our experiences and, therefore, our experiences affect our actions.

“But it seems to me there can be no doubt that the great horizon of the past, out of which our culture and our present live, influences us in everything we want, hope for or fear in the future.” (Gadamer, 2008, s8)

“It is not so much our judgments as it is our prejudices that constitute our being.” (Gadamer, 2008, s9).

Our understanding is so much of our being in the world that it controls us if we do not really strive and reflect on our actions. Could it mean that you are buying innovative and unexpected purchases? How can you know if there is gold at the end of the rainbow if you cannot spot the road or dare to go there? Generating a very good problem formulation technique that does not create limitations is a form of art that I have not fully mastered. I gather it is like writing a poem. You can always get better at it.

3.1 FROM PROBLEM FORMULATION TO POSSIBILITY FORMULATION.

” Yes, but Socrates, how would you look for what you do not even know what is? How would you like to do something about research that you do not know? And even if you should find it, how would you recognize that it is that which you did not know?” (Platon, 1992, p262)

How do we investigate what we do not know? What about what we do not know we should propose as a field of research? How can we know what we are looking for, as we do not yet know? This paradox is also known as the paradox of Menon (Platon,

1992, p262). What happens when a new acknowledgment, which is markedly different from the preunderstanding or the understanding we already have, occurs? How can we search for new phenomena and recognize when we do not know what we are looking for? Perhaps we know a little about what we are looking for or found what we are looking for and then realize it may not be so new at all, or we do not know what we are looking for. It is hard to look for it because we do not know what we do not know. The paradox arises because we find it difficult to explain how new knowledge that does not build on already existing knowledge arises. The phenomenological hermeneutical process is a way to put our prejudices into a reflexive process, to try to understand new knowledge. We must be willing to give up the knowledge we have; otherwise, we cannot replace it with new knowledge (Senge, 1999).

“Imagination naturally has a hermeneutical function and serves the sense for what is questionable.” (Gadamer 2008, p12).

As Gadamer suggests, the imaginative power, or imagination, is important when we work hermeneutically with the creation of the knowledge. This problem is also in play when we are going to work with the problem-based learning model, also called PBL. There are issues that can only be resolved when we deal with them in a new way, as our previous learning strategies and understanding and prejudices do not work.

“Certainly, I affirm the hermeneutical fact that the world is the medium of human understanding or not understanding, but it does not lead to the conclusion that cultural tradition should be absolutized and fixed.” (Gadamer, 2008, p31).

Our expectations for the future are based on deposits in the consciousness of our experience and understanding.

“No expectation without experience and no experience without expectation.” (Koselleck, 2007, p30).

The thoughts we have about the future must be like the images we create in our consciousness and are a combination of imagination and fragments of our past experiences in life. Therefore, our experience is the building block for our expectations for the future. Our intentions are aimed at images that are stored in our experience.

I interpret Gadamer and Koselleck so that we do not go through an analysis, a project or a survey without being influenced by our experiences, prejudices and understandings, which will govern our actions in the field. Our experiences and expectations for the future, as well as our imaginations, are guided by what we do not expect to find and why we should be more than careful when we create our research questions. If I, who have many years of experience as a consultant and have worked with organizational changes, is not careful, my experiences will create/influence my expectations of what I can/will find. If I apply these experiences to producing a research problem or a research hypothesis, I may neglect to look for the unknown as Plato talks about in Menon's paradox. I will try to access the project with as open an approach as possible and constantly try to challenge my own understanding so that they do not shame to try out new explanations or creations. This has opened the need to try to add a linguistic distance to the normal problem formulation and work with the concept of opportunity formulation, albeit a linguistic difference.

The American philosopher C. S. Pierce (1839-1914) has worked on a similar issue. Pierce (1992) believes that the concepts of logic so far have been insufficient to understand qualitative shifts in our recognitions. Qualitative new knowledge is not just a further processing of the knowledge we have already recognized. Thus, the new element cannot necessarily be deduced from what we knew in advance. Pierce, inspired by Kant's dialectic and acknowledgment, could not accept that there were only two different types of logical processes in the research process - induction and deduction (Lauersen, 2004, p9). Pierce is recognized as the author of a third part, which has been overlooked in the division between inductive and deductive recognition. It is the point that can be called creativity and which does not arise

through deduction or induction. Pierce points out that creativity occurs through abduction (Lauersen, 2004, p9).

Induction is thus generated from a unique case to some general rules or structures about the experience. By an inductive method, a conclusion or a summary perception is created through examples or observations. Based on our observations, a general description is created to make the unique observation a subject of legality or generalization. In fact, generalizations based on experience are something quite natural in science (Birkler, 2009, p69).

Here, we have a deduction that goes the other way. With deduction, we predict, with some certainty, a result by going from rule to case and resulting outcome. By the deductive approach, conclusions are derived from hypotheses, laws or theories.

The deductive approach has its roots in rationalism and a positivist tradition. If we can prove that all human beings are deadly, we have a fact. Socrates is a human being. In general deduction, we can determine that Socrates is fatal (Birkler, 2009, p67). Here, it is crucial that the statement is logical and there must be the right reasons.

Pierce believed that through induction we classify knowledge and through deduction consequences of knowledge we already possess is derived (Lauersen, 2004, p10). Thus, induction through some fake terms can make some erroneous conclusions. The deduction can create an apparent validity if it is possible to formulate some logical and true reasons. However, since the premise is assessed and set by a subject, one might argue that apparently positivistic evidence is also only provisional truth until it is contradicted. In our MDT case, everyone agreed that we had a strong culture, and the name was Alpha culture. It was confirmed by everyday incidents.

When we changed the understanding of what the culture was and the reasons for the assessment, the result became quite the opposite of a strong culture.

Abduction is a third perspective in scientific thinking, where a hypothesis can contribute to new acknowledgments. Abduction is justification through creativity or imagination. Abduction can also be interpreted as an inevitable interaction between

induction and deduction. Pierce points out that the way we think of creativity, guesswork and imagination is all throughs in our brain that exploit a dialectic process between induction and deduction. With the creation of new creative hypotheses, researchers often come to new recognitions or contribute to new acknowledgments. With abduction as a reasoning, there is never a conclusion but rather a maybe or a hypothesis that something works in a certain way.

Finally, there is a hypothetical deduction, which is justified by falsification. Often, we start with a conviction or a preunderstanding of some topic. You make a series of hypotheses and tests, whether these can be verified or falsified. Through a logical analysis of the durability of these hypotheses, they are rejected or assumed. The assumptions are being tested as an inductive process. The hypothetical deductive method is widely used in science - albeit not the most widely used (Birkler, 2009, p75).

In 1972, Roskilde University (RUC) was founded with a principle of working with problem-based research, and already at its foundation in 1974, Aalborg University (AAU) also had a great interest in creating a university on a different and alternative basis in relation to the more established universities. From a philosophical and sociological point of view, AAU was interested in giving the students an active role in the acquisition and creation of knowledge. The pioneers who founded AAU dreamed of creating the foundation for a higher academic standard, which could greatly motivate and engage students' commitment and responsibility towards their own learning.

AAU wanted lectures and old fashion attendant education, which communicate old and known knowledge to the students, to be replaced by a much more involved common learning. At AAU, you wanted the teacher to act as an initiator and facilitator in the collaborative process in the creation and transfer of knowledge and development. The problem-based learning model, PBL, saw the light of day.

AAU got a philosophical and pedagogical foundation, which was implemented as a problem-based and project-oriented model for learning. The model is based on the

formulation of a problem often growing out of a question or a common wonder. This constructed or formulated problem thus stands as the focal point of the subsequent common learning.

Today, problem-based learning has become very popular in many academic programs. In fact, the approach has been implemented around the world in many contexts and in various applications. The principles outlined here are also known as Aalborg's PBL model. Almost all students in Denmark today encounter the problem-based approach in their programs, and when it happens to the extent that it does, there must be obvious logical qualities in that choice. The investigative element breaks the traditional "gas station attendant training", where a teacher teaches a particular subject, making the student partly responsible for his own learning and thus activating the student, and through this activation the presumption is that a co-ownership is created. This kind of involvement for ownership is also my reason for choosing the action research perspective.

In 2013, Professor Steen Hildebrandt raises the issue of problem-solving project form and the problem-oriented approach;

"How can you know everything in advance, when you first need to examine the field and fill the blank page? If you want to investigate a problem and you need to define it first, do not you become completely unnecessarily biased and locked?" (Hildebrandt, 2013)

Here it should be pointed out that it is not the PBL method that prescribes such a rigid perception of the creation of a research question. This is a new and unfortunate practice that may be since the foundation for PBL today has been diluted.

Hildebrandt wants us to reflect on the "realities" we were working with when we created the problems, also to be used when we will solve them. Scharmer (2010) is in the same view when he said that we will not come forward if we just download the things we have experience with in our solution (Scharmer, 2010, p122). The common intersubjective commonsense structure, which has proven usable on several

occasions, can only be reused in infinity, but generally, it will not create new possibilities. Who is traveling and formulating the research question? Who defines the start and end? Who has the right and the power to define the reality and the problem to be investigated? These questions are crucial to the expectations we have for a product of our efforts.

“Prejudices are biases of our openness to the world, and they are simply conditions whereby we experience something.” (Gadamer, 2008, p8)

Is it not an illusion or a self-deception when we describe a problem and then believe that we subsequently accessed it without prejudice to our experiences? All understanding is also self-understanding, so Gadamer believes that we use our understanding to know and create new contexts.

“Those who start something without thinking about the end act unwise, even if the end can only be determined when it is reached.” (Luhmann, 1995, p235)

I interpret Luhmann's statement so that, already in the design of the problem, there is the thought of a possible solution, perhaps consciously or unconsciously. Why do you set a problem without thinking of one's ability to gain empirical knowledge? Gadamer says that our prior understanding is used to create an opinion about what we see and understand what we are facing (Gadamer, 2007, p255). Therefore, one can sometimes find that a problem formulation will often be an extension of and a product of our own or others' previous commonsense construction or understanding.

I interpret systemically Luhmann's quote as the fact that, as humans, we cannot completely outline some workable solutions when we define the problem. Gadamer says that our experiences affect our views, and it is also our experience we use when creating a research question. Although Gadamer and Luhmann might look at science from two different perspectives, it is my interpretation that they both tell me that we cannot create a research issue based on a mere blank experience.

Phenomenology can be conducted when using the following terms: epoch, reduction, eidetic variation, ideation (see chapter 5). The very epoche is about putting your prejudices in brackets so that you can access the phenomenon or task as little prejudiced as possible. A strong problem formulation can be claimed to be in contrast to the completely unprejudiced approach.

If we only deal with problem formulations that the system (educational site and supervisor) can understand and approve, we may also end up in the most predictable places (Hildebrandt, 2013). One must, therefore, be careful that the PBL model as a problem-solving approach can hold and close us into the already known old constructions, whereas a more open approach to looking at possibilities gives us another angle that can loosen up and open for new innovative approaches. Opportunity access is, of course, heavily influenced by understanding and experiences, but it offers a linguistic approach to what we are looking for. Our language is crucial to our creations, and by changing the word problem to opportunity, I want to create (perhaps an illusion) a more open approach. Maybe it is only a language difference I create, but the signal value to the co-researchers is noticeable.

“Language is the fundamental mode of operation of our being-in-the-world and the all-embracing form of the constitution of the world.” (Gadamer, 2008, p3)

With a phenomenological approach, I tried to put my understanding in brackets and go behind my own assumptions, and through a hermeneutical process I worked with small disturbances of the more unreflected assumptions. When we participate in dialogue with action in dialogical interactions, we create opportunities to understand and test whether our approach is based solely on understanding or whether there are other interpretations or logics behind what we meet and then work with. This can only be done if we do not exclude some opportunities, but together we created an openness and curiosity about what we experienced together and together we created a common sense of what we met. It is, however, when we meet different

interpretations of a phenomenon and understanding that through dialogue, we create new recognitions.

“For language is not only an object in our hands, it is the reservoir of tradition and the medium in and through which we exist and perceive our world.” (Gadamer, 2008, p29)

“To develop 'excellent thinking' and independence requires inter alia: that we are being challenged to open unprecedented doors to the stranger and forfeit ourselves in this; but at the same time we must also find a way back to ourselves, but changed.” (Feilberg, 2014, p4)

I can work with a opportunity formulation instead of a problem formulation, but the value may be more of a signal because a problem formulation can provide the same options if I can formulate it correctly.

An opportunity to apply such an opportunity approach contributes to Action Research. Therefore, in this project, I will postpone making a traditional problem formulation, but rather try to formulate a goal or an opportunity formulation.

Through many guidance courses with my students, I have often found out how often as a supervisor for a student you must edit and sometimes rewrite a problem formulation. This happens because events in the field change after the starting point. We often do not have the prerequisites for creating a well-formulated and governing problem formulation. It is thus a well-known practice that you must adapt your problem formulation. Can a predetermined problem formulation make a researcher blind to other exciting acknowledgments in an action research project?

Is it realistic that I, 3-6 months into the project could formulate a final problem formulation that would not mean a limitation in the action project? Would I not with a tight problem formulation compromise my wish that it is the participants that are controlling? Although this little functional approach to PBL is not original, I believe it is appropriate to differentiate my problem formulation. In the first two years, I have worked with a broader and open opportunity formulation. The experiences I have

subsequently had in my organization in 2015 resulted in a more rigorous problem formulation.

At Action Research conferences, I have often read articles that demonstrate processes that develop significantly differently from what was expected. Professor Jean McNiff, York St John University, expressed at a conference in Aalborg in 2014 that there are no bad results or wrong solutions in Action Research. Greenwood & Levin (2007) also share this point of view.

“The projects always take off in unexpected directions and the researcher will have to adjust to this on the fly.” (Greenwood & Levin, 2007, p129)

You do not get lost, you just get somewhere else. You do not keep in line, you are the queue. As an Action Researcher, you are part of the project, and what is produced is the result of one's efforts. One should not be disappointed if the project does not go as expected. You must not push through solutions. If the contributing researchers do not want to produce the videos that we planned at the beginning of the project and thus dreamt about – yes, it is not a failure – it is just another result of the project.

My experience as a consultant in Change Management and Organizational Development means that I am not aware that many employees often have an approach that does not involve themselves contributing or working with themselves. Most people may see a possible problem with others, but rarely by themselves. You can make suggestions for changes as to what others should do. On the other hand, it may be a challenge when asking the question: What can you do about the problem yourself?

When an agreed action is not completed, it can be a big challenge as a researcher not to do anything. Many times, as a researcher, you might want to step into character and facilitate a process and thus achieve the desired result. Not to interfere or take control has been a difficult challenge, which has required many reflections and considerations. Sometimes there has been a lot of pressure from the participants about a higher degree of governance, but fortunately it has failed. Slowly, Co-researchers

began to understand the value of the lack of strict management. An employee has formulated it accordingly:

“Mogens, We have always been accustomed to a consultant or a manager who told us what to do. For a long time, we were a little sure of you because you did not just manage the process. Today I can see what you've done to us ”.

(Quote: Leader at MDT, February 5th 2015)

In the current case study, it has been a big challenge to be as laid back as a reactive researcher, thus refraining from taking the lead and managing. In a Participatory Action Research project, it must necessarily be the participants who are the actual initiators so that one may. The urge to take control must be deliberately suppressed.

3.2 OPPORTUNITY FORMULATING.

“Formulating a research question needs to be postulated. A series of questions should be examined in advance of the actual study. Sources should be reviewed for information and details that can be a part of the enquiry. Often the question is disproved as part of the actual fieldwork.” (Clark & Fast, 2008, p241).

The importance of formulating a research question is determined by Clark & Fast (2008), who are also aware that the process is difficult, so they suggest that you prepare a whole series of questions based on the approach you have to the field. This process can be of importance to the subsequent work in the field. A research issue can also be rejected in such a process. You must be aware of what you are doing and what you want to do.

Throughout the project, many versions of the research question have been put forward and have also been discussed with several of the researchers. The work of formulating a useful problem has actually drawn a lot of resources and there have been many dialogues about this particular topic between researchers and supervisors. The idea of working with an opportunity formulation occurred quickly after the office

in Frederikshavn had been established. It soon became clear that insufficient insight was available to create meaningful governance through a rigorous problem formulation. Thus, for the first few months, I worked with a provisional problem formulation, which I would like to call a possibility formulation.

3.3 (PROVISORIAL) YEARS 1 AND 2.

The overall problem formulation during the first two years reviewed several changes and direct rewrites during the period, but if all versions are to be compiled, the text must be this:

Through a joint democratic development project, where a selection of employees of the organization helps to influence and create new acknowledgments about the employees' experience of the culture, we will actively contribute to creating a new culture. With the project we also want to create a broader understanding of the organization's culture.

3.3.1 PROBLEM FORMALATION YEAR 3.

As the more serious writing process began in 2015, several problem formulations were generated. Again, the process continued to maintain a tight problem formulation. In April, this became the ruler of the writing process:

How can an employee-involved process influence a rooted industrial culture towards a more actual knowledge culture, and creating new opinions and experiences of culture through involvement?

Together with the influence of the culture, we also want the participants to benefit from the process. With the employee involvement, we considered the Action Research approach, and with industrial culture, we mean the culture that is in the organization in 2013. Martin (1985) finds that a culture cannot be controlled but that

it influences our project while our participant experiencing personal development is our hypothesis in this project.

“Culture cannot be managed; it emerges. Leaders don’t create culture, members of the culture do.” (Martin, 1985, p95).

Leaders do not create culture, but members of the culture do. What if the leaders then are members of the culture? In my case, I found that even though there are a lot of subcultures, the leaders' share of the prevailing perception of culture is so significant that I perceive leaders as members of the culture while, according to Martin, they can also influence it.

CHAPTER 4: RESEARCH DESIGN

This chapter illustrates the overall framework of the project. The overall sponsor that has contributed to funding is a prerequisite that is not for discussion. The power or position it creates has been verbalized and described and has been the subject of more discussions in the project.

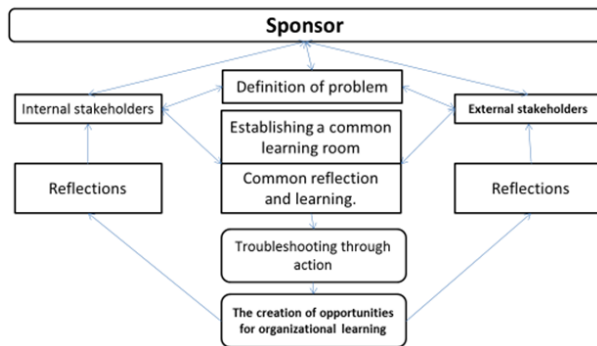


Figure 3. The overall design for the project at MDT in Frederikshavn, 2012–2015.

When I chose a research design that involved practice, it was crucial that all participants read through the design clearly, and by putting the sponsor at the top, I send a clear signal that it is a fact that the one who has paid expects a yield. I do not want to pretend we have full control because the management of the organization always has the power to put an end to the project if we do not deliver what is expected.

“A deeper form of research that engages both academics and practitioners is needed to produce knowledge that meets the dual hurdles of relevance and rigor for theory as well as practice in a given domain” (Van De Ven, 2007, p6)

With a setup where I initially consider the co-researchers, we met the desire for practical involvement. As described earlier, the sponsors of this Case Study are MDT and AAU. The two parties each have an overall agenda and thus power over the project's input and output. Design in Figure 3 was presented to all stakeholders involved so that most power structures are visible and thus presentable and problematized.

The relationship between PK and the researcher is visible, as it is visible that it is the researcher, PK and the university that have generated the original problem formulation. The common learning room has been the establishment of the Site Management Group, the Young Wild and the Culture Board. The tree groups have had their own reflection room as well as a common reflection room. The groups themselves have generated their actions, and the researcher's role has been to facilitate the meetings and supplement them with relevant theoretical insights.

Overall, the project is governed by a steering committee with two representatives from AAU and two from the MDT Group and the researcher. This group has held several meetings to ensure the progress of the project, and specific efforts have generally been approved by this group.



Figur 4. Research Offices in the production area of MDT

The external stakeholders in this project are other units at AAU and the research group ORCA. The internal stakeholders are all the employees involved in MDT and the here involved researcher.

A design with such a clear sponsor, which has previously defined the problem issue, clearly generates a clear effect that will challenge the trust of the participating employees in the project and the attempts by the executive researchers to participate in the project. Concern about the researcher's relation to PK was thus an important issue in the first two quarters of the project, so the focus on building credibility and trust was the main purpose of the first few months in Frederikshavn. Out in the production facility, an office was formed consisting of two used leather sofas and a small coffee table (See Figure 4). In the corner was a workstation installed with a desk and a PC. We wanted to create a so called "Power Free" space for the MDT employees although this is only an illusion (Foucault, 1980).

To get out and talk in this office, you should wear safety shoes, as the office, with its location away from the headquarter, appeared to be a sanctuary, far away from the leaders and far away from the "Power Structure". Perhaps an illusion, but an attempt to create a distance to the top management. The office could instead be in the main building, but such a location could have had some other unfortunate implications that linked the researcher closer to the management, and we wanted to reduce this with this location.

After 6 months and a good introduction to the organization, a cultural analysis was conducted with 90 questions dealing with the topics, management, development, culture, communication, support functions, etc. This partial qualitative/quantitative analysis has been repeated in 2014 and in 2015. In May 2013, an internal job advertisement was created (Figure 5) where managers at MAN could apply to be allowed to participate in this project. With this approach, we wanted to try and grab those who would like to participate in the development and avoid getting too many for the wrong reasons. For incorrect reasons, one might think that it would be primarily career-promoting to participate and the opposite if you did not want to

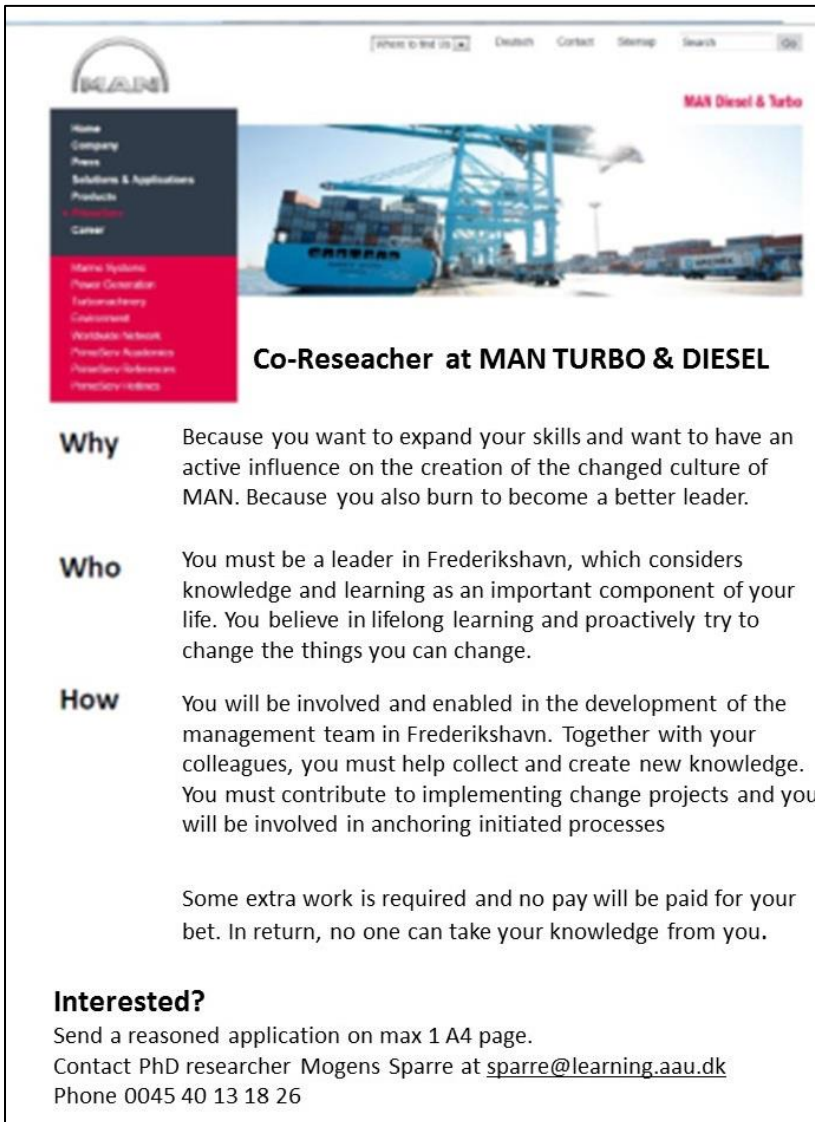
attend. With PK as a clear sponsor of the project, this risk was real. Can you volunteer or participate in a course where you have got a "mafia offer" to participate? (Kristiansen & Bloch-Poulsen, 2011, p1)

Thus, in an attempt to create voluntary acceptance, a vacancy notice was drawn up (Figure 5) which made it very clear that signing up would mean an insignificant additional work. The ad describes that the purpose is to influence the existing culture at MDT in Frederikshavn and to be involved as an investigator. Of course, this approach does not remove the possibility that you participate because you cannot escape. But it certainly has meant a soak in that relationship. Several have said that personal development is a major motivating factor for participating. Those who reflected on the ad were invited to an interview where motives, concerns and expectations were discussed. These conversations became recorded and already here there were several leaders who mentioned a ruling fear among themselves and colleagues. Everyone without exception thought it was a wildly exciting project and that they would like to participate in it. Some also asked questions about the concept, and several were surprised by "investigating" the concept and its content.

There was a great desire to get hold to some of the main conduct and cultural carriers with many years of employment in the project. It did not turn out to be a problem, but there were also some younger employees who would like to join. The many volunteer participants were a positive problem.

The many well-qualified participants created an idea of making two groups of researchers, namely a group called "The Cultural Board" and then another group we named "The young wild".

The two groups were established and each created its internal strategy and meeting range.



The image is a screenshot of the MAN Diesel & Turbo website. At the top, there is a navigation bar with the MAN logo on the left, a search bar, and links for 'Where to find us', 'Deutsch', 'Contact', 'Glossar', and 'Search'. Below the navigation bar, there is a large banner image of a blue MAN ship at a port. To the left of the banner is a dark blue sidebar with white text listing various categories: Home, Company, Press, Solutions & Applications, Products, and Career. Below these categories is a red section with white text listing specific products: Marine Systems, Power Generation, Exhaust Systems, Engines, and various other systems. The main content area of the website features the title 'Co-Researcher at MAN TURBO & DIESEL' in bold black text. Below the title, there are three sections: 'Why', 'Who', and 'How', each followed by a paragraph of text. At the bottom of the job post, there is a section titled 'Interested?' followed by instructions on how to apply, including a contact email and phone number.

Co-Researcher at MAN TURBO & DIESEL

Why Because you want to expand your skills and want to have an active influence on the creation of the changed culture of MAN. Because you also burn to become a better leader.

Who You must be a leader in Frederikshavn, which considers knowledge and learning as an important component of your life. You believe in lifelong learning and proactively try to change the things you can change.

How You will be involved and enabled in the development of the management team in Frederikshavn. Together with your colleagues, you must help collect and create new knowledge. You must contribute to implementing change projects and you will be involved in anchoring initiated processes

Some extra work is required and no pay will be paid for your bet. In return, no one can take your knowledge from you.

Interested?
Send a reasoned application on max 1 A4 page.
Contact PhD researcher Mogens Sparre at sparre@learning.aau.dk
Phone 0045 40 13 18 26

Figur 5. This job post was published in the organization MAN

Hi Mogens

I would like to participate in the project for two reasons!

First of all, I'm one of the ones you call culture elements on good and bad, primarily because of 11,000 years in this business, my relationships with a lot of colleagues, my opinions about what's good and bad in that way We work in the company. In addition, the influence I have as a person on the people I work closest to.

As a person, I am open to new initiatives, improvements, and looking at (good) leadership as one of the most value-creating things, and wishing to be able to influence this in MDT, and perhaps even more important to learn something new / develop myself.

I hope I can be considered.

Best regards and a good weekend

Figure 6. An example of an application for participation in the project

Many of the participants signed up from a mixture of curiosity and a desire for personal development. In Figure 6, is an application from an employee with many years of seniority and thus an important cultural carrier. He also emphasizes personal development as an important driving force for participating in the project. Most saw the project as a personal opportunity for new learning.

Another important framework for this project was the common overall dogma rules that both groups helped define and decide. The purpose of these dogma rules was to guide the project, and they fulfill an essential element in a good action research, meaning that one does not initiate one activity simply because the researcher finds it to be interesting. All bets must be initiated because participants in the project find them relevant and valuable or worth testing.

These dogma rules became:

We are all different but equal...

If one is against or disagree - we are all against or disagree...

All ideas are good as a rule ...

We must get funding ourselves for what we decide ...

We cannot owe anyone but ourselves ...

We are researchers and collect data ...

Adopted at workshop on August 12, 2013

A research design in which participants become responsible for what actions are to be taken must ensure that no efforts are made simply because the researcher might find it interesting. The dogma rule that one cannot commit anyone other than himself has been and is constantly a great paradigm shift for many employees. It is always time to say what can I do and not so much what can others do—this was a new recognition for many. On several occasions there were long wishlists about what the company should do with soon one and soon the other. In many cases, the employees were really good at making exorbitant suggestions for improvements. When we redefined the issues of what you could do, the creation of ideas was barely extensive. The rule that has hampered creativity cannot be excluded, but in this case it was clear that we wanted the participating researchers to understand that we had a great opportunity to influence things if we understood how to take responsibility for our own actions.

Some chose to retire because things went too slowly.

"I started very motivated in my own opinion an exciting project. Many other tasks combined with too little momentum resulted in me to quite." Quote from a researcher in April 2015

"Well fought! You really had good intentions to make it all very freely in the first year. Unfortunately, I do not think there came so much out of it, as with tighter frameworks for what we should. But I understand why you chose to make free frames. It's probably just not something (we) staff at one was ready for:-)." Quote from a researcher in April 2015

It was very crucial that, as an external member of the organization, I was not the driving force and did not push too much in the process. Some would also as the two

quotes mentioned above, mean that I should have taken more management. There was a wish that this action research project should increase employee ownership of the opinion about the concept of culture, so I once chose a very laissez-faire management style. The management style was used only in workshops and to a limited extent. It is a crucial element in PAR that participants in a democratic process seek the ownership of the processes. In all other aspects of the project, I naturally took the all-natural management

4.1 THE CO-RESEARCHER CONCEPT

In this section I will describe how to understand the concept of the term and what this term entails. It is an important element in research design to understand the relationship between researcher and co-researchers. We all have several tasks and responsibilities for the project

“We are convinced that building theory with practice creates substantial benefits not only for the involved parties, but also for the ways in which social science can contribute to the development of global knowledge societies. A stronger appreciation of the interaction between management research and practice opens the way to a new and more multi-faceted role for management researchers in society – and perhaps even a revitalization of the social sciences.” (Schultz & Hatch, 2005, p346).

Schultz and Hatch are convinced that the application of practices in social research and interaction between practice and research can create a stronger practice in social knowledge creation. When we want to create value for the participating actors while trying to create new common beliefs, it means that the theories only work if those involved experience real changes.

	The Co-researchers Tasks	Shared Tasks	Researchers Tasks	MAN / AAU Tasks
Operational level	Collect cases and dialogues Bring input to efforts Test ideas Carries out trial actions Italicize the project Co-produce new recognitions	Formulate issues Facilitate efforts Participate in workshops analyzes	Collect data Analyze data Facilitate processes and workshops	Ensure optimal research environment Secure the framework and the researcher's access to the organization.
Tactical level	Ambassador Communication	Schedule activities Plan analyzes	Create appropriate disturbances Give feedback	Ensure access to the necessary resources and education
Refleksion level	Discuss results Comment on the presentation and results Give feedback on the project Produce data	Approving statements Evaluate results	Present and train participants to reflect	Instructions Evaluation
End level	Develop and further develop new acknowledgments Work with new practice	Read and approve the material	Develop new acknowledgments PhD project	Allocation of Ph.D. degree

Figur 7. Overview of stakeholder tasks in the project

Most people are experts in several everyday activities of social, technical or intellectual nature, such as interpretation of current everyday images, customer care, everyday communication, etc. Common to these local experts is that their intimate and close knowledge is created based on several thousand repetitions of a specific course or cases (Flyvbjerg, 2011, p303).

This context-related knowledge is crucial in a case study. Phenomenological studies of learning processes show that context-based knowledge is of great importance and it is from it that expert knowledge is created. Without this context, one would not be able to move from beginning to expert (Flyvbjerg, 2011, p303).

In Action Research, the active participation of these everyday experts is desired. Action Research is an obligatory form of collaboration, constituting a democratic process, involving participants as collaborators to a more agreed extent, and where the requirement for the researcher is both to study the development and initiate concrete actions (Duus, Husted, Kildedal m fl, 2012, p83). In Figure 7, the framework

for a task and division of responsibilities that has been applied throughout this project has been established.

The involvement of non-academic participants in the process is a fully accepted and recognized approach in PAR. A research design in which participants become responsible for what actions are to be taken and must ensure that no efforts are made simply because the researcher might find it interesting. A supporting element in PAR is collective research and experiments based on the participants' experience and social history.

“Participatory Action Research” (PAR) is multidisciplinary and multiform and involves collaboration or cooperation among a group of researchers and involves key stakeholders, including the disadvantaged in making decisions through all phases of the research project. (Reason og Bradbury, 2008, p385).

In addition, the PAR approach emphasizes non-profit researchers and reproduction in the results (Greenwood & Levin, 2007).

In the Action Research tradition, Skjervheim's (Skjervheim, 1957) is often referred to as the difference between being a real participant, a test canine, and being a researcher. This, just being a spectator, contains some ethical problems, according to Skjervheim, who believes that understanding of an opinion is only possible or interesting if someone else who is to understand another also sees himself in a joint project with the other. If one, like Gadamer et al. using hermeneutics to include more than pure text analysis, one can see a lot of phenomenological empirical research, including the interaction between subjects and researchers as inspiration for Action Research. In this Action Research project, participants are not objects or trial canines—they are participating and co-operating subjects in their own development of practice together with a researcher.

“In the varied professional practice, there is a high, hard ground overlooking a swamp. On the high ground, manageable problems lend themselves to solution with research-based theory and technique. In the swampy lowlands, problems are messy confusing and incapable of technical solution. The irony of this situation is

that the problems of the high ground tend to be relatively unimportant to individuals or society, however great their technical interest may be, while in the swamp lie the problems of greatest human concern. The practitioner is confronted with a choice. Shall he remain on the high ground where he can solve relatively unimportant problems according to his standards of rigor, or shall he descend to the swamp of important problems where he cannot be rigorous in any way he knows how to describe." (Schön, 1995, p27)

Quote from Schön (1995, p27)" *In the swampy lowlands, problems are messy confusing and incapable of technical solution*" is really quite spot on when we allow ourselves to come out and conduct research in an organization. It is in "The Swampy Lowland", far from the ivory tower of the research, that the value of the research must really be tested. Many great research articles have been produced with data from "The Swampy Lowland" without those who have contributed experiencing any value or benefit from the efforts. The dilemma Schön describes is the reality between the co-researchers and the researcher. The co-researchers focus on improving their everyday lives, and researchers focus on creating scientific new acknowledgments. To meet just the two parties' motives is the great challenge and benefit of action research.

As described earlier, I assume that change in practice and knowledge creation can go together. A theory or knowledge finds its justification if it provides value where it is created and for those who have created it. Modern organization's complexity requires us to apply new knowledge and to close with new solution strategies.

My understanding is that significant cultural changes are created as a response to leaders' top-down processes. Such cultural changes do not have a start and an end but are ongoing. Action research does not differentiate theory and practice but tries to combine the two (Bargal, 2006, p381). Action research requires involvement, action and research (Greenwood & Lewin, 2007, p5). When we work with the phenomenological and hermeneutic perspective, we are working with involvement and action with the research at the center, to create a common sense.

In many projects you can see involvement and action, and such projects may have a significant impact on all the parties involved. In other projects we see involvement and research but without action. All three elements must be present so that we can call it Action Research (Greenwood & Levin, 2007, p5). Since the agenda for the project is to create change for those involved, there is always a danger of forgetting the research component.

” Because it is a research practice with a social change agenda, AR involves a critique of the conventional academic practice and organizations that assert either the necessity of studying social problems without trying to resolve them.” (Greenwood & Levin, 2007, p4).

The researcher's positioning as a researcher creates a power effect that is considered a fact that we cannot eliminate. By talking about it and paying attention to it, it may be dimmed or simply acknowledged in the context of this Action Research. It will always be present in the relationship with the co-researchers.

By the empathy and active presence and presence of the organization, I will try to influence and create common views and influence existing opinion polls (Schutz, 2005, p111). This influence can create some (mis-)understandings about a researcher's behavior and approach to the field in which many still have some understanding that a researcher is a neutral observer. *In this project there is no neutral observer.* It will be desirable effects in this Action Research project that the researcher and co-researchers challenge some of our everyday tasks for given perceptions. It is in the existing meaning trials that we must find the cultural deposits that the project wishes to influence and work with.

“To understand how organizations, operate in a specific context, it is critical to analyses its interactions with each other and how they create meanings. An organization can be understood through the actors who by their actions and knowledge that create meaning of the firm in their everyday of life.” (Clark & Fast, 2008, p25).

The dialogue and the relationship with the members of the organization are created to understand how and in which context the opinions are formed. Schutz (2005, p24)

talks about the intersubjective commonsense constructions and visible interaction patterns, i.e. the living lives of individuals in the organization. Culture must be understood as a product of the individuals' internal opinion universities, as expressed in the living life of the organization. If you enable one or more of these individuals as co-researchers to work with issues from your own work life, in this argument you will inevitably influence the culture of the organization.

The co-researchers have tasks at both the operational level and the strategic level. In addition to working with their own development and influence on the environment in which they operate, the researchers have also read through and related to the new acknowledgments the researcher had to acknowledge along the way. Articles, analysis and new opinion universes have been presented to the co-researchers, who have commented on results and stated new recognitions where necessary. This dissertation is also read by representatives of the co-researchers and several versions of it during the editing are late for review and commentary. The latest review of the researcher is in January 2016.

4.2 THE ORGANIZATIONAL CONTEXT

An Action Research project must always be assessed from an organizational context. What do we understand about an organization and does that particular organization have some distinctive features that are important to understanding? When I entered the AOM (Academy of Management) database and applied for organizational theory, I accessed 3.335 articles and the corresponding search on Google Scholar provided more than 18,200,000 hits.

When people are together to do something, they completely organize their behavior. Whether there are two craftsmen who are on a task or there is more about a common task, you will automatically start organizing the work to be performed. If you do, I will get started with it, etc.

When there is a recognizable act among a group of people, we will naturally create an organizing thought about this. People cannot help optimizing or utilizing that we are together to do something. The reflected person is creative and always organizes but may not always be optimal in relation to the expectations of others.

Outside of our companies we also organize. But contrary to our free time, where we organize and reorganize in a constant movement, things are a little different in companies. It goes from the more practical and spontaneous to the more static. For many, the organization is often just a drawing on a piece of paper and something that we call an organizational structure. The organization is aware of all the loosely linked relationships and opinion profiles we participate in (Weick, 2009, p53). In many organizations, participants are not at all aware of the purpose of the organization's structure. I have not yet understood how my university's organizational structure works, but that does not prevent me from taking care of my work. I know about the organization that is important to me and my work, the rest I do not care about unless something unexpected occurs, such as an error in my employment relationship. In everyday speech, we do not use structure, even if it is. We are just talking about the organization and so we mean who refers to who and who has power over who, etc. One can well deduce that the organization is an organization of actions, motives, interests, power, emotions, stress, time and hence relationships.

The science-related perception of organizations has undergone many changes over time. In the 1920s, we created concepts such as Scientific Management and Administrative Management as an idea of how to exploit human labor as best possible. Right back to Descartes and the ancient Romans, we have used the metaphor of the organization as a picture of a well-grounded machine.

The machine perception of organizations became, as a kind of counter-reaction in the 1930s, a perception of organizations such as more social systems. In the famous Hawthorne studies (1927-32), Elton Mayo (Bakke & Fivelsdal, 2002, p74) demonstrated that engineers could not manage human resources based on purely

professional and rational approaches. This led to the idea of focusing on Human Relations.

In 1947, Herbert A. Simon appeared with "Administrative Behavior" (Bakke & Fivelsdal, 2002, p119). Thus, focus was placed on how organizations make decisions. Organizations, like decision arenas, are still very current.

In the 1960s, new trends emerged that focused on power and conflict in organizations. Knowledge is power; thus knowledge is something that can be used strategically or politically. People talked about organizations as political arenas in the 1960s. It was also in the 1960s that people began to look at organizations as open and dynamic systems. The former functionalist approach to organizations, as something that could be constructed after a particular formula, was replaced by the idea that no two organizations or two departments in an organization are the same. With this, you could not say anything about how the best organization is.

In the 1980s there was a focus on perceiving an organization as a culture. One began to look at how the players in an organization created symbols, norms, values and attitudes.

In the 1990s, attention was given to considering organizations as networks. One began to talk about virtual organizations and learning organizations. The rigid boundaries of organizations were resolved and concepts such as outsourcing and partnerships emerged. Organizations collaborated with other networks and thus the organizations were perceived as interlinked networks.

In the complex historical concept review, there is a very complex image of an organization today. Gareth Morgan writes in his book *Imagination* (English ver.1986)

that an organization is an imaginization, i.e. an image or performance. He also writes on one of the first pages²:

” We are leaving the age of organized organizations and moving into an era where the ability to understand, facilitate, and encourage processes of self-organization will become a key competence.” (Morgan,1993).

Then we leave an age of organized organizations and come to a new age where the ability to understand, ease and encourage processes that create self-organization become key competences. Have we reached there now?

The organization is, therefore, not physical beyond the organizational chart, as you can see. Individual subjects interpret their relationships and their own meaning in relation to the subject itself. These interpretations and the meanings we attach to the organization are very individual. The organizational chart can be a useful tool, but it can also be extremely limiting for an understanding of the organization, as the organization means more in a social phenomenon.

Kirkeby emphasizes that an organization is established and maintained through what is said to the novices about it and the way it is said (Kirkeby, 2001, p179). Organizations are not independent entities that can be considered in isolation but should be considered as something that exists in a complex universe (Morgan, 2006, p62). The organization is a context of meaningfulness that the members of the organization have an intersubjective understanding that goes together with the pure subjective understanding. Every organization has a story and a story that is bothered by the stored experience of the organization's members.

“It is impossible to understand an institution adequately without an understanding of the historical process in which it was produced.” (Berger & Luckmann, 1971 p72)

² There are no page references in the book's introduction.

If we want to try to understand an organization, we must try to gain insight into the processes that have created this. Although an organization can be perceived as an objective reality, it is a man-made social construction (Berger & Luckmann, 1971 p79).

What we experience in an organization is a private subjective experience. The organization is a framework for a common intersubjectively organized outpouring of the world. It is intersubjective because we live in it as people among other people, connected with the other people through shared influence and business, as we understand others and are understood by them (Schutz, 2005, p31).

It is through the affiliation of an organization that we have access to everyday life's languages and symbols. Gradually, we experience and accept the concepts we recognize as transferred knowledge about named things, events and important rules about the organization's social functions. The organization's members experience and see a lot of elements of the daily commonsense experience, which means that you know who to turn to and under what circumstances this should be done. Schutz says that, through this transfer process, we idealize each other's reciprocity because the process depends on a general thesis of reciprocity that assumes that the other player's motives are the same as mine (Schutz, 2005, p47). This mutual understanding is a prerequisite for working together and understanding communicating with each other. When I say, "Do you want to wreck me the wrench," I assume he knows what a wrench is and why I need it. We have a cultural intersubjective understanding of the relationship we both form part of.

When we mentally construct these relationships or organizations and with these some anticipated actions for the organization's participants, we add to the anonymous actors in the organization a set of unchangeable motives which then govern our actions. We freeze our perception of the internal image we have of the subject and treat it as an object. These expected patterns of action are in themselves a new design. When we work and get together in an organization, we develop a series of mutual expectations for each other's actions, and Schutz (2005, p19) says in this regard that

we create these "relationships" which explain this experienced rational behavior, as the actors do what you expect. When this happens repeatedly, the behavior is taken for granted, although it is not necessarily always rational. It is when the unexpected happens that we sharpen the attention of the other's presence.

Commonsense constructs are formed from a "here with us" which determines the assumed reciprocity, which means that they take a certain amount of socially derived and socially recognized knowledge for granted. The experienced staff at MDT tell the novices about rules and procedures, as well as telling about metaphors and other narratives about the organization. The experienced workers talk about their world and the youth talk about their world, and in this project it is clear that the narratives that are told are very different.

In the organizations we create, narratives are created, describing how life is lived in these organizations. Some members of the organization have a greater influence on what narratives are told (Ravasi & Schultz, 2006, p448). A narrative's strength can thus be expected to have strength after the narrator's social capital and reputation in the organization. In MDT, we hope that the leaders and the co-researchers have sufficient strength to assess and possibly recount the existing narratives that we would like to influence and change. This is a prerequisite for us.

Often it is the leaders of the organization that have the mandate or are in a favorable position to influence these narratives. Ravasi & Schultz (2006) describe how they have observed that executives of external pressure on the organization have created new or rewritten existing narratives, as a way of giving sense to the organization's identity. A phenomenological understanding of the phenomenon is that it is the individual subject that itself creates its own acknowledgment, but that it can be influenced by others is another matter. In an article from 2013, Doherty, Cock, Rehn & Ashcraft (2013, p1427) talk about investigating the white or invisible in an organization. They argue that organizations should be regarded as networks rather than the more traditional functionalist perception. An organization is so much more than what we experience being in one. The white represents, according to Doherty,

Cock, Rehn & Ashcraft, all we do not know and everything that makes us able to respond to our own convictions in the individual situation. The fact that there should be something between the individual subjects does not seem acceptable in a phenomenological perspective since the recognition is considered solely as something that occurs in the individual subject. That there are a lot of things the subject cannot figure out does not mean something in the "white". The explanation of adding to the white all that we as subjects cannot understand can make it hard to see the value in. It must be the individual subject that creates an opinion with what you experience. You do not just ignore the subject's acknowledgment and responsibility because you do not understand a phenomenon.

"It's impossible to develop new styles of organization and management while continuing to think in the old ways." (Morgan, 1993, p63)

Morgan also uses metaphors when he wants to work to make us look at organizations in new perspectives. As a sculptor, he creates a lot of pictures on how to see or challenge his reflection on an organization. These fine metaphors create a tangible and transparent form of conversation about an organization. However, one should take care not to overdo this compilation since it is just an attempt to simplify a very complex representation. Just Morgan's idea of metaphors has been used in workshops in MDT (p150).

Henry Mintzberg published in 1979 *The Structuring of Organizations*, and afterwards many have worked with descriptions of how to visualize the structure of the phenomenon of organization. Such a description will naturally always have a normative and functional nature, and it does not matter if organizations are a unique phenomenon because the people in organizations are unique. To understand an organization, we must treat them as a subjective and qualitative phenomenon (Clark & Fast, 2008, p226).

Unique individuals in highly transparent relationships are a very complex size to handle; that is why you can see a certain logic in Morgan's metaphors. However, it

is important to maintain the basic attitude that the unique individuals with their own world of life cannot be regarded as objects in a fixed pattern of logic. It is important to realize that a key point in understanding an organization is to try to understand the subjectivity and intersubjectiveness of the actors, their motives and intentions in their daily lives. The actors construct their organizational reality through their actions and in their being in the organization. In this context, the schemas, discourses and paradigms develop so that they can commit themselves to the organization. They will be good at interpreting or reading the organization.

To me, an organization is a social gathering of unique subjects with individual life-worlds that are together to fulfill a vision or need or to pursue a common goal. Organizations are power structures that regulate the power relationship between the involved subjects and allocate power, responsibility and authority to perform different tasks. An organization can be perceived as a product of the participants' life worlds, and the unique composition of the life values is the organization's lifeworld DNA. The organization's world of life, like the players in the organization, is unique, and no two lifeworlds are the same.

Many have the experience that an organization is like an organizational chart that, through a hierarchical representation, shows how the subjects are organized in terms of power and decision making. This traditional representation indicates a hierarchy of decision-making that creates a kind of formal order that the individual may consider to get an overview of the overall organization. When this formal structure is combined with the narratives and the individual's own opinion formation, the organizational chart creates an image in the individual subject. The many metaphors and narratives are a description of what takes place in activities in an organization and is much more complex to understand than the structural part. To the informal and unstructured part of the organization is the concept of culture, which is a subjective experience of how the subjects interact and understand each other in the organizational context.

When designing a research project, it is imperative that you try to get an overview of the element or field you want to work in (Bourdieu, 1996, p53). The field we must influence in this project is thus a group of senior executives in a local organizational context that forms part of a global industrial group. The many individual subjects have all unique and different perceptions of the organization of which they are members. They have different experience platforms and different seniority in the organization.

The unique subjects have their own lifeworlds in the roles they are part of in the organization. The subject, meaning and intersubjectiveness, power, position, communication and language are thus what is available to us when we want to work with the concept of an organization. If we want to understand how topics communicate in an organization, we must try to understand that the actors are independent subjects with their own world of everyday social life.

“The core social relation is directed towards the ‘We-relationship’”, and all other notions of social forms that are applied by actors in their everyday social life are derived from this.” (Clark & Fast. 2008, p121)

The ability to communicate depends on the intersubjectivity and the relationships of the subjects that make the subjects accept, respect each other's different world of life and listen to each other.

An organization, therefore, consists of some opinion and power structures that may be formal. Some formal structures have a solid and unique meaning content that the subjects must accept. Other more informal structures are the subject of a freer sentence formation. In that context, there are several subjects that together create some we-constructions and an intersubjective everyday world. There may be small subcultures that share an intersubjectivity around their work.

In the social relations' opinion structures or beliefs, the individual subjects, from their own lifeworld, make their opinions about the relation of which the subject forms a part. Based on existential phenomenology, I do not assume my being in the world has

any determined essence and, like Sartre, I believe that the world we live in is, in fact, nothing but the value we attach to it.

*" Before we live, life is nothing, but it's up to us to make sense
and value is nothing but the meaning we choose."*
(Sartre, 2002, p90)

The critical adoption of an opinion or position—because it speaks to us or because you are led away—is both the greatest threat to professional independence as well as the first step in the acquisition of a habitus, as part of the process of formation, we must first give ourselves to a promoted position and get acquainted with it to get it under the skin and only in the second place can we begin to deal critically with it, nuance it and inject it into our own style as part of the development of an independent position (Fielberg, 2014, p6).

The meaningful profiles that the individual uses for orientation and opinions can be the kind of co-creation, individual opinions and understanding that we can redefine and change if we wish this. Through a social process, we negotiate our common sense. We can, therefore, choose to recount, redefine or rewrite our common narratives about the cultural aspects we experience in the organization.

We, as subjects, form part of social relationships. In an organization, we are in a position relative to power with each other (Foucault, 1980, p89). Each subject creates its own individual meaning and value of this relationship. These individual opinions are created and recreated in relation to the interpretation of other subjects' opinions. The subject's meaning profiles contribute to the actions the subject takes in the actual existing network of social relations (Geertz, Clifford, 1973, p145). Subjects that form part of an organization create some opinion constructions, and since these are not natural or given in advance, they must be a product of cultural influence, as a specific nature is cultivated by the subjects to become a local cultural element. Culture can thus be considered as a fabrication of opinion constructions in the sense that the

subjects interpret their experiences and control their actions in their interaction with others (Geertz, Clifford, 1973, p145). Through the individual interpretation, the subjects influence these meaning structures and affect the lives and opinions of other subjects.

When I embrace Sartre's perspective on the formation of opinion in the world, I must be able to say that when a subject enters and lives in an organization there is nothing from the organization that has affected the subject, but it is up to the subject to give the culture of the organization an opinion, and the value of this sentence is what only the subject itself chooses.

The subject comes to a new organization with its understanding and cultural expectations of what the person should experience, but before the subject enters into it, it has no other meaning than the meaning of the new one. So that you enter into a world of opinion constructions that are both familiar and unknown, and you are socialized into the relationships of a new organization is evident so that all the new impressions are accompanied by a socialization process where you get handed over a wealth of values and narratives about the organization you enter.

In a dynamic organization, with many varied actions, carried out in shifted time intervals, all bets affect each other. You cannot implement a change project somewhere in an organization without affecting other parts of the organization. Implementing a new IT system, affecting business processes, finances, employees and customers. Saving some resources somewhere affects always elsewhere. If you buy cheap, others may get quality problems, etc. In some cases, therefore, it cannot be denied that some efforts sometimes counteract each other, and in other cases there are positive effects that are amplified. The struggle for the organization's scarce resources, including time, is crucial for reflecting on their own actions and opinions about the impact of one's own actions in the organization's context.

Implementing strategic and cultural changes in organizations is one of the most essential and dangerous challenges. Successful implementation can revitalize an

organization, but failure can have catastrophic consequences (Sohnenshein, 2010). Thus, an Action Research project is a risky initiative because an Action Research project is an irreversible process of actions that can never be undone or deleted. The result we arrive at, the organization must live it with until some others are doing it. One of the most dangerous efforts in strategic change occurs when leaders use a discourse or symbolism to break down the subject's existing opinion systems and create new ones to set a new course (Fiol, 2002; Gioia & Chittipeddi, 1991).

Some researchers believe that the purpose of a strategic change is precisely to change the subjects creating of meaning (Bartunek, 1984). This is understood as the individual's reality and interpretation horizon, as well as the actual form, which can be illustrated by the distinction between Bartunek (1984, s356).

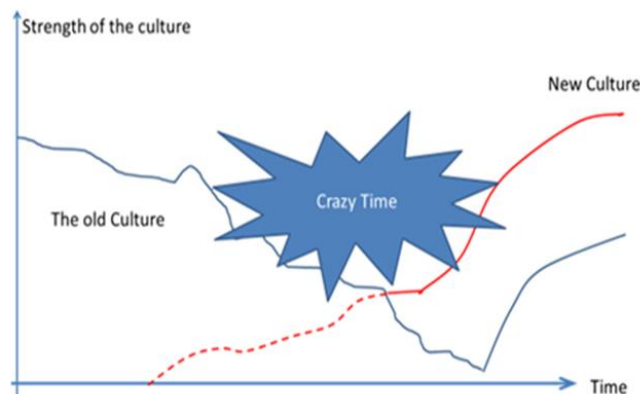


Figure 8. Drejer & Printz functionalist model

Bartunek assumes that the 1. Order of change is minor changes in how reality is perceived or interpreted, and 2. Order changes as profound and radical changes to the mental schemes the subject makes use of when they produce and exchange opinions in their organizational everyday lives. When this change is about creating a radically changed perception of an existing culture, the change project is no less dangerous. Drejer & Printz (2004, p457) have a functionalistic normative model (Figure 8, p66) that tries to illustrate how to look at the period when the ancient culture is under

attack and until a new common sense has emerged about the impact of culture. During this period there may be power struggles, whether your opinion is right and aligns with the direction in which the organization is going to evolve. This period can be perceived as very confusing and Drejer & Printz (2004, p457) call this period a Crazy Time. There are many at MDT who could recognize and were very excited to see the model. The co-researchers could to the extent recognize that the cultural elements were known to have been continually challenged without being able to put anything else instead. This cultural insecurity has all the subjects in the MDT brand over the last couple of years.

There is narrative research (Barry & Elmes, 1997) and research-based more on a sensemaking approach (Balogun & Johnson, 2004, Gioia & Chittipeddi, 1991, Maitlis & Sohnenshein, 2010), indicating a radical change in the context of the meaning of the word if you are to succeed in a cultural change in an organization. Researchers have been working on researching how managers work to construct new opinions through new narratives and then few others in the organization to adopt these new stories. In this way, you compare the past with the old narratives and the future with the new narratives. Other approaches are a sensemaking approach, which, through a redefinition of organizational self-understanding (Gioia & Chittipeddi, 1991, Cotter, 1997) creates some imperative necessity or burning platform.

Despite the access to the understanding of organizations, most theoretical and practical approaches to change are based on Lewin's (1946) functionalist three-step model, where step 1 is the unfreeze phase and stage 2 is the phase of change and phase 3 is a freeze phase (Corley & Gioia, 2004; Fiol, 2002; Isabella, 1990). This simplified approach to change creates a simplified image of the perception of leaders and employees in change processes and the narratives created by this approach. Often one gets reports of a natural resistance to change among the employees. The narrative of resistance to change today is so extensive that it is often completely unreflected, reproduced by leaders as a fact. On the other hand, I do not know people who do not want to change things if they can see the logic to it and the reason behind the action.

So does the employee see the sense of the project? Is resistance not only a result of the manager's inability to communicate the meaning to the employees? The manager's primary task must be aware of his sensing process (Maitlis & Lawrence, 2007, p79), thus creating the basis for the subjects to make an opinion with the proposed actions.

It was also Lewin's idea that resistance to change as a rule was at the organizational structure level in the form of role distribution, power, attitudes, behavior, norms and other symbols. Nevertheless, many researchers have since seen this resistance to change at a more psychological level (Dent & Goldberg, 1999). Subsequently, several researchers have used Lewin's model for processing employees' resistance to change through their perceptions (Sohnenshein, 2010). This approach and application of Lewin's model applied to the organization's individuals instead of the structure can be a powerful contributing factor to the failure of so many change projects in organizations. Is the Lewin model not unfortunate if we believe that the organization consists of unique individuals? Although Lewin's model can be seen as a metaphor, it is hard to apply in practice. How do we unfreeze a person's opinion or freeze the formation of an opinion?

As a possible result of these many erroneous conclusions, some have begun working on theories about how executives can work to overcome their opposition to change. In 2007, Buchanan & Dawson criticized this, claiming that most research on change management was far too narrow and totally ignored the complexity of both the political and the complex understanding of organizations. By incorporating the impact of how both employees and managers construct opinions through change processes across the organizational teams, one might create a picture of how these menstrual processes affect the strategic change processes. As opinion creation affects the social reality of the subjects and the reaction to the changes, one can hope to gain insight into a more dynamic and complex opinion creation. Such insight could perhaps help the practical leaders make the often-unfortunate change projects more successful.

If the employees and the leaders in the organization together define the problem and in a safe atmosphere generate the solutions to the posed challenges, the meaning can become synchronic, intersubjective, and through it can create a common insight and thus ownership of the proposed processes.

In 2012, Bo Vestergaard's article on "fair process" will receive a recognizable award on AOM. It is the manager's leadership management that determines whether the employee trusts the management, trust the decision and trust in the strategy, and with this confidence, they become involved in the solution of the important challenges (Vestergaard, 2013, p89).

The hypothesis must be that if employees experience a process of change as fair and understandable, you do not experience any significant resistance. It is the view of humanity I have chosen to occupy in my life, and in this project. Employees are not opposed to change, they oppose insufficient insight and inadequate management.

4.3 THE NARRATIVE APPROACH TO ORGANIZATION

The narrative perspective focuses on discourses. Discourses are derived from experiences and relationships in the organization that can explain a behavior. This approach is an attempt to capture how the members of the organization understand what is happening in the organization in relation to the experience and history of the organization. These narratives may be carried by the individual subjects but may also be an intersubjective narrative, as told by many at several organizational levels. When an MDT leader tells us that a reputable senior colleague with long seniority and years of great results was dismissed because of two bad accounts, it is a narrative that creates a lot of images of power, inhumanity, fear and insecurity. The more times such a narrative is told, the more the images of the organization are spread, which some do not think are correct. In this respect, it is subordinate to the story, so true is true—as long as it is told and received by subjects, it creates the pictures it now makes. When I confronted the management team with this particular narrative, they

were upset because that version of the story far outnumbered the one who had participated in that particular episode.

A sensemaking approach is closely linked to the narrative approach. For Weick (2003), sensemaking involves the organization's subjects engaging in an understanding of the past and the future, thus attempting to sync to a common picture of an experienced reality. "Sensegiving" is thus a related process in which the organization's subjects actively try to influence the other subjects "sensemaking". (Giola & Chittipeddi, 1991, Maitlis & Lawrence, 2007).

As illustrated in the model in Figure 9 (p71), through action and language or dialogue with another subject, we try to influence the meaning of the second subject. This "sensegiving" is also a kind of cultural tradition, as narratives and other linguistic actions are received with the common cultural deployment and context of opinion formation. The culture or the way we look at the world is thus attempted to disseminate from subject to subject.

Both "sensemaking" and "sensegiving" are closely related to the narrative approach. In fact, some research approaches have addressed "sensemaking/giving" as a way to create new narratives. Narratives can thus be used to create new recognitions and thus meaning. Narratives and metaphors help to influence the opinions of others.

A narrative can also be valuable to an increased self-awareness and new meaningfulness in the individual subject, and with this application, this "sensegiving" can be an active cultural influence. When an MDT leader hears a story or experiences an event, the individual subjects create their own understanding of the experience, and this meaning includes the subject's lifeworld and concepts, why one should expect that individual narratives could give rise to many shades of the individual narrative. The formation of opinion is basically individual, but through dialogues, the individual creates a horizon smelting, so that more people share a common intersubjective understanding and perception of concrete narratives. In this way, it is a social debate about an intersubjective understanding of the state of the organization.

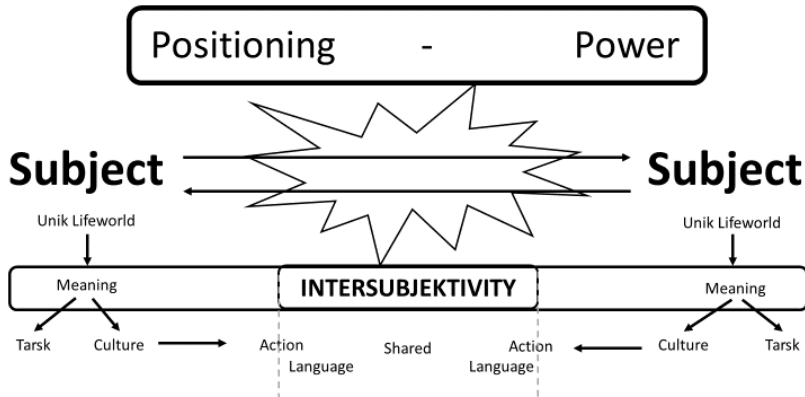


Figure 9. My bid for a model of opinion formation between two subjects

When an organization's members experience a "sensemaking gap" between the perceived daily life and a desired situation, it may trigger some action or motivation to begin a sensegiving action. This sensegiving is an organizational political or strategic act or an attempt to increase the influence on others, with the purpose of influencing the senses of others. Sensing can lead to some uncertainty, insecurity, and doubt as to how the new definition of organizational reality is adopted and what the consequences would be if they adopt the new proposed reality (Maitlis & Lawrence, 2007, p78). What are the consequences if they do not buy the suggested sensegiving? The perception or expectations of a sensemaking gap can cause the organizational actors to engage in sensegiving as an influence strategy because other approaches seem less likely to be successful.

Storytelling can be specific narratives that are used as situational context-sensitive sensing for the constructivistic structure of the social, physical and psychological organization of the specific subject.

"Stakeholders will be more able to engage in sensegiving in domains in which they possess issue-related expertise and/or legitimacy and in which organizational processes provide them with opportunities to engage in sensegiving." (Maitlis & Lawrence, 2007, p79)

The consciousness and intent of the subject against a given sensegiving is the basis for the creation of the meaningful discourse that constantly contradicts the subject's previously made experiences and meaning creation. The reflection of the subject and the decision about it will engage in sensegiving in certain areas, determining whether the subject itself possesses expertise and/or legitimacy and in organizational processes where it can make a real impact. Maitlis & Lawrence's research can thus be considered for the involvement of Action Research. It supports the influence of the culture through the involvement and the associated sensegiving actions. This is a natural extension of Gioia & Chittipeddi's (1991) research, which shows that you can link managers' sensing to organizational changes created based on external threats to the organization (Maitlis & Lawrence, 2007, p79). The problem with the theory of sensegiving is that you cannot control the subject's interpretation of the process. When a leader stands up and presents a vision for the future, which means that the organization can create a platform for a new future, the leader creates the elements for the possibility of new opinion formation. The visionary leadership style is, to an extent, an example of attempts at sensing. However, as meaning creation takes place in the individual subject, one cannot expect a certain outcome of the process.

“All sensegiving is in response to troubling, uncertain, or confusing issues, but our study suggests that if an organization's leader has a limited appreciation of the threatened area, and if the threat is affecting an already poorly performing aspect of the organization, leaders will find it difficult to engage in significant sensegiving” (Maitlis & Lawrence, 2007, p79).

Sensegiving is, therefore, a natural response to worrying, uncertain or confusing events, but if organizational leaders have a limited understanding of current threats and their treatment and how they affect an already malfunctioning organization, the leader will often find it hard to engage in significant sensing. On the other hand, one cannot send signals even when the leader fails to do something; the subjects make an opinion about the missing signals and the resulting sensing. Unmanaged management is also a kind of leadership when it is considered by someone who expects to be led.

There are especially two things that enable participation in a sensegiving process. The first is that it influences the discourse about the subject's ability to construct and elicit an opinion with the experienced world. The other motivator for participation in sensegiving is what can improve the facilitation of organizational processes (Maitlis & Lawrence, 2007, p80).

When the leader creates images and narratives describing the necessity of change, the involved subjects must make an opinion with the proposed changes.

Pettigrew, Woodmann and Cameron (2001) set six key focus areas to study organizational changes.

- 1) A study of the many specific contexts and levels of analyses of organizational changes.
- 2) Inclusion of time, history, processes and action.
- 3) The correlation between organizations' changes and the ability of organizations to perform.
- 4) Study of international and cross-country cultural context in organizational change.
- 5) The study of susceptibility customized sequencing, pace and episode versus continuous change processes.
- 6) Partnerships between researchers and practitioners who together study organizational changes.

We have focused on these six points in this action research project, although it has not been systematic or the basis for analysis. The studies of organizations in the context-based perspective have the view that the good theoretical and practical research on change must be studied together with the mutual relations over time (Pettigrew, Woodmann and Cameron, 2001, p698). This approach then creates two new challenges (1) The attempt to capture "Reality" while it is in progress and (2) while studying the long-term effects of the process in order to evaluate the effect of the methods used.

"The swampy lowlands, where situations are confusing messes incapable of technical solution and usually involve problems of greatest human concern."
(Schön 1983, p42)

The common sense "Reality" that exists in "The Swampy Lowland" (Schön 1983, p42) is the common experience every day, which the participants share as an intersubjectivity. The fact that an organization dominates many and often competing contexts and many different change projects at one and the same time and all impact on the desired change processes that you create as a researcher poses some challenges to choosing or deselecting which processes you think have an impact on the field in which you have intervened.

From the inner context of an organization emerges the questions of the historical role, structures, cultures, power and politics that enable or limit the ability to change (Pettigrew, Woodmann and Cameron, 2001, p699). How do you incorporate time, history, processes and action into a study of organizational change? An answer can be a long-term Action Research project that has such an appropriate duration that the changes are created and assessed together.

In a functionalist and more positivistic perspective, social theory is universal and without indicating time or historical context (Pettigrew, Woodmann and Cameron, 2001, p699). In an Action Research project or Case Study, the changes are created in the commonly perceived context, and many different motives and agendas affect the project. Invisible and hidden motives and individual irrational motives are constantly in play when moving out into "*The Swampy Lowland*". A phenomenological perspective is an attempt to uncover some of these motives and values and create a significantly more balanced contribution to creating new reflections.

Can we make co-researchers more aware of the language they use, we can hope that we gradually create some new images of the organization by the individual subject. The language helps to create the meaning and acknowledgment of the reality. At MDT, there are still major linguistic differences between staff and hourly paid employees. One talks about up and down when describing the leader as one who is

over the hourly paid. Many of these linguistic constructions create some stuck images and predictions. The language of change can be a liberating intellectual force or an analytical prison (Pettigrew, Woodmann and Cameron, 2001, p699).

4.4 THE ORGANIZATIONAL ELEMENT CALLED THE SITE MANAGER GROUP

As previously described, MDT in Frederikshavn is included as a local organization in a large German man organization matrix, which has the consequence that at Frederikshavn address are departments that form part of a global organization. The organization in Frederikshavn cannot, as such, be compared with a normally self-functioning organization. Many of the managers thus have managers who are in Copenhagen or in Germany. For example, the HR department in Frederikshavn is subject to a headquarters in Copenhagen. Many leaders in Frederikshavn thus do not have the closest manager in Frederikshavn.

At the start of the project in 2013, there was a Site Manager management team of 14. They gathered once a month and discussed the "state of the state" and the meetings took the form of a kind of mutual orientation meeting. The group did not have a "common we feeling" and there was no meaning construction that could create this "we-relationship". The group was with 14 individual participants, too differentiated and there were far too many individual agendas, motives and power relations in play. Out of the organization, the group was invisible.

In the completed cultural analysis from 2013, 31 leaders commented on the site management group, and the following comments illustrate the very good leadership group's lack of visibility.

"Funny question I had to discuss with a colleague to find out who site management management is. We now never agreed. So, the conclusion must be that site management management does not appear as a governing device. Probably

because of the somewhat mutilated organization we have in FRH.” **Statements from the culture analyze 2013**

That the group did not work properly, the following quote also indicates;

"Mogens, I dare not say anything until they meet, because the group is so big and we're just so good at making rumours here". **Statements from the culture analyze 2013**

The many leaders did not have a common strategy but worked loyally with the strategies that applied to the division they each belonged to. Site Frederikshavn did not have a common strategy for the units in Frederikshavn in 2013.

I was given the opportunity to participate in these Site Manager meetings, and in this connection, I have more than 40 management meetings with a more traditional research approach. At these meetings, I have primarily worked as an observer, although on occasions I have subsequently had talks with one or more of the meeting participants.

Based on some conversations with PK and with the cultural analysis' clear demonstration of the site management group's lack of credibility and visibility, PK decided in March/April 2013 to dissolve the old site management team and create a new management team with five executives.

With the new five-man Site Manager group, PK wanted to create a site management team and thus delegate the responsibility of site management to these five executives. This new management team still exists, and it was this new management team that influenced this action research project.

4.5 THE CULTURE BOARD

Since the field was defined by the steering committee as the MDT leadership and considered to be the primary cultural impact, access to this management group should be selected. The management group, not to confuse the Site Manager group, at MDT, consisted of approximately 30-40 employees, and as such, it was not possible for this group to work directly. Not everyone in the management team had real managerial responsibility but could be responsible for a strategically important area or function.

We had to select some motivated and interested executives to participate. As we expected that participation in this work would require a lot of resources and motivation, it was important that volunteer rule was why we would like the managers to apply for permission to participate. As of today, we are fighting for the resources, and we would like to create a strong ownership and commitment to the project. Since you cannot participate in such a project without working with yourself and its development, it is also an argument for voluntary participation. We chose to turn it up as an offer of participation and personal development.

The result of the job advertisement in Figure 5, resulted in many managers who would like to join. Among those who responded and subsequently participated in an initial interview, a representative group of leaders was formed to join the "Cultural Board". We tried to get as many different departments as possible in the project. Selecting the participants for this group proved to be a more major task than was initially assumed. What did the project mean if he or she did not come? What does it mean that the project and that department are not represented in the group? Should I take one because there are no others from that part of the organization at the expense of someone who burns more for the project? There might be politics and power in such a selection, so we used many dialogues to talk about reason to participate. It might be perceived as a strategic career-enhancing thing to participate. All questions could give rise to choices other than those we took, but through dialogues with more involved we chose as wide and as neutral as possible.

I chose to look for those who have an appropriate power position or cultural impact, and so an IT team wants to influence the development. The group's participants were invited to a kick-off workshop in June 2013. The group created this day a vision and strategy for how it would work.

The group decided it would meet once a month and discuss the efforts and actions it would work with. It came up with the dogma rules and worked on what these rules meant. From my side, there was a wish that the participants in this group would produce some personal videos with some set themes.

The plan was to look at these videos over this two-year period and then see if something would happen with the language during this period. The starting point for the project was that all participants over the 2.5-year period would thus produce 4–6 videos on some specific topics.

The Culture Board created some values and a vision for the group's work. The values were:

Recognition

Involvement

Results

Initiative

The values were obtained through a “gold digging process”³, where each of the participants reported on a good day and afterwards interviewed the others. Thus, we dug “the gold” or the meaning, from each report, and afterwards we wrote the result together as a result of these good tales, reaching down to the four value words.

³ Developed on the theoretical platform by Appreciative Inquiry

At the first workshop it was quite clear that the culture board was as divided as the Site Manager Group. The group was very asynchronous with regard to seniority, power and influence, motivation for participation and educational background. There were some of the participants from the workshop who never appeared after the agreed activities, which could indicate that they did not consider the work as important. Some might just be met by pure curiosity, and when you realized that it would require a lot of resources, participation was down-prioritized. At the workshop, the group created a vision for the group's work, and it became:

We want to create an attractive culture that contributes to workplace growth

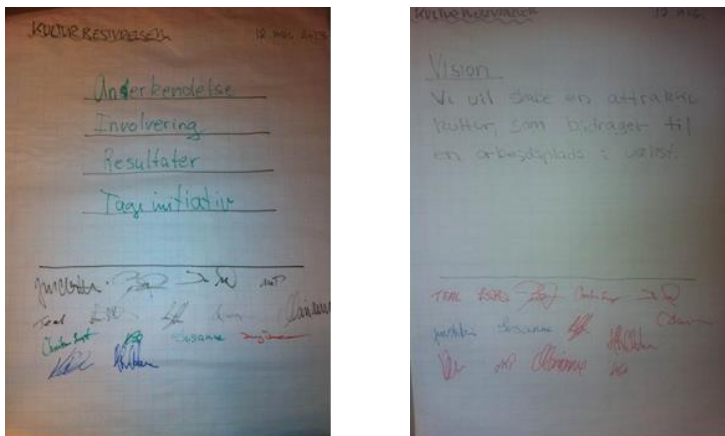


Figure 10. Examples of results from the Cultural Board workshop in August 2013

4.6 THE YOUNG WILD

In connection with the work of creating a powerful "Cultural Board", I could find that there were more people interested than I would need. Several of them were young people, and not everyone had a real managerial responsibility, but it could be someone who was responsible for a function.

During the process, an idea was created to create another active group. The group got the name "The young wild". The group with that group was to involve some young employees who are not burdened by a massive past and are not yet in a heavy managerial responsibility. The idea was that this group could think more freely and without many "real" considerations. It was the starting point that there should be 10-12 young people, but it quickly became clear that we could not gather more than 8 participants. There were several of the young people who had trouble getting their immediate leaders to take part in this work.

"I can hardly defend that I come to these meetings as we are in the department busy and that means my colleagues must do my job." **Quote: Employee from the young wild.**



Figure 11 The young wild's vision

This group also started work with a kick-off meeting in June 2013. Like the Cultural Board, they also prepared a vision for future work. The vision was "In MAN FRH, we will call the water to create a knowledge and service culture." As the picture shows, the vision was signed by the participants.

4.7 SUMMARY

A research project like this, created by an organization and a group of researchers, is a complex process. No one really has a complete picture of the implications of the project, but by setting a timeline and inserting the most important efforts into this, it may be possible to create an overview. As shown in Figure 12, the process began in November 2012. At the top of the chart, you can see the workshops and conferences I have participated in within the 3-year period. From the figure you can also see at what time the various activities were completed. The cultural analysis and the final analysis for the co-researchers are classified.

At the same time as the activities outlined in Figure 12, the "Cultural Board" and "The Young Wild" have been working on all the efforts, including the preparation and presentation of an extensive Site Strategy.

This action-based case study is designed and described so that a third person should be able to see and understand the context in which the researcher has participated in an active influence on an organization's culture, considering the phenomenological traditions of such projects.

In chapter 3, I have tried to outline the framework of this research project and how to understand such a phenomenon as an organization. This approach has thus formed the basis for the creation of the framework for the project, with a description of the investigators' tasks in the project.

To gain insight into my methodological considerations, a presentation of my theoretical assumptions is important, and in Chapter 4, I try to explain this.

My science-based assumptions and research question are crucial to my method selection, as described in Chapter 5.

A method creates a certain kind of empiry, so in Chapter 6, I try to describe the methodological consequences in terms of the empirical we create through the project.

As it is an action research project, I use Chapter 7 to scratch the basic conditions of action research and come with my own interpretation of my perception of action research.

Chapters 7, 8 and 9 help me to describe the phenomenon of organizational culture, power and leadership. It is by no means an exhaustive statement, but the most important piece in my perspective on this phenomenon.

In Chapter 10, I describe the three major cultural analyses carried out. I justify their use and the effect of these as a kind of feedback loop of the process.

When you are invited into an organization, you discover that there are a lot of exciting and different contexts to be aware of. What power relations are there? What history and experience do each group have? Are there wounded group members with revenge motivations, etc? I put a name on those I have been able to see and have described them in Chapter 11.

Chapter 12 deals with many of the conversations and dialogues we have had about the phenomenon of culture in MDT. These dialogues have been crucial to the many acknowledgments created about the cultural phenomenon.

In all organizations there are leadership meetings, and in Chapter 13, I try to describe a management meeting, which is a kind of gathering on several small concrete events

that are gathered in a description. Elements of this chapter are presented in Chapter 7 of "Management Philosophy and Practice" (Hertel & Fast, ed., 2015).

In Chapter 14, I try to pick up on the many efforts of the co-researchers and show some of what has been done by the many energetic researchers.

At the end of the project, I made a smaller gathering of the co-researchers' experiences and learning through the project. The many qualitative statements about the process are reproduced in Chapter 15.

Chapter 16 is used to collect and analyze all major events in the project.

Chapter 17 is the conclusion of the whole project, which I try to extract a scientific contribution from in chapter 18. All of this is put in perspective in Chapter 19.



Co-workers' paintings to illustrate some of the 10 recommendations for MDT management are now out on the corridor in Frederikshavn at MDT.

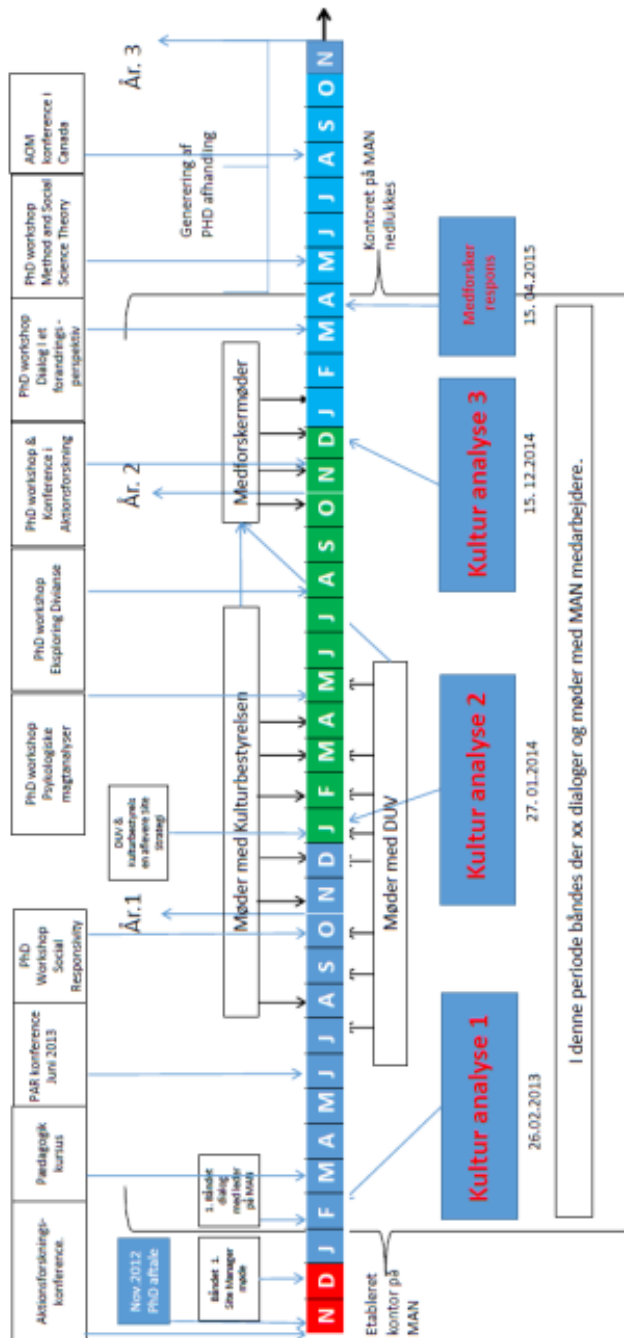


Figure 12. The total activity overview of the dissertation

CHAPTER 5. SCIENTIFIC AND THEORETICAL ASSUMPTIONS

In an Action Research project, there are significant choice and significant alternatives to be taken. It is crucial that you as a reader of this dissertation have insight into the researcher's ontological and epistemological views. This chapter thus describes the scientific theoretical perspective that has been the guiding principle for this Action Research project.

5.1 MY ONTOLOGY AND EPISTEMOLOGY

Ontology is the 'doctrine of being', and in a phenomenological sense, ontology relates to what is the basis for or elementary to being (Keller, 2012, p22). Within the theory of science, the concepts of ontology and epistemology are used to denote the more or less implicit assumptions of science.

"Everyone has an ontology and an epistemology - even if they are not aware of their assumptions about being and about their acknowledgment of being. Everyone makes some assumptions (consciously or subconsciously) and thus works in an often straight forward ontology and epistemology." (Nygaard, 2005, p11)

The challenge when you want to conduct research is to make your assumptions conscious and reflect on their consequences for the research process and the research result. As a researcher, one cannot stand an ontology and epistemology (Nygaard, 2005, p11). Why do I take my starting point in existential phenomenology? For centuries before the positivist scientific revolution, Europeans used interpretations from the Bible to indicate the age of the earth, and there are still religious groups that only accept the theological estimates based on the information in these sacred writings. Some Bible scholars claim that you can follow the slogans with a little goodwill and thus reach an age on Earth. During the Reformation, you calculated the age of the Earth by using timelines based on whether the information you provided

could be found in the Bible. The timelines used were compiled using the ancestors of Genesis. It was estimated that the age was approx. 5,500 years. Tycho Brahe's pupil, Longomontanus, estimated that the creation took place in 3,967 BC. At about the 1800's, it was still the common sense that the Earth's age was about 6,000 years, and in the University of Copenhagen's universe, that was stated until 1911 as the number of years since the creation of the world on the first page.

During the Enlightenment, however, natural science began to reach some other results. The first scientists attempted to adapt scientific achievements that gave the Earth a much higher age than the Bible's image of creation.

The geologists of the natural sciences nowadays determine the age of the Earth to be around 4.54 billion years. This age should have been determined by radiometric dating of meteorite material and is consistent with the age of the oldest known cliffs on the Earth and the Moon. The scientific development of radiometric age determination shows measurements of lead deposits in uranium-rich minerals and some of these are more than one billion years old. The oldest minerals that have been analyzed are small crystals of Jack Hills in Western Australia and are at least 4,404 billion years old.

Since it is not known exactly how long it took to create the Earth and predictions from different models of the process show a duration ranging from a few million to several billion years, the precise age of the Earth is difficult to determine. It is also difficult to determine the exact age of the oldest cliffs on Earth because they are composed of minerals, which may have different ages. The scientific approach has many exciting bids on the world's rise and has created many legislative arrangements around the world we are in. Natural science is good at researching objects. Can a human being, a subject, understand these astronomical information? I cannot.

4.404 million years against an average human life of 80 years. How long can we, as humans, handle the past? Can we handle 2000 years? What is a human life in relation to the world or earth we are born into? Can there be an opinion with such a short life

in relation to the age of the universe? Do we believe there is an opinion with a lifetime life? Is there a God who has created something that then has an opinion with the short human life?

"If the earth is 44 years old instead of the 4.4 billion years, it will mean that there have been people on earth for 4 hours. The industrial revolution began 1 min ago, and in the last 30 seconds, half of the forests of the earth has been cut down."
(Inspired by Greenpeace)

I do not believe there is an overall meaning in my life. I do not believe in one of the great religions, even though I'm baptized, confirmed and married in the Danish public Church. Religion is in my ontology more a piece of sociocultural history that is being socialized into from birth. The religious beliefs, on the other hand, believe that the essence precedes existence, so one believes that there is an opinion with life before it lives. A sentence determined by a God. In this case, man must have a determined future.

When man trades in the world, it creates a picture or a world of life. In this world of life, human beings divide people into different types as it assigns different values and behavioral rules. We create prejudices about certain types of people. When we talk about a rocker or an educator, these two types of different images create for each subject. This division of human beings does not only apply to the individual but to all people because it is a certain way of life (Sartre, 2002, p18). There is no determinism; man is free, man has freedom. We are alone and without excuses (Sartre, 2002, p57). Man lives his life as a natural and inevitable consequence of the decisions that man himself takes. But we still create these determinative expectations for specific types.

The idea that existence is prior to the essence, instead, places the individual or self in his own center. Existentialism believes that man creates his own meaning with the living life, that is, his own existence and identity through choice and handling. People are regarded as subjects in a random, indifferent, chaotic and absurd universe, where

no meaning is given in advance. The meaning of existence is created because of the free choices we then make. This sentence is subjective, provisional and unstable always. The fact that there is no objective truth or meaning with life, can make people scared and angry. When there is a free choice, any choice made may have been a different choice, and with this, another consequence. As a subject, I am thus entirely responsible for the choices I make. Total freedom can be too difficult to accept for many human beings.

One possible way to overcome fear is to choose to create its own meaning with the ultra-short life we live. Existentialism is considered by many to have been founded by the Danish philosopher Søren Kierkegaard (1813-1855), but existentialism is the first philosophical direction between the two world wars and the time afterwards. Modern existentialism is founded by the French philosopher, Jean-Paul Sartre (1905-1980). Existentialism is referred to as an individualistic philosophy that puts the subject at the heart of the fact that everybody must make their own free choice and through their consequences reach their own acknowledgment of the living life.

As existentialism is perceived as an individualistic philosophy, it must mean that the development goes through several provisional stages of existence, which are up to the individual to value. The individual must self-despair, even reflect and choose. There is no one else who can do it for you.

"Life has no meaning a priori. Before we live, life is nothing, but it's up to us to make sense and value is nothing but the meaning we choose." (Sartre, 2002, p90).

Central to Sartre is that human beings are born freely and that every individual has a unique opportunity and an obligation to make an opinion with himself. According to Sartre, the world itself is absurd and completely meaningless, but if man recognizes freedom in his choices and actions, he can create his own meaning with existence. Man is doomed to be free and independent, but this will or cannot be understood by man so that he flees from freedom, meaninglessness, absurdity and down into a form of self-deception or life expectancy (Sartre, 2002, p14). In an organization, one can

find that man creates an iron cage of prejudice and control in an organization, even when they are not at all available. You may find that employees say they do not have a thing, but on inquiry, they find that they have never actually tried the statement. You just do not think you can.

A denial of the basic conditions of existence can as I said, lead to meaninglessness and anxiety. Man can make an object among other objects in the world and refuse to recognize the world's relentless meaninglessness. Only through the recognition of the ultimate freedom of individual people can an individual meaning be created with the living life. According to Sartre, the most important thing about being human is not the body and the senses but the consciousness of the body and the senses. The reflexive consciousness can be termed conscious consciousness, which is the consciousness we are dealing with most of the time. The intelligent consciousness is the consciousness of suddenly passing old experiences through our thoughts. By the fragrance of the newly grazed grass, the pristine consciousness comes for example. With pictures from a bygone era. Since consciousness is always focused on something or taken of something, this is something that is the focus of consciousness and its being. One can say that if the consciousness is turned off, one will also turn off the human being (Thielst, 2002, p420).

According to Sartre, consciousness and its being lead to two kinds of beings (as Sartre distinguishes) for the sake of things and men or, as Sartre himself expresses it, be-and-be and beard (Sartre, 2002, p13). The beast of things or objects bears Sartre for the beast-in-ones and describes it knowing that it is something firm and well-defined. One thing is what it is once, and it is it by virtue of its characteristics and physical form. Man can understand his consciousness and not his body, as the human body will be compared to one thing and its being. Basically, the body is unchangeable and has a certain essence, just as it applies to a thing or an object. For that reason, he divides man into these two parts.

Human beings and this consciousness are a phenomenological understanding of man. This awareness can be understood as being changeable where there is scope for

restructuring and changes in consciousness. Consciousness is basically nothing fixed but can be understood as a horizon. Gadamer talks about an inner understanding horizon or horizon intentionality (Gadamer, 2007, p234). This horizon extends to things and phenomena, and the objects thus appear in this horizon. According to Sartre, the creature is a consciousness that is something because it holds on to something, and this is something like things (Thielst, 2002, p421). Sartre is also of the opinion that existence precedes essence, which means that the very existence of man is prior to making sense and finding his essence. The lack of common essence can mean that nothing in human life has been determined in advance as opposed to something that is the human being, where the essence precedes the existence.

For a chair, the idea of a chair has preceded the creation of the chair. An object or object can usually not be something that exists without knowing what it is to be used for, which is the essence of the object. This is related to the description of the beings of things because a chair is determined by its being and this is its property and essence. For a human being, the opposite is true because consciousness has no essence, but that man has an existence (Sartre, 2002, p47). Man, therefore, creates his meaning with his life and with the life that lives. We are socialized into the context we are born into, and in this social world we create common opinions and content in the living life.

We construct our lifeworld as we live our lives. The subjective individual creates opinions and constantly tries to make sense in the social relations that are a part of and of the objects that surround one. It does not mean that one's social context does not always affect one or try to influence one's own opinion formation, but as thought is free, no one can take control of your consciousness and opinion formation.

The existential phenomenology considers the phenomenological tradition as a coherent sequence from Husserl, Heidegger, Sartre, Merleau-Ponty, Gadamer and Ricoeur (Zahavi, 2013, p7). Heidegger replaces the concept of conceptuality in Sein and Zeit of the concept of the being-in-world, while Maurice Merleau-Ponty continues in the form of a bodily intentionality. Both Heidegger and Merleau-Ponty

are considered among the founders of the further phenomenological development of existential phenomenology. Existential phenomenology is a tradition of phenomenology, which assumes humanity as indispensably linked to the special perception of meaning called the world of life. Existential phenomenology is characterized by the basis of an analysis of the human experience or experience world that cripples with the traditional subject and consciousness philosophy. Thus, human beings as fully belonged to the world, what Heidegger expresses as being in the world, is also regarded by Sartre as a reflection on "what it means to exist as human beings" on a clear phenomenological basis.

When I think in this thesis to have an existential phenomenological perspective, it means that there is nothing predefined or determined in advance. What comes to light for us, a subject of consciousness, is a phenomenon that we can investigate. It is the subject's knowledge or opinion-forming activity that causes an opinion of the encounter with the phenomenon to be created. In this case we use the phenomenology to observe how the individual actors make opinions about what is happening in the situation. Through dialogues and expressions, we try to test and compare our subjective opinions with each other. What is the intention, what is the meaning of what we are experiencing? Through an epoch or reduction, we remove all the perceptions and values around the experience and go to the case itself. What happened? What could we observe? What is the evidence for and what are value-added conclusions?

The phenomenological method allows me to distinguish between the knowledge base and theoretical explanations. I do not experience the organization as a functional systemic device, but as unique individuals sharing a common experience about the organization they are part of. The values and opinions created about the organization and the living life of this are a product of the individuals in the organization. To see something in a new light means that we get a new understanding not only of the phenomenon of organization or culture but also of ourselves, that we can be anything and more than what we think we are (Gadamer, 2007).

5.2 WHAT DOES THE LIFEWORLD MEAN?

” The lifeworld term can be understood as the immediate experienced world, as it appears before it is made an object for scientific investigation, and also, as the historical reality as human beings immediately orient themselves out of. It is the reality we are in.” (Clark & Fast, 2008, p42).

The world of life is thus the world in which we live. The lifeworld concept is presumably introduced by German philosopher Edmund Husserl as the term for the pre-scientific experience world (Zahavi, 2013, p30). According to Husserl, the world of life includes the invariant culture and theory-independent features of the world: shapes, colors, fragrances, causal relationships, etc. This means that, as a researcher, I theorize my experience of reality and not reality itself. Even the most exact and abstract scientific theories support the scientific evidence that lives in the world of life (Zahavi, 2013, p30). All forms of knowledge creation are based on the world of the living.

“The whole universe of science is built upon the world as directly experienced.”
(Clark & Fast, 2008, p115).

Science must relate to the experienced world, thus creating our creations based on a world as it is. Science does not occur in an unavailable world but in the world in which we live. When you seek to understand the interpretation, you have in one's life, you work with the recognition and reflection process. The world, understood as "the common-sense world" or "the world of daily life" or everyday world, is all different variations of the intersubjective world experienced by man, as Husserl expresses it with a "natural attitude" approach to the world of life (Clark & Fast, 2008, p88). In our everyday life, the subjects use their common-sense knowledge, which you share with the others you socialize with. The experiences I make of the world I possess are like a store in my memory. Schutz says that any interpretation of this world rests on

a layer of past experiences of it, our own and those handed to us (Schutz, 2005, p81). The world I build in my own mind is thus not an objective one.

The world and the values we attach to it are what we create in our being and in our encounter with the world. The world of the living is present in our daily chores as a transcendental structure that covers a reality that we cannot fully comprehend. The immediate is deceptive (Merleau-Ponty 1968 p51). The social relations assume an irrational form that we cannot control. We live in an "enchanted" world, the enchanted world we reproduce every day, as when we produce goods in the capitalist economy (Mortensen, 2013).

You can tell me things that I have not experienced or can experience but are conveyed to me; these can be included in my experience. We can uncover the covered in the world of life. The world of life is often used in different specific ways of experiencing the world and not, as in Husserl, as the term of universal experience, which is part of the subjectivist science philosophy. Merleau-Ponty's application of the concept helps to give it a central place within the existential phenomenology. The existential phenomenological view of human beings has major consequences for the way you understand and treat your fellow human beings. The existential phenomenology is primarily borne by an interest in the living experience. The phenomena are perceived and are thus of interest in the linguistic world of experience. The life of the individual subject can be understood as the immediate experienced world as it appears to us before it becomes an object for scientific research. It is the reality we live in and can reflect us on. There is a broad recognition that understanding the concept of life as an element in philosophical hermeneutics is the everyday life we need to relate to in everyday life.

Gadamer believes that the concept of the world of life is an antithesis of positivistic objectivism (Clark & Fast, 2008, p114). The world of life is the life we live in the natural setting and can never in itself become an object for us, but on the contrary, it is the foregoing basis for all experiences (Gadamer, 2007, p233). Life is not a "true world" or something that the positivists can describe as an objective fact, but

something much greater than natural science could produce, namely the whole universe in which we exist as historical beings. Schutz and Luckmann (1974) talk about reality as living everyday life. It is a province of reality that the individual can relate to and actively participate in honorably but much larger than something natural science could produce, namely the whole universe we are as historical beings. Schutz and Luckmann (1974) talk about reality as living everyday life. It is a province of reality that the individual can relate to and actively participate in. The living life of the world of life is taken for granted. The world of life is a subjective cultural world where the subject from the time it occurs comes from others, interpretations and ways of structuring and organizing the world of life on. The world of life is thus a reality rooted in self-made experiences that are either linked to the subject itself or are conveyed by others in the form of typed knowledge (Clark & Fast, 2008, p120).

Through our language and the intersubjectivity of our lifeworld, we share it with the world, with other subjects and their world of living and their intersubjectivity (See Figure 9). In these intersubjective horizons, the subjects create the background for the meaningful communication through which a social process deals with a common understanding or disagreement. As a subject, I have my own subjective world and an intersubjectively divided world and saw the subjective subject of the second subject. The perspectives of these three worlds are the potential perspectives of a subject on worlds, although we do not have access to the subjective subject of the second subject.

The researcher has no other approach to the life of others than the people who live in it. Then, the researcher will describe it, the researcher himself must belong to it through the intersubjective part or try to understand the life of the other subject. The world of life is already interpreted by those who live in it, which is why the researcher must have an affiliation with them. For example, if one has been married to the same person for 30 years, one can sense that one's life is shared because intersubjectivity is a major component of each other's world of life. Through many dialogues and workmates, you can get closer to the experiences of the other subjects. Through the

action research approach and focus on the dialogue involvement, we come closer to the experienced life world of MDT.

5.3 THE LEIFELD AND INTERSUBJECTIVITY

“Intersubjectivity is the constituent of the world of life that is common to many individuals” Gadamer (2007, p236). Schutz (2005) focuses specifically on understanding through an intersubjectivity and how we in the world of life understand and understand each other. The life of the individual has fragments of a common intersubjective commonwealth with the fellow human beings with which we enter relationships. This common amount is an integral part of our everyday common sense and the experiences and experiences we share with the other subjects we interact with. Our shared experiences and experiences. The common commonsense between our fellow human beings is a general acceptance of the other and that we are part of a relationship with a common understanding of our surroundings. When we are socialized in a common context and we have a common understanding of the objects we surround ourselves with, the individual creates horizons, which extend the individual's horizons to include elements shared with other subjects.

“Reality is experienced by the actors as a reality – Intersubjectivity is taken for granted as an obvious quality of our world.” (Clark & Fast, 2008, p120).

The world can be understood as a cultural world because, from the very beginning, living everyday life is a multiverse of opinions that occur to us. Opinions, created by others before us. Opinions that we are born and socialized into. The world and its opinions were here before us. Our intersubjective understanding is a layer of opinions that we have embedded in our social life. Basically, intersubjectivity describes how the subject as one self experiences the other/others or how the self experiences being perceived by the other/others. It is this intersubjective common volume that constitutes what we call the culture, what we share with the others.

Thus, when subjects meet other subjects or when a life-world meets another world of life, it is a theme in philosophical phenomenology. Intersubjectivity describes the intentional relationship between the subject and the world (Zahavi, 2013, p69).

Intersubjectivity can, therefore, help explain why the subject, as part of a context, can relatively receive an instruction from another subject. This is because the organizational hierarchy itself is assigned to the subject as normal and appropriate already in the context of a given organization. When we meet a leader, we have several understandings about power and positioning that govern and govern our dialogue with a leader. We take a learned "natural" role towards the organizational members we interact with.

It is especially these often unreflected self-explanations one must be aware of when he wants to uncover cultural deposits in an organization.

The subject experiences the world as an intersubjective reality because the subject lives in the world among others, has relationships with and understands these others through mutual influence and the experience of common experiences (Zahavi, 2013). Pictures of the experiences are stored with the individual subject, and in total these stored images of experiences make the empiry of the many narratives that are told in the organization.

For the individual subject, an intersubjective understanding can come very close to acting as a kind of objective truth or reality if there are several who share the value of the perception. Elements of the organization's culture can certainly be attributed to this category of common "objective" reality. In closer inspection, it is often found that while in a relationship one thinks he shares a certain perception, very subjective opinions are revealed about something he thought he agreed to.

It is, therefore, through the intentional nature that, as a researcher, I recognize my case and thus it controls my consciousness and my abduction arises precisely through my intentionality, which means that its correctness affects my understanding horizon,

seeing that I do not see all my intentionality excludes. The awareness of this correctness and its influence on my abduction is important to be aware of why we work in the phenomenology with *epoche*.

5.4 WHAT IS REALITY? WHAT IS TRUTH?

Scharmer once asked Edgar Schein about how, as an action researcher, he could know if it was "true knowledge"—Schein answered;

"When my knowledge benefits the various actors in the field, I know that I know."
(Schein in Scharmer, 2010, p63).

A prerequisite for Schein's response must be that the actors are convinced that they have benefited from the new insight. Any attempt to cross or exceed an experienced limit will always lead to new acknowledgments (Gadamer, 2007). New provisional acknowledgments and declarations only apply until they are replaced by new recognitions, never to a truth about the phenomenon. We know what we know until we are convinced that it is different. We dare not believe that knowledge or truth is perfect. The world cannot be observed as it is, but as it appears to me, "cf. Kant: Das Ding für Uns" (Clark & Fast, 2008), and thus all the creations are created by a subject. Therefore, the "truth" is not as real and exciting as in what surroundings the recognition has become. How do we understand the meaning of what appears to us? All truths are interpreted by a human being, and this life's life helps to interpret the recognized.

"We can never know if there is a world beyond our conscious experience. And if there is, we can never know what it is like." (Crossley, 1996, p2)

What conditions must be met to make it possible to denote the intersubjective understanding or knowledge obtained as true knowledge? That we share an opinion about some knowledge does not necessarily make it true. Any scientific observation should be accompanied by a description of the conditions under which the

observation has been completed. The concept of truth in phenomenology is consistent with the difference between meaningful and intuitive actions.

“To every intuitive intention there pertains, in the sense of an ideal possibility, a signitive intention precisely accommodated to its material. This unity of indification necessarily has the character of a unity of fulfilment, in which the intuitive, not the signitive member, has the character being the fulfiller, and so also, in the most authentic sense, the giver of fullness.” (Husserl, 2001, p233)

Thus, all interaction and recognition is linked to the process of our language. Intersubjectivity between people is created through the common experiences, opinions and languages in the context in which the language is used.

“The key medium of most social interactions for Merleau Ponty, Wittgenstein, Schutz and Mead is language” (Crossley, 1996, p38).

The experiences are developed and shared through the language. It is through the dialogue that new common recognitions and understandings are achieved. When we talk and tell about our experiences, we create a relation to our own share of our common experiences. The consciousness of the common experience is stored in consciousness and memory, and we thereby regulate our own prejudices.

“When we speak, we quite literally hear ourselves thinking, and this initiates for us a relationship to ourselves.” (Crossley, 1996, p58).

It is thus through the inner dialogue and conversation that the individual creates a relation to his surroundings and about his acknowledgments. The scouts forsook the world that existed for his senses because it constantly changed, and in contrast, phenomenology is occupied by the world because it is interchangeable. Husserl could not agree with positivist humanity, where the facts of logic are reduced to a mode of the psychological process in a random organic structure. If you can reduce everything down to a final and current process, everything is always unique, and then it becomes completely meaningless to talk about something repeating itself. But the experience

of life moments can well be recognized from past experiences, and these experience flows always have a pattern or flair of repetition. What looks like a repetition occurs in the unique, subjective experience, but at the same time as something that transcends the unique, the real. The water that runs in the river now cannot be studied again tomorrow because now there is some other water that runs. It looks alike; it looks like a repetition, but it is some other water than ran for 5 minutes ago. Therefore, it cannot be identical to the real, and therefore, nothing that can be reduced without further delay. There is thus something in the natural experience situation that transcends, transcends the concrete, timely, spacious and bodily anchored experience flow. But also human beings constantly change. The person who was out yesterday is not the same person who visits the river the following day. The following day, man has an experience of the river that he did not have yesterday. Everything is changing all the time. In other words, the culture is changing even though my opinion about it may not follow. The insights of the logic and the so-called Eidetic may be separated from the mental processes that they influence and are perceived as a completely different category. That the ideal is something different from the real is, for Husserl, an experience-based fact. In Husserl's transcendental phenomenology, the subject is nothing but an ideal pole for its intentional fullness, and nothing precedes an actual content of meaning. The subject is basically nothing but a title for a thematization of transcendental and, of course, an indicator that transcendental is taking place.

The only thing that cannot be reduced is a place-to-date and noticeable factual being, a core of immediate evidence that is left when you have washed away all the far-reaching scientific theories and speculations by the so-called "eidetic reduction". Thus, you can disqualify all the content that may be derived from the theoretical reflection, but you can never undo and destroy everything. There will always be something left to explain. The result of a reduction is always an actual content or object. It is a phenomenological point that it is nevertheless a matter of self-awareness, subjective and non-objective self-consciousness. In our understanding of our own world of life, we have activated a self-esteem that reflects on it, for us experienced explicitly and objectively, which makes the recognition subjective. The

natural setting is a non-self-objective approach. It can be characterized by the fact that the world's real existence is an indispensable evidence. Husserl says that the being or reality is a quality of world evidence.

The difference between the natural and the philosophical subject, Husserl claims, denotes not two persons but a double or split in one single human being. A subjective and an objective self-esteem. When the abstract thinking claims the supremacy of its point of view and as a strong opposition to the immediate natural point of view, it is precisely because it feels capable of objectivizing (Zahavi, 2013, p66).

An object is a natural object, but this status gets it by being a subject's consideration, and it is the transcendental reflection that creates this status, i.e. that the object can be subjected to transcendental reflection and thereby become a natural object.

Husserl talks about the general or leading purpose of science, a desire for absolutely justified knowledge. If there is a reason to rely on science, one must be able to make an absolute justification. This does not apply only to the judgments; it must also be able to correct the judicial authority, i.e. itself. This includes the way in which one comes from one judgment to the next.

The world, as it appears to me, is my world of life. It may well be explored and structured by others, but largely by myself too. Since I've been with others throughout my life, my understanding and interpretation are obviously influenced, and the partial inherited structure is consistent with the intersubjectively transmitted understandings. I and my world of life are a product of my living life with the relationships of my life. The manifestation of the phenomenon of life in the experience is thus a subjective and intersubjective process at one and the same time through the experience acquired in the form of stock-of-knowledge (Clark & Fast, 2008, p120).

Anchored in the typical knowledge, the subject thus understands another, not just as an objective, but as a subject with an independent consciousness. If the individual subjects share a common intersubjective common sense, the subject's motives can be

taken for granted, which allows the subject to relatively unproblematically understand and interact with other subjects (Schutz, 2005, p53).

“Knowing in action. When we go about the spontaneous, intuitive performance of the actions of everyday life, we show ourselves to be knowledgeable in a special way. Often, we cannot say what we know. When we try to describe it we find ourselves at a loss, or we produce descriptions that are obviously inappropriate.” (Schön, 1995, p27).

As far as the recognition is concerned, phenomenology claims that any acknowledgment—including all science—is built based on an original and immediate experience of and living in the world. All recognition is necessarily observant-dependent (Maturana, 2011, p42), which is also a cardinal point at Kant.

5.5 THE CONCEPT OF INTENTIONALITY IN PHENOMENOLOGY

The concept of intentionality is human objectivity. The intentionality is there, whereby phenomenology determines subjectivity and is a natural occurrence in the part of nature that hears the body's consciousness, something that precedes the analysis that could be done by it. The case precedes the method, and the method goes to the case to disturb it in all its details. Intentionality is considered by Husserl as a natural occurrence in the part of nature belonging to consciousness (Zahavi, 2013, p38).

Any consciousness is an awareness of something, any attitude relates to something (Gadamer, 2007, p215). Husserl says the same, that consciousness is always intentional, i.e. that it is always geared towards something. This applies regardless of whether the consciousness it is directed against exists. One can direct his consciousness towards a fantasy. You can thus well adjust your consciousness to something abstract. Intentionality is thus not dependent on an existence because even if it is something you imagine, or something you consider that is in front of you, consciousness is still directed against it. Intentionality is not dependent on certain

relationships or logical causality but can be directed towards one's own consciousness. Intentionality is an inherent feature of consciousness, and thus it is always directed at its subject field, whether it exists or not.

It is through intentionality that things may appear to us as phenomena. From here, Husserl goes on with the phenomenological analysis to investigate the objects of consciousness. In later developments, the concept of intentionality of phenomenology has survived but in different ways.

The objectivity we use when we focus our consciousness on a phenomenon, we use to recognize what we see, so we can add it to the value we have created by a previous experience of the phenomenon. When we are together with other subjects, through our intersubjective recognitions, we can add objects of the same kind to objects. When we joined together through our unique intentionality experience an object, apparently attaching the same value, one can understand the widespread misunderstanding that things are doing something about us. Because of our intersubjective experience, we assign an object the same value when we focus our attention on it, but that does not mean that the object has an a priori value.

5.6 INTERIM CONCLUSION

Through this chapter I have tried to produce my scientific theoretical standpoint and argue for the concepts I proved and unquestionably make use of in my research.

The existential phenomenological approach to the world in which my research is going on means that I constantly see the unique individuals as being a supportive part of this Action Research project. The unique individuals and their individual lives and their relationships are meaningful for the acknowledgments made in MDT. This life-world approach governs both methodology and the scientific analytical approach.

Thus, in an existential phenomenological perspective, phenomena are always "colored" and we do not have direct access to the phenomena or to the realization of them independently of the common history and culture. Nevertheless, by the phenomenological examination of a phenomenon, we can often obtain a more original understanding of it, an understanding which, however, is nothing but a return to the origin of the phenomenon itself.

In this case study, the hermeneutic phenomenological approach means that the descriptions of empiricity are attempted reduced to all materiality and that they do not add value to the descriptions than they are an attempt to produce my version of the experience. Thus, one cannot describe a reality or get close to one. You can try as faithfully as possible to create a transparent subjective description of the experience. This case study is my first person subjective experience, and these experiences are ongoing in the process, verified by the participating researchers. This does not mean that subjectivity becomes smaller but that experience is shared by several of the other researchers.

Throughout the writing process, the material produced is continuously late for reading among the researchers in MDT; thus there is some kind of validation that no objections are made to what is produced in the dissertation.

CHAPTER 6 METHODOLOGY

When we have a specific task we want to complete, we must try to describe the problem/task we are going to get into. The content of the assignment, in conjunction with the scientific theoretical perspective, determines the methods available. The chosen method would have some scientific theoretical consequences, which would have been different if I had chosen a different perspective. In this section I will describe the consequences of the chosen method.

When you choose to work from the scientific method of a Case Study, you often encounter some prejudices that can be gathered in Flyvbjerg's 5 general misunderstandings about the soundness of this scientific approach. A statement that one cannot generate generalizable knowledge in single cases is a disappointing statement, and that what is encountered in such cases is not "real" science means that many are critical of the case study's research eligibility.

When you are so privileged to access a specific case, it is rare for such a case to be chosen from a larger selection process. It is not the case that you have looked at 4–5 cases and then chosen one. Often you can offer a case via a network or a coincidence. You look at the case and assess whether a relevant and exciting case can be created. If it is possible to get funding and case to go up to a higher level, the project may be completed. So, when working with a case study, you should also be aware that one case is very often not selected but rather that a case chooses one. In this specific case, it was an entrepreneur I knew from old days who wanted to work proactively to influence the culture of the organization he was the head of.

Being invited into an organization is a great declaration of trust and a gift. When you get a gift, you owe the giver something. To give a gift is an exciting phenomenon. We give a gift, without expecting something in return but will be disappointed if it does not happen. Since the human being is a social being, social communities are created, and it is done by giving "gifts".

Gifts are perceived as free and something volunteer. But is it now also the case? The French ethnologist Marcel Mauss has studied some basic principles of gift exchange, which he claims is universal. Everywhere in the world you are required to return a gift. In the West, we are saying that gifts are free, but in reality we are obliged to return the gift. If I invite you home to eat, I would expect you to return the invitation at some point. And if you do not, it will mean something to our relationship. We are not very zealous merchants, and we can give many times without getting back, but we still expect the accounts to go up at some point (Henrik Høgh-Olsen, 2001).

If we were simple, primitive creatures or very young children, we would just be happy for a great gift. The bigger the better. But as adults, we think: why do I get it and what does the dealer expect from me? A great gift brings me into debt to the other. At the same time, it is hard to say no to a gift – it is almost a declaration of war, says Henrik Høgh-Olsen (2001). The gift phenomenon is in play in this case by several episodes, such as the formation of the new management team, the invitation of the researcher to MDT and on several occasions, researchers also donate a gift in the form of personal guidance and help with management tasks, etc.

In an action research project, we must consider the unique needs of the participants, so you must also be able to understand working with several theoretical tools and approaches. Levin & Greenwood (2007, p28) argue that both qualitative and quantitative methods are mutually necessary to study social contexts. Complex and difficult social issues cannot be divided into qualitative or quantitative dimensions (Creswell, 2003; Creswell & Clark, 2007). It is thus always a researcher's task to make use of his tools in such a way as to reveal the highest possible phenomenon. Among researchers with a more functionalistic or positivistic perspective, there are probably some who think that one should be careful to mix one's theories with practice, but that is not an approach I share. The quantitative elements of the cultural analysis have given some very good discussions with the researchers. We have discussed the validity, or the lack of the same, of the mange quantitative measurements. We have seen many versions of the asked questions, we have

replacements in respondents; we have seen that, for example. Two new employees have a significant impact on analysis. As a phenomenologist, I do not admit the quantitative measurement results to much validity, but as a dialog tool they have been excellent.

Like Greenwood & Levin, I strongly advocate that new theories can best be conceived in practice environments, and such theories can only be tested in such practices (Greenwood & Levin, 2007, p28). The fact that organizations consist of unique subjects means that more functionalistic or systematic theories, and tools are not used as rigid tools, but more as a phenomenon or approach to dialogue with the participating actors. Our analyses are read by the actors, and through interpretations and discussions, opinions are created as co-researchers will be able to treat and treat in our workshops.

6.1 EMPIRE IN THIS PROJECT IN A PHENOMENOLOGICAL PERSPECTIVE

Phenomenology is conducted when using the following terms; epoch, reduction, eidetic variation ideation. The very epoch is about putting your prejudices in brackets so that you can access the phenomenon or task to be as prejudicial as possible. Empirical research is research into empirical statements or phenomena. Empire is created by direct or indirect observations or experience. Empirical studies can, as a rule, be analyzed quantitatively or qualitatively. Through the quantification of evidence or statements, one can make sense of it in a qualitative form. A researcher can answer empirical questions that are clearly defined and create evidence with the collected empirical evidence.

In phenomenology we want to go to the case itself (*zu den Sachen selbst*) and be critical, non-dogmatic as well as cloud metaphysical and scientific prejudices (Zahavi, 2013, p25).

The research tradition of phenomenology can also be emphasized as description, interpretation and deconstruction. The empire of an action research project is all-encompassing and totally unmanageable. Everything is relevant. The past, the present and the expectations for tomorrow are relevant. The employees and their individual lifeworld are relevant. The many daily dialogues are all relevant: the tune of the leadership meeting, the canteen, the hallway and in pressured situations. Everything is relevant and empirical.

What does it mean to apply existential phenomenology to a concrete empirical analysis? It is not just about being descriptive, although description is the starting point that all phenomenologists can agree on. In the light of the existential phenomenological tradition, the importance of interpretation is emphasized for a qualitative analysis. Practicing phenomenology can thus be understood as a style and a conceptuality that derives from the concepts of the phenomenological tradition. The style is necessary to emphasize as a methodological background understanding of the concrete interpretation work that involves perceiving in whole and focusing on experience, thus seeing the views and contexts across the commonly accepted distinction between you and my experience and body, between past, present and past, and between personal and generalized (Fielberg, 2014, p70).

In organizing this action research project with access to huge amounts of concrete empirical data about the 'matter itself', the qualitative approach is to uncover new 'acknowledgments' in the sense of new interpretations and attributes that can make us wiser about culture and leadership. The research perspective is a continuum of theoretical and empirical qualities, with different approaches, but in principle, it is possible to explain the connections between general concepts and specific observations (Keller, 2006). As Keller writes, we must strive to create a coherent treatment of our data. Therefore, this dissertation is very descriptive to try to gain insight into my interpretation of the experience.

Keller (2006) sets out some qualitative empirical methods that are obvious to use in a phenomenological approach and these are participant observation, interviews, dialogues, document analysis and action research.

Phenomenological method: “for the matter itself”.

- Distinctions and identities
- Aspects and properties
- Concepts and characteristics

Criteria for qualitative research science are exemplary (typical or particularly significant, not 'generalizable'), a detailed explanation of methodology and course (more demanding than 'reliability'), anchoring the actual case (thorough experience and practice-based 'validity', which contrasts with research on an absurd, constructive or arbitrary basis).

Criteria for qualitative research science are exemplary (typical or particularly significant, not 'generalizable'), a detailed explanation of methodology and course (more demanding than 'reliability'), anchoring the actual case (thorough experience and practice-based 'validity', which contrasts with research on an absurd, constructive or arbitrary basis)

The actual case:

- Theory (scientific concept)
- Practice (phenomenon in everyday life).
- Premediate experience (pericipated expression)

(Keller, 2006).

The empirical material in this thesis consists of cultural analyzes, one in 2013, 2014 and 2015. There are more than 100 hours of dialogue, interviews and leadership meetings. Field notes and own observations have been prepared from my career MDT. An analysis of the proceeds of the process has been prepared from the perspective of the collaborators.

Emphasis has also been obtained on the feedback loops that have been completed when material, articles and theses are late for review by the involved researchers.

Since science often tries to describe reality objectively, i.e. independent of the subject, and thus from a third person's horizon, one should not forget that any gathering of empiry is done with a first-person perspective and the world of life, as all science is performed by someone (Zahavi, 2013, p33). In this case's description, I am the first person's horizon.

When so much empiricism is to be addressed, some must be chosen and optional, but by being very careful about describing my observations, I hope to prove one whose validity is in my work.

Existential phenomenological theory is a way to become wiser about our existence, and thus our common intersubjective verde.

CHAPTER 7. ACTION RESEARCH

In this chapter I will describe my perspective at the context action research in general and then indicate and argue which approach I have chosen in this project.

“The primary purpose of action research is to produce practical knowledge that is useful to people in the everyday conduct of their lives”
(Reason, Bradbury, 2008, p4).

The 2008 Action Research Handbook states that the primary purpose of action research is to create new acknowledgment for people's lives and this focus is crucial for good Action Research. When we search for this useful practical knowledge, we can also see that the participants involved contributed to the research in their own field of work or life, and when this happens, we can call it as Action Research. Participants are agents who act in their own sphere of life, based on their own common sense and understanding and at the same time form part of the social context of other agents. Action Research is only possible with and for agents and communities when it involves all major stakeholders.

“And Action Research without its liberating and emancipatory dimension is a shadow of its full possibility and will be in danger of being co-opted by the status quo.” (Reason, Bradbury, 2008, p5).

Most actors in the Action Research community agree that action research must create an emancipatory framework so that participants can create new realizations and improvements within their own field of work life.

“The primary purpose of action is not to produce academic theories based on action, nor is it to produce theories about action, nor is it to produce theoretical or empirical knowledge that can be applied in action. It is to liberate the human body, mind and spirit in the search for a better life.” (Reason, Bradbury, 2008, p5).

The objective of Action Research is to contribute to improvements for those involved, and this is the primary reason for choosing that approach. Secondly, it should be discussed as possible new acknowledgments and opinions we have gained through the process.

Thus, action research is not a term for one particular kind of research. It is more an approach where an action researcher and some members of a social context, such as an organization, work together to solve a particular problem or try to develop a new solution based on a defined problem. There are many possible approaches that range from the fact that an action researcher being hired to solve a specific challenge or task for an independent group to getting an independent and free researcher to create new realizations within a field.

In general, the researcher in an Action Research is involved in the part of the field he is going to investigate (Bryman, 2008, p382). Action Research is more common in some social sciences than others. In management, teaching, development work, etc., action research is widely used. Some academic environments due to the alleged absence of a scientific theoretical foundation and logic, and commitment (Bryman, 2008, p382) unfortunately often reject Action Research.

The valuable thing about Action Research is the great involvement of the participants in the practical operational element of the field. Complex everyday situations require problem-solving skills developed in practice. Philosopher Donald Schön devised the term "the swampy lowland" to describe situations that arise in confusing and complex contexts. People often worry about it and those involved are often unable to solve their own problems (Schön, 1983, p42). Schön argues that the ability to provide evidence of learning and development cannot be served by theory, based solely on science.

Complex everyday situations require problem-solving skills developed in practice. Schön calls for respectability for signs/concepts obtained through a critical reflection in practice with other environments, i.e. actions based on critical assessment of

assumptions, as a critical reflection of the justification for an action. Many of the new creations created in practice environments would not have been made available to us through a more traditional research approach as the third person observer.

Action Research is critical of positivism's attempt to create the objective representation in social research. If the individual's being is not readily available to others, we must give up the objective research when it comes to the actions of the subjects in an organization.

Action Research does not differ from hermeneutics, and we fail to claim that we can create an objective interpretation of the individual's work and the load to create action in conjunction with what you want to research. Skjervheim believes that it is only possible to understand one another if the one who understands the other experiences himself as in a joint project with this other.

“To fully understand and interpret, the researcher has to participate.” (Hans Skjervheim, 1957).

It is precisely this relationship we strive for in Action Research. As an action researcher, you strive to become a part of the same everyday life as the actors you are with. It is not possible to establish a neutral or independent research platform. In Action Research, one does not aim for the neutral platform but acknowledges that subjective understanding is a basic condition in action research. Action Research and case studies are closely related, as many Action Research projects are characteristic of case studies. Action Research is collaboration between a researcher and an organization about change, the exploration of the change, the conclusions, and possibly, further changes.

Action Research often requires some insight into certain phenomena eg. change processes that can only be studied while they are in action. Case study is one of the research strategies that can be used in action research collaboration. It can be a good choice, because there are often only one or few phenomena to study and because the

case study has a flexible approach that allows a wide choice of methods and allows changes along the way in the research process.

7.1 MY UNDERSTANDING OF ACTION RESEARCH

“Action research maybe defined as an emergent inquiry process in which applied behavioral science knowledge and applied to solve real organizational problems. It is simultaneously concerned with bringing about change in organizations in developing self-help competencies in organizational members and in adding to scientific knowledge. Finally, an evolving process is undertaken in a spirit of collaboration and co-inquiry” (Shani and Pasmore, 1985).

AR has its roots in the hermeneutics and phenomenology's fundamental principles of the perception and understanding that is fundamental in human relations and intersubjective opinion constructions. Hermeneutics' most important task is to avoid mistakes (Gadamer, 2007). My role as an AR researcher is to provide new acknowledgments in a democratic spirit that breaks down the researcher's formal role as neutral, thus making inevitable valuables clear to the participants. It is through our joint actions in the AR project that, like in a hermeneutical circle, we slowly come across some concrete phenomena whose understanding we try to recognize.

“The inductive method is used completely independent of metaphysical assumptions and speculation about how the observed phenomena occur. You are not trying to find reasons for certain effects, but just to find out some regularities. It is thus completely irrelevant whether you believe in the free will or not, in order to make some predictions about social life” (Gadamer, 2007, p10).

Gadamer's understanding of hermeneutics is not only text-bound but also a dialogue about experiences and change (Gadamer, 2007). Gadamer emphasizes that interpretation is always provisional and that hermeneutics is a form of action. The reality is communicatively communicated through language usage, discourses and

social codes. This enables you to understand and interpret organizations such as man-made social constructions (Berger & Luckmann, 1971).

My scientific theoretic standpoint is thus a starting point in phenomenology and hermeneutics strongly inspired by the concept of life-world.

“The world of life is the life we live in the natural setting and which never in itself can become an object for us but, on the contrary, is the foregoing basis for all experiences.” (Gadamer, 2007, p235)

The lifeworld, as described earlier, is an individual world, but includes an intersubjective element that is thus shared with the other subjects. Thus, we partake in each other's world of life. In this project, I perceive the participants as competent and experts in their own every day and working life. My understanding of the members of the organization is that they must be perceived as self-thinking and acting actors.

Action Research is an outline of the thinking of human behavior as something that is unambiguous in the formation of opinion and determined by the impact of the moment linked to causal bindings and social codes of the past. Everything is in for debate. The subjects exchange experiences, understand and negotiate a common understanding. We say, for example, that understanding and misunderstanding take place between "me" and "you". First, the other is perceived as a perception object, which then through indentation becomes one of you (Gadamer, 2007, p239). This introduction is created through Action Research involvement processes and workshops.

In Action Research, continuous research is being developed in the investigation process, and this can lead to new actions and opportunities for the individual. Reflections of actions can lead to the construction of new meanings. It is through action that we can together adjust our prejudices, create new prejudices and new meanings. In my optics, research and interviews cannot be separated from action, while I perceive theory and practice as an integrated device. We learn while we do it.

I use several theorists in several places, and they may not necessarily share my scientific theoretical perspective (Schein, Senge, Glasl & Lievegoed et al.). But precisely because they have created some useful concepts, metaphors and phenomena that are widely known and accepted, these concepts can be considered as concepts and phenomena in themselves and can be used as metaphors in the many dialogues with the co-researchers.

Phenomena can be symbols and social relationships, which is a social construction. The reality is thus a subjective and multidimensional reality. Organizational culture can, therefore, not be uncovered once and for all but is a continuous creation process. A culture breaks down and builds every day, but at the same time there are traces of cultural deposits that can be traced back several generations.

In my understanding of action research, I see elements of Kolb's concepts of learning, Peter Senge's 'The Learning Organization' and David Cooperrider's 'Appreciative Inquiry'. These theories and concepts become part elements in practical action research but are inserted in the phenomenological perspective.

In this project, this is a demanded Action Research project, where the action researcher has an important and very active role and agreement with management to implement a change of management desired. This means that, as an action researcher, I will work in a cross field between different power perspectives and an opposing field. In this case, this can only be solved by creating a trust relationship between the participants, knowing that pressure and tension from management can arise, such as a requirement for rapid visible changes. The requisite unit in this project has primarily wanted to move the organization in a certain direction in the form of a visible cultural change, articulated as the creation of a "knowledge and service culture". What it means more accurately is not defined further.

Gadamer argued that judgment is not something that can be learned abstractly but that one must practice on a case by case basis and this project is my attempt to do that. Action Research is simply something that cannot be learned theoretically. In

other words, one must try it out. The crucial is therefore not the use of anything general but the inner context. As you can see, this is what Kant later called "reflective judgment" (Gadamer, 2007).

The reflective judgment and the recognition that you cannot understand beyond your own horizon provides a natural journey towards the phenomenological theory of experience.

"All interpretation must protect itself against arbitrary instincts and constraints due to untouched thinking and the aim of the case itself." (Gadamer, 2007).

From this point of view, it is very natural to take the starting point of an action research project.

	ACTION RESEARCH
CONTEXT	Agreed reality experiments
HYPOTHESES	Public
LEADERS ROLE	Shared control
NORMATIVITY	Recognize and raise awareness
GEAR	Confrontation
INTENTION	Evolving
KNOWLEDGE	"Is" and "can be set up"

Figur 13. Nogle af aktionsforskningens kendetegn

Based on Bargal's article from 2006, where he, based on Lewin's research, sets out some basic principles for good action research, I try to put the project together on MDT.

Action Research Principles (Lewin, 1946/1948, 1947a, 1947b; Bargal, 2006)	Description of concrete action in the MDT case	Reflection and learning of the project at MDT
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Action research combines a systematic survey, sometimes experimental, of a social problem, as well as efforts to solve it.	Qualitative / quantitative analyses have been carried out. Work has been done systematically with the organization of workshops to create personal development and new knowledge about culture.	The analyses have been the subject of dialogues and reflections. Processing data has been more important than the results obtained.
Action research includes a spiral process of data collection to determine goals, steps to achieving goals and assessment of the outcome of the intervention.	Results of cultural analyses have been used to generate and test concrete actions outside the organization. Efforts and results have been processed at workshops.	Dialogues about reactions and counter-reactions in the organization have created new insights.
Action research requires feedback on the results of the intervention to all involved in research parties.	At the workshops, all efforts and actions have been discussed. Actions have been tested and possibly stopped again. All papers and all material about a Ph.D. The work is fully available to the participating actors.	This process is continued until the dissertation of the dissertation. Researchers from the field have read the dissertation in January 2016.
Actions research involves ongoing collaboration between researchers and practitioners.	Through the creation of the "Cultural Board" and "The Young Wild" we had a joint research group. The mediator concept is taken seriously.	The greatest value creation has been the relationship and cooperation with the co-researchers.
Action research is based on the principles of group dynamics and is anchored on its 3 phases. The phases are thawing, changing and freezing. The decision-making process is shared and conducted in openness.	The two research groups work with a set of dog rules, which ensure that everyone agrees on all bets. Changes and decisions were announced on the intranet and through various listings.	Although, in fact, there was a kind of veto, it was never spoken that one big forward and stopping an effort. Everything has been done in consensus and in openness.
Action research must address issues of values, goals, and power between the parties involved.	At workshops we worked with group values and MDT values. The dog rules also involved raising funds and influencing common goals.	We worked a lot to break things down if possible, position power and create shared values.

Action research can create knowledge, formulate principles for intervention and develop instruments for selection, intervention and education.	Researchers created opportunities for practice-based lectures about selected theoretical areas. It was taught in strategy and culture theory.	The formal teaching process gained great recognition.
Within the framework of action research, there is much emphasis on recruitment, education and support for collaborators.	The individual co-researchers were offered personal learning and coaching courses. They were selected after postings and personal interviews.	The fact that the participants themselves have applied to participate seems to have had a good effect in terms of work and obligation to deliver.

Figure 14. Bargal's requirements for good Action Research, in conjunction with the efforts in the MDT case.

From figure 14 above, it appears that we have made great efforts to meet the more formal requirements for a good Action Research. It has been a fairly natural choice, and, in fact, I became aware of Bargal's article long after most structural decisions had already been taken.

When we unconsciously fulfill all the requirements Bargal prescribes for a good Action Research, it must be possible to interpret Bargal's proposals as highly relevant and useful.

When the process began, Bargal's points were important as checkpoints and guidance. In the MDT project, we have created learning and good reflections in all the principles, and we would have had a significant contribution to the project if we had not followed these principles.

CHAPTER 8. ORGANIZATIONAL CULTURE AT MDT

In this chapter, I will try to describe how organizational culture is discussed and perceived in this project. It is an issue that is of great interest among organizational researchers and in this chapter I will create a picture of my phenomenological approach to this phenomenon and involve the key contributors to this field to position our case in relation to the main contributors of organizational culture.

Leaders can behave like "coaches" who by a sense giving process try to "create culture". Organizational cultures create, transform, break down and exclude creatures, including the creation of values. Some people have obvious power to verbally put words on cultural values and desired norms (Hasse, 2012, p148). The leader has an important and active influence on how the organization's subjects experience being a member of the cultural context that the organization creates the framework for.

Culture gives the organizations' subjects a kind of self-understanding and determines through narratives, rituals, values, opinions, norms and languages, how things are done in this organization (Donnell & Boyle, 2008, p4). Languages, metaphors and phenomena define and characterize the culture of an organization. The culture thus encapsulates the accumulated experience in terms of successes as well as failures. Culture is for an organization, just like personality and the lifeworld are for an individual.

The cultural concept I argue for is not the same as what prevailed after Schein became popular in the 80s. The slightly older concept of culture that was deconstructed from the 80s onwards considered culture to be physically delimited to certain places or to have certain boundaries. Within these limits were the bearers of the culture. Places and people, reactions, motivation and emotions merged into one existential whole, which could then be compared to other entities (Hasse, 2012, p210). This

understanding of culture does not quite fit into the phenomenological perspective, which, as seen by the organization, consists of unique subjects.

When encountering the phenomenon of organization, most people, as previously described, think of the phenomenon of organization as the management of human relationships and processes in an organization. According to Weick, they can be five words: faith, evidence, action, guess, and uncertainty fill an entire synopsis simply to explain the concept of organization (Weick, 2009, p27). The term organization offers us an invisible shell of content in terms of norms, social codes, culture, own logic and structure.

“Organizational realities are not external to human consciousness, out there waiting to be recorded; it is more a constituted intersubjectivity” (Clark & Fast, 2008, p50).

Clark & Fast believe that an organization cannot be read as an object outside the subject but as something one gradually progresses in through an internal adjustment of its own understanding horizon or world of life in relation to the other actors involved.

Weick says a bit the same and has the suggestion that organizations are bound up in the form of loose social links (Weick, 2009, p53) in the form of organizational participation. When you choose to intervene in an organization, it may be as a researcher, a consultant, a manager or a new employee; you are influenced by mere entrance into the organization. You will become an event in the organization (Kirkeby, 2006, p13). The organization is adding a new actor with its own life world. Thus, the organization is no longer the same as the one to be investigated but is recreated with a new participant. An organization is not something that is; it is constantly subject to creation and degradation.

When people are together around an event, a new phenomenon occurs, what many call cultures. The term culture is Latin and means "cultivated" as opposed to the word

nature, which means "born". Culture can be defined as the non-genetic continuation of behavioral patterns to another actor or group. The contradiction between culture and nature is the relationship between the original and the learned.

There are countless ways to apply and look at culture and it is probably among one of the most diverse and flexible concepts in our language. I have encountered five main meanings of the word culture.

1. Culture as something you have, as a kind of understanding or prejudice that you share with others.
2. Culture as something one is, as part of behavior or a particular ethic.
3. Culture as something you do something about, thus guiding one's actions as a kind of guideline.
4. Culture as meaning systems, such as opinion formation in our individual life world.
5. Culture as formation in terms of norms in an intersubjectivity.

The concept of culture and the concept of formation are elements of each other and can cover human spiritual expressions and expressions in terms of values, ethics and religion, etc.

“The concept of culture is a concept of value, and the empirical reality is culture. The culture comprises the elements reality, which becomes important for us, through the fact that the relation has a value” (Weber, 1977, p124; Clark & Fast, 2008, p86).

In an organization, culture is something one can be a part of or rather one can be a part of several sub-cultural contexts. An organizational culture consists of many cultural contexts, such as can be divided as Martin describes it (Martin, 1992). The term culture is often used about a specific group designation or identifier to provide a group of a certain value.

Within the ethnography, anthropology and cultural geography perspectives, the concept of culture is used as a group designation for briefly describing and characterizing the way communities is arranged, for example, as a hunger community, nomadic society, peasant society, industrial society or knowledge society.

Culture can, in a systemic perspective be characterized as a form of opinion that only works through communication in social systems. Culture exists only through the social systems and the created interaction between the relationships (Tække & Poulsen, 2008, p50). This perspective moves the culture from the individual to the communication, which contradicts the phenomenological perspective.

Culture can also be a relationship system that creates socialization of members of the organization and thus social codes to a group of individuals. Culture can also include elements such as the organization's vision, values, norms, systems, symbols, languages, assumptions, convictions and habits.

According to Deal & Kennedy (1982), an organization's culture can be described as a social phenomenon. Deal and Kennedy emphasize the idea that organizations often have different cultures as well as subcultures. Even though a company may have its own unique culture, in larger organizations, there can sometimes be co-existent or contradictory subcultures because each subculture is linked or related to a management style.

Organizational culture is often claimed to be a factor of survival or failure of the organization. Although this is difficult to prove, there are many examples of how the culture is highlighted in connection with, for example, betrayal. A scandal in the defense department or TAX department is at times with external press, referred to as the result of a "sick organizational culture". Such a description has no substance in science but is a picture of how to put in practice a phenomenon.

In a Harvard Business School survey from 2003, it emerged that culture has a significant impact on the organization's long-term financial performance. The study examined the management practices of 160 organizations over ten years and found that culture could improve performance or be detrimental to it. Organizations with strong result-oriented management cultures showed far better economic growth. In my phenomenological perspective, I would like to doubt such a conclusion as this quantitative analysis completely ignores the unique specific human relationships and contexts.

Peters and Waterman (1982) cite that innovation capabilities, productivity through people and cultural factors also have positive economic consequences, although the companies they investigated a few years after their analysis were distressed.

Other research suggests that many results have been linked directly or indirectly to organizational culture (Schein, 1994; Geertz, 1993; Alvesson, 2013 et al.) Berger & Luckmann (1971) say that not only is an organization a social phenomenon but it is also a socially constructed reality. Culture in the organization is thus a phenomenon that is not immediately captured and studied, as it does not exist as an object in a common context.

Organizational culture can also be described as a description of human behavior in an organization, and elements of this behavior are part of the organization's intersubjectivity or life world. It is described as unconsciously hidden, taken for granted and existing as a kind of silent knowledge. Berger and Luckmann's perspective is social constructivism whose relativism will say that the perspective does not think in "what is" but primarily in how we talk about it. Such a theoretical "weakness" is at the same time strength in that social constructivism has inspired us to focus on changes in the language.

Ravasi and Schultz wrote in 2006 that organizational culture is a set of common assumptions that affect everything that happens in organizations by defining appropriate behavior for different situations. It is a pattern of collective behavior and

prerequisites for members as a way of perceiving themselves, thinking and feeling in their belongings. Thus, organizational culture influences the way people and groups interact with each other, with customers and with stakeholders. In addition, organizational culture can influence how much employees identify with an organization. If the perceptions we have of the real and the good are sociocultural specific constructions, we can consider most of our cultural customs as contingent. Everything can in principle be changed. A cultural change is best achieved with a new form of practice. According to Needle (2004), organizational culture represents collective values, beliefs and principles for organizational members and can be seen as a product of factors such as history, product, market, technology and strategy, employee types, leadership style, and national culture. Elements of social change can be perceived as a result of new acknowledgments and understandings. When developing a new language that you can use to understand with, the spectrum of possible actions increases in a cultural context. In my perspective, the social constructivist perspective seems somewhat more useful than social constructionism, as social constructionism moves the meaning formation out of the individual and into the relationship. As a phenomenologist, I maintain that the meaning must be created by the individual subject, perhaps in a social debate with another subject, but unset what is not in the relationship the meaning is created.

Organizational culture is reflected in the way people perform tasks, set goals, and manage the resources needed to achieve the goals. Culture affects the way individuals make decisions, feel and react to the opportunities and threats that affect the organization.

Adkins and Caldwell (2004) have an idea that motivation and well-being are positively associated with the extent to which employees fit into both the overall culture and subculture where they work. If the employees perceive a discrepancy in relation to their own culture and what the organization's culture attributes, it can create a number of unintended negative consequences, including lower job

satisfaction, failing motivation, illness, stress, and with these results, increased employee turnover.

Edgar H. Schein has for many decades dominated most of the literature that has sought to form the concept of culture in the organizations. Schein moves the social construction out of the subjects and tries to study it more as intersubjective phenomena or patterns in behavior. Schein (1984) defines culture as;

A pattern of common basic assumptions that the group learned while solving its problems of external adaptation and internal integration, and which have worked well enough to be considered valid and, therefore, taught to new group members as the correct way to perceive, think and feel in relation to these problems.

Schein's definition can be perceived as rigid, locked and solely a result of historical behavior. He suggests that one can consider a culture and develop a cultural analysis as a stationary and observable phenomenon, giving a fairly picture of culture. Schein is also aware that there is a continuous adaptation to external conditions but also emphasizes in the definition the experience-based basis for the culture. It is something that we have shared together that works for us.

Mary Jo Hatch (1993) has a symbolic social constructionist perspective and a modification and extension of Schein's functionalist culture model, but here too, it is essential in the definition how the system solves problems and thus has a necessary and vital function of the organization. The most important culture challenges for an organization are the problems of constantly adapting to a dynamic world and thus creating the necessary integration or adaptation of the internal processes that are constantly taking place within the organization itself. Schein believes that precisely the problems are the key issues in any organization. The surrounding problems may for example, address the relationship with the organization's internal and external stakeholders, strategy in the form of vision and mission, funds, measurement/evaluation and control.

“Organization is to be seen as a social meaning-making process where order and disorder are in constant tension with one another and where unpredictability is shaped and managed” (Clark & Fast, 2008, p218).

In all situations in an organization, different interpretations of phenomena may occur, actors naturally tend to use previously successful actions and interpretations as part of the existing reality image, and these help to maintain this reality understanding (Clark & Fast, 2008). Scharmer (2010, p121) says that we download the behavior we have previously been successful with or are confident about. The known creates peace of mind. The unknown creates uncertainty.

Organizational culture also has an impact on recruitment and retention of employees. Individual subjects in a culture are highly likely to hire some new employees sharing their values and culture. The recruiting staff sorts those who do not fit and maintains those who feel safe in this culture. Employees are attracted to remaining engaged in organizations that they consider compatible with their own images of what a good organization is. On the other hand, high employee turnover can be a mediating factor in the relationship between culture and organizational results. Bad operating results and an unhealthy working environment are often indicative of a culture solution.

When an organization does not have a "healthy culture" or requires some form of culture change, such a process of change can be a daunting challenge. One major reason such a change is difficult is that organizational cultures and organizational structures are embedded in all actors in the organization, and they reflect "impressions" of all previous common experiences, good as well as bad, in a persistent way, and as such, they seem remarkable as many levels of inertia or rigidity.

The opinion of the organization changes as the actors' perceptions of reality change. However, it is not only the subjects that influence the organization. The organization also affects the subjects. Organizations become institutionalized over time, which means that new actors will be able to enter an already existing organizational context

where the organization can be objectively understood as fragmented. The organization has created typifications and social codes that the new organizer will typically adopt, as this facilitates integration and interaction. Internal integration can be perceived as social codes, common languages, the boundaries of the organization, inclusion criteria or exclusion, power, status, recognition, punishment, friendship, reward, ideologies and religion. In the organization, an existing culture is thus embedded, which may affect the working methods, norms, values, etc.

“Nature exists independently of human knowledge about it, and it follows its own laws. The society and culture of society, on the other hand, is produced by man and therefore has no existence independent of man” (Giddens, 1995).

Starting from the paradigm of the lifeworld, an organization is not unambiguously tangible. It consists of human actions and interaction, of events and relationships in a context. Organizations may appear as a solid thing, yet there may be ongoing adjustments and changes, but most importantly, the organization is solely human and so are its involvements, actions and interactions. Therefore, organizations can also be a continuous intersubjectivist process of organization created by individual subjects with their own values. Thus, the notion of organization is a term to describe a phenomenon or concept of what we do and what we do our actions against. The organizational culture becomes an initiated part of our lifeworld, and we share our intersubjectivity with the organization's members. Our "taken for granted" everyday life in the organization is influenced by our common cultural deposits.

Because an organization is the phenomenon we experience when we see a collective event where more than one subject is involved over time and where the subjects make sense of the situation, the employees and especially the leaders are paramount for the organization's development. It is crucial that the subjects experience an opinion through their own and others' actions and understanding in order to make changes by reorganizing the organization. Therefore, for example, a strategy process is also seen as a meaningful and involved process. The subject is judged to have an opinion, and

since it is not possible to have an opinion, it is important that the sentence supports the expectations of the subject.

An organization does not have a life in itself and is not objective but consists of the actions of the subjects that are creative, while maintaining and transforming the organization through social relationships (Clark & Fast, 2008, p86). An organization's culture can, therefore not be regarded as an independent actor with its own self-consciousness. Different people with subjective understanding horizons (Clark & Fast, 2008, p86) create an organization.

“Organizations cannot think, feel, experience, only the individual can” (Clark & Fast, 2008, p86).

An organization's culture can be perceived as created by different people with loose links in the form of a common recognition horizon and shared experience reality. The loose link of communities can for example be common values and common social codes, etc.

The individual meaning of culture, knowledge and experience is created in the subject's interpretation of the world, i.e. the life of the subject. The subject constantly works to justify its knowledge, determined by the personal understanding and conviction, through which the subject justifies and adjusts its knowledge. Sense making is a good concept when an individual must justify his choices.

Schein (1994) claims that the basic assumptions are implicit and invisible but influence and control the behavior of organizational members. The goal of the many cultural analyses carried out is often to uncover the results of the patterns the basic assumptions create, but at the same time it is precisely this level that is most difficult to uncover.

Burman & Evans (2008) claim that it is "leadership" that influences culture and not so much management. When you want to change an element of the culture of an

organization, you must make it clear that this is a long-term project. Organizational culture is something that is very difficult to change, and employees need time to get used to the new ways to see themselves. For companies with a very strong and specific culture, it becomes even harder to change.

As an old change management expert, I have always learned that before you get to influence or regulate something, you must get a picture of where we are before we get started. Prior to a cultural change initiative, there may thus be a need for a status assessment to identify and understand the current organizational culture. What actions can be taken to influence the culture? At the top of Schein's (1994, p24) hierarchical culture model, we find the artifacts. This is to define the explicit term that the organization has. These are the physical frameworks, technology, visible processes and traditions. An image in a canteen can be a catalyst for many different narratives for the employees who see them. It is storage of specific individual tales. These narratives affect the members of the organization.

Analytically, this level is the easiest to uncover, but Schein also warns against going too easily to the process of interpreting the artifacts for a covering of values, assumptions and narratives. The dangerous thing is that one artifact is very easily interpreted as an expression of certain values and assumptions, but these artifacts can express other things. One possible approach is to go after the organizers' verbal descriptions of the significance of the artifacts to discover whether there is a specific cultural assumption about these particular artifacts. You may challenge the organizational values and meanings about certain phenomena.

Schein (1980) also warns that the analysis is made in direct relationship between the three levels, artifacts and values on the one hand and basic assumptions on the other hand. The basic assumptions are not necessarily exclusively linked to the functional areas of the culture, but may, for example, constitute an overall cultural paradigm, which is a mix of several origins. It may be that a set of basic assumptions correspond to a certain extent with a set of values that correspond to a particular supply of artifacts.

Covering patterns in the basic assumptions as a "once and for all" diagnosis of the culture of the organization at any given time is not an option. An all-encompassing description of a harmoniously consistent core of the basic assumptions is also contrary to those claiming that there are a lot of subcultures in the organization. According to Schein, these subcultures exist, but he sees them as independent, loosely linked groupings or teams in the organization. Schein sees a close correlation between subcultures and the phase of life an organization is in. This connection between subcultures and developmental stages also shows Glasl & Lievegoed (1997). Glasl & Lievegoed have an idea of the connection between an organization's development phases and the conflicts that arise. The development of the life cycle, according to Glasl & Lievegoed, is accompanied by recurrent crises, which are attributable to conflicts in the cultural element embedded in the organization (Glasl & Lievegoed, 1997, p166). Thus, there are some cultural characteristics attributable to the development phase of the organization and thus identified as the associated pioneer phase, the differentiation phase, the integration phase or the association phase.

Schultz (1995) has another definition of culture:

“A network of local meaning and meaning among the members of the organization, which can form different patterns in the form of world images and ethos. These patterns are developed and maintained especially through myths, organizational sagas and rituals” (Schultz, 1995, p73).

A narrative or myth refers to an event or phenomenon in the organization that can be used to interpret the organizational culture (Schultz, 1995, p78). Such tales can be very long lasting and thus affect an organizational culture for a very long time. The culture of the organization is characterized by these phenomena and symbols, which have strong associations around five. To understand the culture, one must try to understand what values the organization's subjects attach to these tales.

Organizational culture is a socially created and meaningful reality that summarizes the way of life of the organization. Such a perspective presents several new ways of

observing culture. First, the emphasis of the social and dynamic is significant. Here, it is not possible to uncover culture once and for all but to reveal the organizational cultural patterns that are constantly being developed and maintained. The historical is not excluded for example. Talk about the socially created elements and their development, creation and maintenance is at the center. Hatch (1993) calls it the symbolization between artifacts and symbols.

When the loose coupled meaning links that can be identified in an organization can be perceived as loose, it should not be perceived as a normative consideration but as an expression that the links are loose, which has both positive and negative implications.

Ouchi (1979) also makes a significant contribution to the symbolic perspective. For him, culture is associated with larger entities (e.g. countries), while similar phenomena in smaller organizations are characterized as clan phenomena.

“When the socialization process refers to all of the citizens of a political unit, we refer to it as culture. When it refers to the properties of a unique organization, we may refer to it.” (Ouchi, 1979, p837).

Ouchi is a major contributor to the symbolic perspective because he focuses on something he calls the sound control mechanisms. In many cultures, the metaphor clan may well be a description of how a culture strictly governs and regulate its members. In organizations, information is often exchanged through rules and control measures. The condition for the check to work is that there are a reciprocity and legitimate acceptance of power and process. The minimum condition that the sound control works is that there is reciprocity and all members depend on the clan.

In the article, *The Dynamics of Organizational Culture*, Hatch gives an idea of how to bridge the two perspectives. Her starting point is Schein's model, but she introduces:

“Dynamism into organizational culture theory by reformulating Schein’s original model in processual terms” (Hatch, 1993, p658).

Her model becomes such that the goal is not to integrate the two theoretical perspectives but instead, “I connect, bridge, and associate them” (Hatch, 1993). Hatch invokes access to observe culture from a symbolic paradigm, which should make sense to discuss relationships as if they exist independent of human observations, which are often the symbolic theorists’ problems. In a phenomenological perspective, it makes no sense to put the sentence formation out of the individual. Hatch also distinguishes between the reflective and the active discourse. Her view is that the different processes, symbolization, translation, manifestation and realization, can be divided into reflective and active discourses. The process, where values are proactively realized in the form of artifacts, characterizes Hatch as an objective activity that contradicts the translation process between assumptions and symbols, which is a subjective reflection process focusing on the creation of meaning. That Hatch assigns objects an active value is contrary to the phenomenological perspective. An object never has the power to influence an individual; it is constantly the individual that attaches value to objects. The strength of the dynamic culture model is that the model is sensitive to the concrete: artifacts, values, etc. While the model assumes that it is the processes that link the categories that are central to the creation of culture in organizations. In the model, Hatch also systematizes which processes are essential to study. Functionalists study the specific categories and systematize their work around the levels in these categories, while the symbolists study the processes that link the categories.

Martin (1992, p12), which has a different approach to the concept of culture, puts a slightly different distinction down the topic. Her approach is that there are basically three perspectives on culture:

- 1) The integrating perspective that focuses on culture is what links organizations together and makes them a unity,

- 2) The differentiating perspective, focusing on the fact that culture is inconsistent and that consensus is only reached within subcultural contexts. Martin's third perspective,
- 3) The fragmentary perspective focuses on ambiguity in culture. A person participates in one context and soon in another cultural context and thus becomes a consensus and a lack of consensus, something that constantly changes from one situation to another.

This system is relevant to me when I can relate to, for example, inconsistency in the cultural expressions. At MDT, there are many examples of Martin's fragmentary perspective, which can be observed when an employee denotes an employee outside the address as one's closest employee. The relationship with a colleague in KBH is thus closer than a colleague in FRH because the two were in the same "silo". As previously described, Schein's theory is not sensitive to subcultures, and it can be said that his starting point is the integrating perspective, so it will be difficult for an analysis based on Schein to handle a lack of consistency between what the members say and what they do.

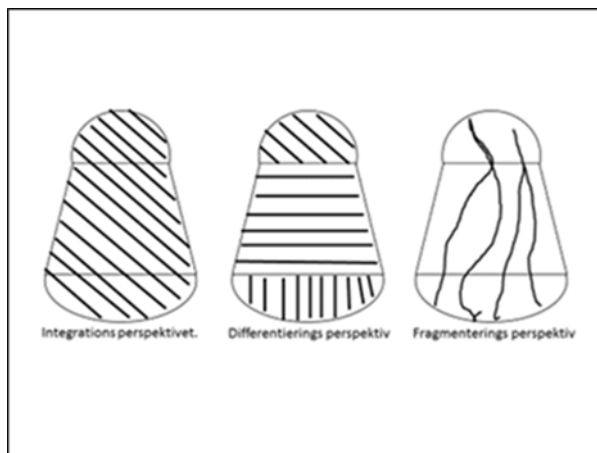


Figure 15. Martin's three perspectives on culture

8.1 CULTURE IN A PHENOMENOLOGICAL PERSPECTIVE

In the phenomenological perspective, the living experience is regarded as more fundamental than the knowledge we can produce in a linguistic manner or through other technical research methods. This perspective does not reject a science-based perspective but merely seeks to bring it into a subjectiveistic level of understanding.

“Culture is communication” and conversely, “communication is culture” (Edward Hall, 1959; Clark & Fast, 2008, p24).

The phenomenological approach to culture is about investigating reality, in the form of the living life, but phenomenology does not set theoretical truths which one must adhere to but offers clues to help us discover and find the conditions of existence in our own lives. With descriptions to lead us to understand our own experience of concrete cultural phenomena, and in the conceptualization of traditions, we get a means and starting point to think further from.

Existential phenomenology tries to go beyond the division between an immediately perceived and lived world and sees the reflected world of words and concepts, and it insists that with language descriptions and concepts we "point to" and realize phenomena in the common world (Fielberg, 2014, p23).

Existential phenomenological culture becomes the description of being available to us because we are enrolled in it. We cannot reduce the experience of the world to its subdivisions or to two distinct worlds (the natural or the reflective) but must maintain that the world simply appears to us (Fielberg, 2014, p23).

People are unique and they create culture based on symbols and languages. The experienced culture influences the way the actors in the organization communicate, and it can contain several norms, values and rules for which communication is an accepted behavior. In theory, we must describe and put the lived cultural experience

on the concept but always do it by differentiating the cultural phenomenon from our linguistic attempts to seize it.

To understand an organization's culture, we must, therefore participate in the dialogues between the players in the organization so that we can get close to the *"creation of opinions about the culture"* through communication. The organization's context and culture are in the language, behavior and opinion of the actors.

The linguistic meaning is often difficult to look beyond, but for the existential phenomenology, any phenomenological analysis must link the phenomenon as experienced and lived in practice and ultimately in a way that can only be understood in the light of our prepersonal and prereflexive form of existence as a socio-cultural body subject and an anonymous man (Keller and Fielberg, 2014, p28).

The opinions of the everyday life of the actors are created through the relationships with other actors, and as such, one cannot quantify these processes as they are more qualitative by nature. These relationships are then interpreted by us and thus become subjective opinions. The qualitative assessment approach is our only access to the deeper meaning structures in the players' everyday lives.

Through dialogues and interaction with stakeholders in the organization, we can come closer to understanding the influence of culture on the creation of meaning in the players' everyday lives (Clark & Fast, 2008, p25).

"The concept of culture is a concept of value and empirical reality" (Weber, 1948, in Clark & Fast, 2008, p86).

The ability of the actors and attempts to think about the future depends on an assessment of the opportunity for success, which is assessed in the light of the experience gained by the player with similar situations in the organization. This "future thinking" is also guided by the interaction and intersubjectivity with the other actors in the relationship. Can we also see an opportunity for a future "success"?

“Most of what goes on in organizations involves practical as well as formal knowledge. That is, the relevant knowledge is often a matter of applications, such as how to employ the official procedures and when to invoke the formal description of those procedures, rather than abstract knowledge of the formal procedures themselves. Paradigms, in other words, may be understood not only as formal rules of thought but also as rhetoric and practices in use” (Brown, 1978, in Clark & Fast, 2008, p220).

A major and important part of the everyday life of the employees is thus influenced by the experience of previously made experiences with similar actions and the experiences they have made. This is an important element of the culture.

“It is the connection between the actors, knowledge, their understanding of the business area and their organizational actions that create the orientation towards and the mode of handling organizational activities” (Clark & Fast, 2008, p225).

Opinion is not something we simply pull down over the experienced reality of interpretation. The actors both "receive" meaning passively and "give" meaning to a cultural phenomenon through concrete expectations and in a way that is never detached from historical and cultural experiences that permeate all understanding and opinion formation. In view of this, the interpretation, the reflected grab, is back to the immediately understood experience of a cultural phenomenon. It is thus through an understanding of the actors' "perceptions and practices" in their everyday lives and actions that we create access to the phenomenological understanding of the culture. That individual subject creation that attaches to objects, subjects, structure and processes value must look at the subject. The creation of opinion takes place in the individual's consciousness. Through dialogues and processes, new creations are created, and the individual moves his own understanding horizon. When we are together to create these new recognitions, an intersubjective creation is created, so we the meaning or value of a phenomenon together.

In an action research project with a phenomenological perspective, using concepts or theories from other perspectives, we see these alternate approaches as phenomena we

can use together to reflect on. Through dialogues about models or metaphors, we create new opportunities for dialogue on a complicated topic. Phenomenologically, I treat these theories or models more as a bid for some useful metaphors about culture.

By working with roof-given cultural elements through metaphors and disturbances, we in the research groups have experienced being able to explain and see new contexts of things that were not considered relevant. Metaphors are important because they, unnoticed, push our ideas and thoughts into specific paths (Schiermer, 2013, p39).

In chapters 6, p108 and 109, Keller (2006) indicates some methods of looking at concepts like culture from a phenomenological perspective.

“das Ding an sich” - what do we actually see? Practice phenomenon in everyday life.

- Distinctions and identities
 - who positions themselves with power in relation to who? Immediate experience
- Aspects and characteristics
 - what actions can we observe and what meanings can we observe?
- Concepts and character theory, scientific concepts
 - can we identify some common concepts and what is their content and meaning?

What we call culture is, in a phenomenological approach, a series of actions and behaviors, the unpredictable of the times, which we must try to put the spotlight on and thus question the current opinion formation. By working with the language and working with practice, we create a new opportunity for new scientists to create new opportunities to reflect on their own practice.

8.1. CULTURE ANALYSES IN ORGANIZATIONS

In the field of organizational culture, there has been a focus on traditions, norms, attitudes, values, attitudes and assumptions in an organization (Alvesson, 2013; Hasse, 2012; Schultz, 2005; Martin, 1992; Morgan, 2006).

“Shared values, shared beliefs, shared meaning, shared understanding, and shared sensemaking are all different ways of describing culture. In talking about culture we are really talking about a process of reality construction that allows people to see and understand particular events, actions, objects, utterances, or situations in distinctive ways” (Morgan, 2006, p134).

Finally, Martin concludes that culture cannot be managed at all.

“Culture cannot be managed; it emerges. Leaders don’t create culture, members of the culture do” (Martin, 1985, s95).

When Martin says that leaders cannot create the culture but that the organization’s subjects create it, it is in line with the phenomenological approach. The individual interprets himself and creates the meaning in his own consciousness. The leader can work actively to influence and try to make suggestions for a sentence, but it does not change the fact that the meaning is created, and, in that context, thought is free. No one can control the opinion of the individual.

When we in this Action Research project have focused on creating changes in culture, it is important to look at the concept of cultural analysis. Schein says that there are primarily two basic reasons for examining and indicating an organization's culture. The first reason is to try to establish scientific causal relationships, and the other is to identify causes of action research aimed at helping leaders lead cultural conditions in their organizations (Schein, 1984, p141). In the first causal context, it is important that, as an out-of-date researcher, you learn to read the phenomena of the current culture. In the last causal context, it is vital that the participating leaders or organizers

can see and understand their own culture and recognize their own influence on culture. In her book "Cultural Analysis in Organizations", Cathrine Hasse introduces a term she calls Research Consultant (Hasse, 2012, p117).

Tying and describing a culture as insider or outsider, each has its set of risks and potential costs. These risks are internal in the sense that members of the organization may not want to know or be able to handle insights into their own culture. And they are external in that members of the organization may not be aware of the way they become vulnerable as soon as information about their culture is made available to others (Schein, 1994, p194).

When we work with culture in organizations such as researchers or consultants, we are generally regarded as a consultant commissioned by the senior management. Research consultants are usually invited and paid by management and are present in the empirical field due to management's wishes (Hasse, 2012, p117).

There is always a risk that employees in an organization consider a researcher or consultant as the extended arm of the management. This is a significant factor for what to expect from a cultural analysis. As a critical analyst, you are initially defined as a researcher or as a "student" whom PK favored to mention in the organization. Moving from this distanced position is difficult to negotiate, having gained access to the organization through management (Hasse, 2012, p118). To get rid of this relationship to management, I chose to set up an office away from production. Nevertheless, it is not unthinkable that some still see the researcher as a "spy" or "rage".

Schein has the approach that culture is the glue of the organization (Schein, 1994). Others perceive culture as a more complex size (Alvesson, 2013; Hasse, 2012; Martin, 1992; Schultz, 1991) and, for example, as having more forms in an organization. Martin works with his three perspectives, see Figure 15, p136. To create their own opinion about culture, the researcher must learn and learn from the participants of the organization and experience a diversity of cultural and self-evident

symbols and connections that relate to the organization's everyday life. What rituals and symbols are visible or invisible to the participants, and why are certain actions fully accepted?

According to Schein, the substantive meaning of phenomena and cultural assumptions can only be fully understood by members of the culture (Schein, 1994, p141). The members of the organization are thus able to understand and clarify the tacit assumptions that make up the culture if a context is created in which you look at your own organization with an external participant. The role of the outsider is primarily to act as a framework-setting process consultant. Schein says that the participants in an analysis process should have the assistance of splitting or sorting the cultural assumptions into helpful and unhelpful phenomena or assumptions about them. The existing concepts of culture do not explain how organizations can be in an exclusionary position or change over time while being characterized by integration, differentiation and fragmentation. We have a need to work with what we learn in the field and find new explanations of how culture can affect us (Hasse, 2012, p209).

In the MDT case we have the concept of culture "Alpha Spirit". This cultural marker unites the experienced employees in an understanding of unity and fighting spirit. The newcomer does not feel included in this cultural marker; on the contrary, this cultural marker helps to create a gap between the newcomers and the more experienced employees in the organization.

"I feel outside when the more experienced employees talk about the Alpha culture" (Co-researcher in workshop).

"Nor will we come across the notion of the 'Alpha Spirit', which I really hate to hear about. It's an exercise in tolerance every time the subject comes up and I think it was so good that Paul came to say it's dead" (Co-researcher, E: 2015-05).

Schein claims that changes in cultural assumptions rarely or never will involve the whole culture. What is the whole culture? Is it not impossible in itself? It is primarily a question of changing one or more assumptions in a broader cultural context.

Otherwise, there is a radical change in the terms in which the members of the organization make their views on culture and it is often a perennial radical change process (Schein, 1994, p142).

The researcher's position can be defined and organized with participants with a interest in the organization's everyday life and the participatory action research project has been created to gain a thorough insight into the organization's members' experience of the culture as much as possible. Schein argues that the most effective and possibly most useful method of interpretation of cultural assumptions is direct cooperation with a group of motivated insiders based on a model of artifacts, values and assumptions (Schein, 1994, p159). As an external one, you slowly become an element of the organization. When the researcher begins to move around in the organization, the research participant also moves (Hasse, 2012, p119). When I meet with MDT staff in the canteen or in the meeting room during production, I have become "something" belonging to the organization. I'm no longer an external consultant or visitor. I am a new initiative in the organization - an offer - an opportunity or just a disturbing element, but I have become a natural part of everyday life. When you are included, perhaps still as a stranger element, yet as a belonging foreign element, you become a natural part of everyday life.

There are both door openers and door guards in an organization. Both are limitations on the researcher's ability to position him in the field. As a stranger in the organization, one must fight a desired position from which one can regard the organization's daily life. A Secretary of State may, for example, be a door opener or a door shutter. The social roles we are assigned create some expectations for what scientific work is and the fulfillment of the social category you are assigned. For example, was there anyone who believed that my active life in the organization's life meant that the work I performed had to be "scientific dishonesty" The relevant senior employee approached my supervisor and expressed his concern about my non-neutral research. This employee had some clear expectations for scientific work and how a researcher should act in the field.

In the MDT case I participated in many of the organization's site management meetings, where I primarily observed the leaders' behavior and leadership style. In this regard, a secretary found it important to appeal to me that I should not regard myself as belonging to this management group. In another situation they were, for example, bidding on a birthday cake, but no cup was brought to me. These symbolic actions were examples of several that continually made me feel outside the group, which of course is also all right and expected.

Many researchers, anthropologists on long-term fieldwork, have described how researchers often feel excluded from the group of people they study (Hasse, 2012, p217). Persons with high status in the empirical field may have agendas different from those the researcher has prepared for (Hasse, 2012, p126). At MDT there were a lot of agendas, which rarely became visible to the "stranger".

Hasse works with a term she calls researcher status. When you, as a researcher or a foreigner, move around in an organization, you have our body with you. Heidegger's existence concept, describing a human's special way of being-in-the-world as a being that is always in activity or concrete development, and thus 'always already' in relation to the common world of life. Thus, human beings are fully linked to the others, what Heidegger expresses as being-the-world. If we forget the body, we lose the recognition of our physical research position, claims Hasse (2012, p138). The field work where the researcher participates in the everyday life of the empirical field makes the body of the research apparatus a methodological field of attention. The scientist's body moves and interacts with the same physical field as the other participants (Hasse, 2012, p139). We make ourselves understandable through one common and recognizable reservoir of "meanings of words", the common actions and common understanding of artifacts (Hasse, 2012, p139). In this way, researchers gradually create a larger intersubjectivity together with the empirical field.

In this Action Research project, in addition to my participation, we have involved the researchers as mediocrational tools (Hasse, 2012, p139). In this project we have made

several of the people involved with co-researchers, with tasks of taking co-responsibility for the cultural efforts that have been made throughout the process.

Hasse (2012, p142) has some methodological basic prizes;

1. The researcher learns in the intercross section of the analytical and empirical field.
2. When the researcher negotiates positions in the empirical field, it takes place on the grounds of the empirical field.
3. When the researcher develops a cultural analysis, it takes place on the terms of the "the radical other ".

Thus, the matter itself or the phenomenon also constitutes, as in the phenomenology, the focal point of the philosophical hermeneutics. Gadamer (2007, p367) uses the wording that "it is the common cause that links the parties", that is, the text and the interpreter are linked by the common cause.

Thus, one can speak of a common third which existentially and phenomenologically always plays in the light of the common lifeworld, first and foremost, an aesthetic and practical level of opinion. As a researcher, research must be done, the researcher must leave his immediate vicinity and create a distance, a distance to create a story in another time structure. When the time and space of the merger is abandoned, equality and simultaneousness cease, and they are replaced by experience in difference. This contradiction is in relation to the constructed "radical spirit". In this case, the radical other researcher is. The radical's breathlessness and thus the built-in distance to the living space are not always conditioned by the special status of the researcher and thus a stranger in the field (Gullested, Hasse, Otto, Roepstoff, Spannow, Ellen, 1999, p26–29).

In the current working form, we can divide the researcher's learning processes into five sub-elements: 1) The participation, 2) The description, 3) The reflection, 4) The analysis, 5) Positioned activity (Gullested, Hasse, Otto, Roepstoff, Spannow, Ellen, 1999, p27). The dialects between "the others" and "the neighborhoods" in teaching, participation and workshops with the co-researchers have created opportunities for

increased insight into culture. The interaction between the mutual impact of input and output and the starting point is a crucial difference from the traditional cause-effect thinking approach. Through a dialectical process, the cause is also affected by the effect, and it is precisely through this vessel process that we create the new recognitions. Through participation in leadership meetings and in the role of teaching, we may not have created a vi-position, but nonetheless, the alienation is soaked and replaced by internal expert or participant who is one of us.

"The student" contributes with new theoretical concepts and together we try things out. As a researcher you have many things you would like to go through, but unfortunately / luckily you did not experience the necessary impact. In this case, participating researchers should, for example, make their own selfie videos. The presentation was small video clips every other month with 5 min. about culture. Thirty-six video clips were made and the plan was 60. If you cannot "sell" the idea to the field, the idea must be scrapped. This was a part of my science design, and thus not a part of the democratic process. If the participants cannot allocate the necessary resources to participate in the project because more powerful people cannot see the value of the work, frustration arises. Some people in a network may appear as powerful, but there is always more at stake than the individual's power in organizational cultures. The power of the individual is maintained by the collective meanings that are internalized or challenged in relation to the participants' personal semantic networks (Hasse, 2012, p148). Thus, the individual's behavior can be guided by the immediate reward and measurement systems. Although it is possible to get such meanings to the surface of everyday life, you cannot know how employees internalize these meanings.

A cultural marker is a visible object, word or action that points to an organization of complex relationships that we can call a cultural model in the sense that it is collectively taught. It is now an intersubjective context. Such contexts can more precisely be defined as clusters of cultural models that create expectations for self-

interpretations of concrete actions (Hasse, 2012, p149). They become a part of living everyday life.

Artefacts, as markers, thus not only mark individual interpretations but also form a context of countless individual and emotional interpretations. At MDT we have talked a lot about the old pictures in the canteen, which show the organization's historical production of engines. Some see it as a significant story about the organization, and others interpret it as a lockdown of the past.

Contexts are psychological, cultural interpretative frameworks that define certain interpretations. Researchers and newcomers can immediately have access to hear, see and feel the organization's materials, but we cannot take the connection between the observed and its significance for granted. The individual's meaning and value creation cannot be predicted but must be tested. It must be learned over time and presupposes some degree of presence (Hasse, 2012, p171). Cultural markers and the importance of these appear ambiguous and diverse, so it is important to learn the collective as well as the individual interpretations. Recognition of problems is linked to the catalog of cultural markers (Hasse, 2012, p157).

In a cultural perspective, the researcher explores cultural markers as an apparatus where the researcher's body and the book become crucial to the cultural learning processes leading to the analysis of the relevant cultural markers of the organization (Hasse, 2012, p172).

As we are amazed, our understanding is challenged. The researcher's perceptions and unprecedented prejudices can be an inhibitory factor for observations. As a participant observer you see only a small part of the whole, but you still notice things that your researcher may overlook (Hasse, 2012, p190). The pictures in the canteen and the decoration in the hallways are first visible to most when they are verbalized by some participants who express their wonder.

Often, as newcomers, we bring our prejudices into the importance of understanding the significance associated with artifacts in the organization. Even when our pre-

formed prejudices are not contested, we can learn new ways to see differences between people, which we had not previously thought of (Hasse, 2012, p191).

Today, researchers can experience challenging their research positions because others in the organization's everyday life are not as interested in making cultural analyses as you are. Furthermore, when the people being organized are as well-versed in organizational theory as the visiting researcher, the question arises as to what the difference is between the participants in an organizations' everyday life and the researcher (Hasse, 2012, p197). In the MDT case this became evident when the researcher was presented in the organization's HR department. The meeting was unexpectedly critical, and it was obvious that the HR employees saw the researcher as a threat and as one who took all the fun work.

It is from the position of consultant researcher, research participant or participant researcher that the researcher has access to learn as a participant observer together with the other participants in the organization and can use his researcher position to be surprised by the sense of space (Hasse, 2012, p200).

A reflected awareness of one's own position in the meeting with a practice group and how this position changes over time can lead to the recognition of one's own limited knowledge (Hasse, 2012, p202). When the results of the cultural analysis were presented with the presence of the participants in their physical space, there is an approach to the cultural analysis that works on the other participants' grounds. The three cultural analyses have had a role as a dialogue tool, and when the participants themselves conclude the content, the researchers cannot have objections. As a researcher, I use the interpreter's interpretations of the cultural analysis as empirical for my own interpretations. As a researcher, it has been more the role of mediator.

Enclosure of statements can also be an important element, as participants may not feel hungry either through their participation or as the researcher, avoiding it, can be like balancing a knife edge (Hasse, 2012, p205). Often, there are new prejudices in the physical encounter with the field of practice that the participants may encounter.

Just because what cultural analyses call forward are not just factual descriptions, but touching habits, values and feelings, cultural analyses are a very sensitive area (Hasse, 2012, p205). Several participants expressed great discomfort at the fact that the cultural analyses demonstrated the presence of great fear and insecurity. Several who worked with the working environment felt the attack when we looked at this fear and insecurity.

“I have experienced that the usefulness of the Wellbeing concept has been questioned. I have experienced that the valuation thought has been underestimated and described and conveyed as being directly harmful and inhibitory by the researcher. It has made me angry, sorry, misunderstood and frustrated, and I have felt a sense of powerlessness” Quote from Co-researcher.

It has been difficult to talk about fear and insecurity when it attacks people's work. We raised the question of the Well-being concept, which some could also perceive as acknowledging oppression. If anyone talking about insecurity and fear is met with an offer of coaching and mindfulness, it may cause the perception that speaking of insecurity is not legitimate. And maybe some will find that the problem is suddenly the problem of the individual, not the organization. Some mentioned it as reprehensible oppression. Recognizing oppression can be regarded as Bourdieu's concept of symbolic violence.

“It is well-known that culture can move a lot, but there has been surprise as to how much and how fast a culture can be moved, under a focused effort. We could quite quickly see the results of the effort” Quote from Co-researcher.

The provocations arising from the dialogues and analyses promptly produced marked and visible changes in the context of the concept of culture.

“Before, I was often annoyed by the people who talked about ‘the good old Alpha Spirit’ and ‘like this we did in the good old days’, but now I have gained a better understanding of why they are so deep in them” Quote from Co-researcher.

Problems and disagreements are nothing given or absolute but something that is related to the local interpretative frameworks. We learn what can be a problem in the physical space while we learn how artifacts are collectively attributed to particular meanings. Therefore, newcomers must first acquire the significance of the collectively formed artifacts before recognizing local problems (Hasse, 2012, p261). When you, as a researcher, point out a possible inconvenience in a particular hand-pattern, one can inadvertently push to the rooted meanings of concrete artifacts.

Engeströms originale model (fig. 18) for et virksomhedssystem kan anvendes som analysemodel for organisationers kultur (Engeström, 1987, S78).

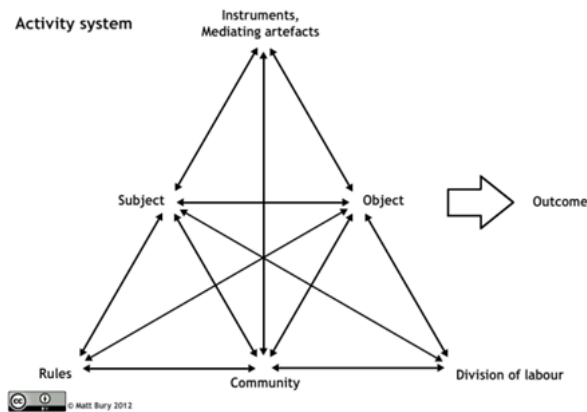


Figure 16. Engeström, Yrjö, model for a business system

Whether researchers are talking about dissolving the concept of culture or many cultures, participants have a need to "read" what creates the organization's inclusion and exclusion of objects, words, actions and people marking the cultural boundaries (Hasse, 2012, p211).

In this functionalist theory model, tensions and frustrations between different participants in the company do not lead to subcultures and exclusions, but to the development of the common corporate culture. Frustration becomes a resource for

further collective expansive learning processes. The company's limits expand when the object is developed in a collective meaning-creating process (Hasse, 2012, s223).

Inclusive frustrations

1. The contradictions and frustrations that trigger expansive collective learning processes, thus changing the common organizational culture.
2. The contradictions and frustrations that create a unity culture in relation to the outside world.
3. The contradictions and frustrations that lead to the identification of subcultures in the culture.
4. The contradictions and frustrations that remains latent and completely invisible.
5. The contradictions and frustrations that create exclusions, thus marking boundaries in relation to the unity culture.

(Hasse, 2012, p232).

The first three frustrations often lead to inclusion and basic harmony. Some differences are perfectly acceptable and legitimate within the boundaries of culture. A strong culture arises when all participants in the organization's working life, irrespective of their work area, focus their attention on a common, future object that yields a benefit that everyone can feel has something to do with their own work situation (Hasse, 2012, p234).

An example is when the bread factory in Pandrup has a vision called "*As long as we can produce rye bread cheaper than our colleagues in Zealand, as long as we have a workplace here,*" or MDT has a vision called "*We want to be North Jutland's best workplace by 2020.*"

At a culture workshop in December 2014, we worked to determine the characteristics of the organization in several theoretical models. In a specific case, we asked four small leadership groups to place their understanding of their organization in the

Schneider culture matrix (Schneider, 1999). William Schneider, author of several books on organizational culture, operates with the following four forms of organizational culture:

1. **Collaborative culture:** Participating, team-oriented, experience-sharing, characterized by partnerships
2. **Expertise culture:** Impersonal, oriented towards "excellence", knowledge-driven, competitive, demanding environment
3. **Control culture:** Isolated, command-oriented, task-oriented, rule-based, impersonal
4. **Cultivation culture:** Conviction-oriented, purposeful and value-controlled, person-centered

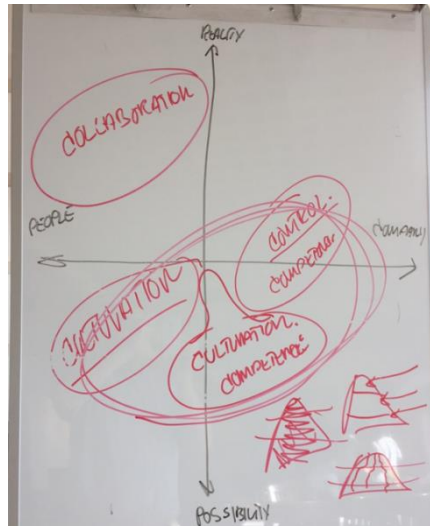


Figure 17. Four bids on a culture from the same organization

The interesting observation was that it was not possible to place the organization in the theoretical framework. Yet everyone agreed that the culture was strong but a lot of disagreement about which culture. In July 2015, I tried the same exercise with two top executives and a management team. The four groups placed the culture in four different situations. On the following question about whether the culture was strong,

their answer unselected in cows - YES! After a little reflection, one of the leaders came to me and said that the answer about the strong culture might be due to the fact that everyday life was talked about.

Workshop

Find a metaphor for MAN Diesel

Reason the metaphor
What characterizes this metaphor
How to does the metaphor you have chosen normally learn?
What advice vill you give to a leader in that metaphor?

A family, a supertanker, a football team, an orchestra



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Figure 18. Example of slides from the workshop on culture and metaphors

According to Morgan (1993) and Alvesson, metaphors can be used to experience concrete cultural features in organizations (Alvesson 1993, p9). There was a lot of exciting bidding on an MDT metaphor, but as shown, there was not a very clear tendency in these.

Some MDT metaphors;

A flight controller, A Christmas tree, A Warship, A Swicherknife

The ugly dog. A rainbow, A train, A container ship, A big band

A picture of life

Produced at the workshop on January 19, 2015

The many bids on a descriptive metaphor, in fact, also revealed major problems in finding a meaningful metaphor for MDT. When some MDT employees refer to the administrative building as the "lead bunker", they associate themselves with the metaphor of a military unit. Perhaps it is the most comprehensive metaphor for MDT.

The difficulty in reading the culture and putting pictures on this is a difficult competence. Hasse says that cultural literacy is a complicated concept because it covers many possible connections. It may turn out to be important that a participant knows something (Hasse, 2012, p246). Mastering cultural literacy can make a difference for employees in the practical everyday life of the organizations. Many places temporarily lack a forum where the employees themselves can challenge each other's self-contained shopping cart (Hasse, 2012, p253). Just such a room we created at MDT through our culture workshops. Employees are often positioned solely for work and education, so management often overlooks the importance of exchanging this cultural shopping cart.

The collaborators who are not experienced culture readers can experience violent emotional responses when they do not experience the expected recognition of their actions and thus become uncertain as to whether their behavior was right. Since, as a rule, man does not want to be excluded, the subject tries to create some inner models of what the right action or behavior is. Gradually, these models become part of our inner semantics, and when that happens we have embedded the cultural literacy.

Cultural literacy can be defined as:

- 1 Being able to read collective motives
- 2 Being aware of your own learning process
- 3 Knowing options in one of many contexts
- 4 Knowing the collective activity and motivation of the company
- 5 To understand the many threads and connections that create collective people. (Hasse, 2012, p238)

One can illustrate the concept of culture with a model that contains many well-known elements. However, it must also include a number of open opportunities, as the perception of culture is diverse.

In the MTD case we have an example of a seller who, in his eagerness to tell the management about a large order, is going to break some cultural rules. Firstly, the seller places his car outside the markings and in an area where it is prohibited. In addition, he goes to the top manager because this once said that he would like to be informed about major events as soon as possible. Nevertheless, the episode ends with the seller being called to order and receiving a reprimand for the illegal parking and, in addition, being barred from going directly to the top boss.

There is no doubt that this episode triggered violent emotional frustrations, as the affiliate soldier did not get the expected recognition for his action but became desperate over the reaction to his action. As the episode was subsequently discussed in both leadership groups and cultural groups, the episode became the subject of a talk about leadership and culture. Several believed that the seller in question did not have the necessary situational sense, which in this case could be considered as reading the culture.

When acquiring the cultural models in an organization and trying to read the culture, one must also consider the many different meanings that the different artifacts may have. What do the pictures in the canteen mean for example? At MDT there are pictures from a bygone era, where the factory had its own engine production. For some, it is important historical artifacts, and for others it is a picture of a past that is no longer current. One can be emotionally engaged in these cultural understanding models, which we saw when some young people thought the pictures in the canteen should be replaced with some real art. Many thought it was a sacred crime to propose this and others again sincerely suggested making a museum of things and pictures of the past. The pictures with the past are still hanging.

As a researcher who used the canteen, I could also experience how to feel isolated in the canteen. The employees did not break their patterns but sat down with the ones they used to sit with. The staff had certain places and rituals around the canteen. It was when I arranged dining meetings that I experienced sitting and had dialogues with the employees. The canteen thus has many different cultural interpretations. This experience was because of my past in the industry, but I was nevertheless surprised by how unpleasant (tragic) this isolation felt.

Culture, understood as a collectively internalized and organized cultural link, does not necessarily determine the exclusion of members who have not learned these connections, but the individual may be motivated to leave an organization because of this lack of cultural literacy. In the MDT case, a newly appointed leader experienced a failure in his culture reading. The manager focused a lot on getting a nice office and made major changes in the office. The person told about his fine education and experience, but, the manager primarily created a lot of noise. The leader misdirected the culture, became sick and was subsequently dismissed.

People create contexts for each other and when we are together we enter into a common context. But even if we are in the same context as, for example the canteen, in the canteen pictures on the wall mean different things for us. The powerful and experienced employed have a greater knowledge of the past and the future and thus have a greater and more influential position to limit the newcomers. As a new one, you can try to influence these limits and risk exclusion or try to look after the culture.

The cultural codes make a distinction between leaders, professionals, experienced and inexperienced, also in the canteen.

"If culture does not work, we cannot understand each other." How a leader in management training respond in September 2015 to the question of what he understood about culture? It is with the linguistic cultural element that we create the framework for our everyday communication.

The cultural display is the result of a concrete physical, positioned, and situational learning that leads to cultural literacy in artifacts in local physical spaces and all other symbols, values and behaviors that are often perceived as unexposed. (Hasse, 2012, p247). This literacy is crucial if you want to avoid the exclusion of an organization. Even if this literacy comes into existence, the general lifestyle of the organization's members outside the organization, such as family, politics, hobby, illness, etc. are also part of cultural adaptation.

A research device is itself in motion in the empirical field. This is particularly pronounced in an action research project. As a researcher, you are in danger of getting unexpected ways in configurations between physical spaces, artifacts and human relations in the attempt to capture the unseen and invisible, constituted by the potential of culture (Hasse, 2012, p249).

Employees make culture as they act from a shopping cart that is physically sedimented through the cultural learning processes that over time can create and organize new relationships between objects, actions and colleagues (Hasse, 2012, p260). Culture is something we do, something we provide, and that is something we communicate and give to each other through our living life in the organization. Culture is thus constantly changing and it is communicated and understood continuously. Explicitly established cultural connections may seem inhibitory, but people are creative and always find new ways that make sense in the situation (Hasse, 2012, p273). This means that when we, for example, know the local cultural model to link the management and certain chairs in the canteen, we can act creatively in relation to this knowledge. Our attempts at creative actions are influenced by the experiences of the situations we are in (Hasse, 2012, p275).

As researchers, we move into an organization, but we are unable to put down in detail what we observe and learn from the organization's daily life. We must acknowledge, as Gadamer expresses it (Gadamer, 2007), that what we know is a new understanding that is provisional. So, we know, until we become aware of something else. Nevertheless, as researchers we must strive to understand and delimit the field and

try to acknowledge the process behind our research and be aware that we meet the field to a greater or lesser degree with a theoretical understanding which means we will inevitably categorize the empirical field's meanings and actions.

Once we have taken responsibility for our discursive "cuts" and the processes that produce these cuts, what we call culture in a critically realistic perspective is something that has material and human consequences. Some connections may be effective; even if no analysis has been performed, others may be able to start the analysis (Hasse, 2012, p284).

Throughout the three cultural analyses, we created a questionnaire and the participants' responses were processed by the participants. As Hasse claims, one cannot predict how analysis is used in the empirical field (Hasse, 2012, p285). It is not only the individual researcher's subjective assessments that are interesting but to what extent the researcher has learned the collective cultural forces in the organization (Hasse, 2012, p285). My observations are thus meta-observations on participants' reactions to the analyses. Through dialectics, through the relationship and the "other" relationship, a narrative from the "radical spirit" is brought into the "vi relationship" and is verified immediately in the form of acceptance or rejection. Discussing and presenting the collected data at management meetings and workshops gives me an opportunity to see the reactions across the organization. As the radical one, the researcher has an innovation potential by being able to learn by positioning across the organization's learning (Hasse, 2012, p284).

8.3. INFORMATION, CONTROL AND REWARD SYSTEMS

Processes such as budgeting, accounting, staff assessment, employee benefits and other systems affect the individuals in the culture of the organization. How the people so socially relate to them and what meanings they give them then influence the

culture. In certain organizations, one cannot always find a relationship between the formal structures and the executives.

In fact, there are several examples that management can ridicule the organization's accounting system or employees in staff functions such as finance or HR (Schein, 1994, p172). Nevertheless, formal systems and structures are a clear artifact of culture, which at least represents a part of the subculture's everyday life. In the MDT case, the overall systems are very distinctive and verbalized in everyday life as bureaucratic and heavy. It is perfectly legitimate to criticize the administrative systems. In the MDT case, reward systems are visible as cultural markers. In some cases, some executives let their reward system or bonus system affect behavior.

“It's not a fight I want to fight, and if I did, it would affect my situation.” Expressed by an MDT leader

At MDT, there is a very strict focus on Compliance, and this focus often crosses the cultural boundaries between Denmark and Germany. These rules can be observed in the form of warnings and allegations of even minor safety breaches such as failing to hold a railing on a stairway or park outside the marked stalls.

Primary embedding mechanisms	Secondary Expression and Enhancement Mechanisms	Other cultural mechanisms
What executives notice, measure and control regularly	Organization design and structure	Recruitment and promotion procedures
How leaders respond to critical events and organizational crises	Organization systems and procedures	Actions and tales about the destiny of former critical members of the organization
Observed criteria based on which managers allocate the scarce resources	Organizational ceremonies and rituals	Power symbols

Conscious use of role models, learning and guidance	Design of physical frameworks, facades and buildings	Image care
Observed criteria, from which the manager allocates rewards and status	Stories, legends and myths about people and events	The manager's social capital
Observed criteria, from which the manager recruits and expels, promotes, retires and expires members of the organization	Formalized descriptions of the organization's philosophy, values and mottos	Uncertainty and fear

Figure 19. Schein's embedding mechanisms (Schein 1994, p215).

What the leader measures, checks and observes, even randomly referenced remarks, which always focus on something specific, may have the same effect as the more formal control mechanisms (Schein, 1994 p216).

All the experiences and experiences an employee takes in terms of observing the conduct of the manager relies on the experience of the individual's subject and becomes an element of the reflected awareness of the culture. When in MDT, for a period, there has been a significant focus on security and troubleshooting, employees are aware of the behavior that creates a positive behavior and reward.

If management focuses on registering "near accidents," employees are motivated to hunt for such incidents, as one can report. If after a while you find that you are no longer rewarded for these registrations, you find that the employees slowly but surely stop the action.

"A reward system based on specified measurements does not necessarily imply anything good—it only encourages a good score" (March, 1995, p40).

In order to relaunch these safety records, MDT introduced a new reward system in the form of a coffee cup for three reports in 2015.



Figure 20. A reward for the desired behavior.

Such a reward is based on the belief that the individual subjects suboptimize their entire time for their own gain. The intersubjective cultural experience was highly dependent on the use of reward systems and recognition by leaders. The fact that some employees called the cup "*The Traitor Cup*" indicates a signal that these reports by some were perceived as gossip and treason to management.

Advantage and reward structures are based on formal recognition. Many hierarchical recognition procedures are based on a sensible system of informal recognition. The less we bend and scratch for the significant, the more fancy becomes the instrument of recognition. When you do not automatically recognize that you are a doctor, professor or director, avoiding these recognitions are more fragile. The leader must deserve his recognition (Kirkeby, 2006, p203).

8.4. ORGANIZATIONAL CULTURE WITH ELEMENTS OF FEAR

Outside of the companies, employees can be insecure and afraid of the future. Often this uncertainty arises in the wake of major redundancies or structural changes that change prospects. When one cannot use his experience to create a picture of a possible future, the individual experiences an emptiness that is quickly replaced by uncertainty about the future and this is quickly replaced by fear. Man is free-thinking and has freewill, which means man is free to make his opinion in his being in the world. All meaning comes from the meaning of the human being in the world. Man lives and understands himself in the relationships man recognizes. Man, through his intersubjective relationships with his surroundings, creates a self-image that constitutes one's consciousness. Anxiety or fear is something to which the individual subjects himself and produce within his consciousness.

Anxiety can never be aimed at any exterior but must always be directed inward. Man must self-produce his own anxiety (Kierkegaard, 2004, p141).

When an employee is having trouble photographing his future based on the known experience, this emptiness becomes a fear of the unknown future. It is the same reaction a subject experiences if a normal managerial power usage is experienced significantly differently from what is expected. Then the expectation of the leader is replaced by a lack of insight into a possible future, which is then replaced by fear.

The three culture analyses conducted on MDT indicated elements of fear among the participants' leaders. The fear elements are independent elements, which are things the individual subjects feel in the relationship or in the overall organizational context. Ashforth (1998) discusses potentially destructive aspects of leadership and identifies what he describes as petty tyrants. Some leaders exercise a tyrannical leadership

style, which can also result in an underlying climate with elements of fear. Partial or intermittent negative management can create a climate of fear and doubt. If employees experience the behavior that bullies "get rid of it", it can create a climate of fear.

Several researchers (Rayner, Hoel and Cooper, 2000) confirm that there is a link between bullying, on the one hand, and an autocratic and authoritative leadership style as a way of resolving conflicts or dealing with discrepancies, on the other hand. An authoritarian management style can create a climate of fear, where there is little or no room for dialogue, and where complaining can be considered as futile.

In a survey of public union members, approximately every fifth employee reported that they had considered leaving the workplace as a result of bullying. Rayner (Rayner, Hoel and Cooper, 2000) explains these numbers by pointing out the presence of a climate of fear where employees felt unsure about reporting since bullies were "allowed to get away with it" earlier despite management's knowledge of the presence of bullying.

	<i>Qualitative statements with words like Fear, Scare, Cautious, Uncertainty, Insecurity (A)</i>	<i>Qualitative statements with general criticism (B)</i>	<i>Qualitative positive or neutral statements (C)</i>
2013	14	76	104
2014	10	37	196
2015	1	25	189

Figure 21. Analysis of qualitative statements in 2013, 2014 and 2015

An analysis of the qualitative statements from the three analyses shows that in 2013 there were markedly more qualitative statements containing the words fear, guilt and insecurity. The analysis also shows that these statements have gradually been reduced through the three analyses. The critical statements have also been significantly reduced in the same period.

"Some intermediaries are really good at being allowed to lead their responsibilities without the senior leaders interfering; others want the boss to be informed about everything. Personally, I live in fear. Sounds almost melodramatic, but nevertheless.... In our company, one of the value words 'Dynamic' and one of the subpoints are 'Do not Be Afraid to Make Mistakes.' (Selection of Qualitative Statements 04-13-1).

"Then you must tell senior management that they should put common guidelines on how to achieve the goals, rather than to be internally guilty of guilt, guilt and guilt." (Selection of Qualitative Statements 05-13-1).

The two quotes above show a picture of the fear of the organization in 2013. Looking at the answer to the faith in the future.

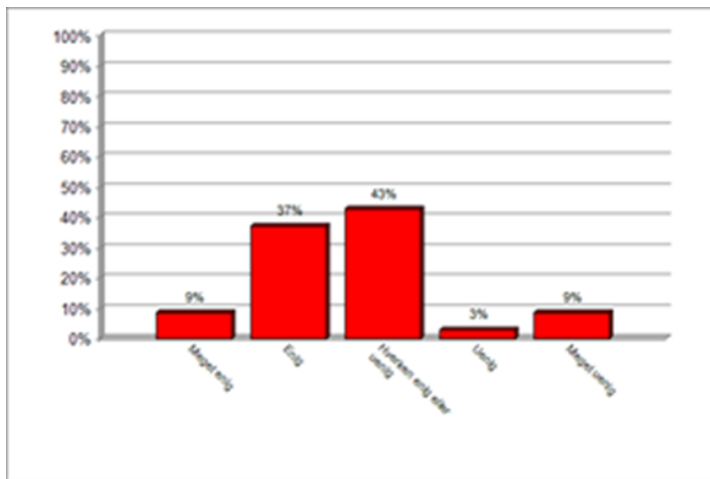


Figure 22. In 5 years I am also employed in MDT

In Figure 22, 54% of employees say that they are uncertain about the future. As the same analysis assumes that only 6% are active job seekers, it must be interpreted as meaning that there is no faith in the future.

We do not make gossip because this statement says 72% do not agree with this, which means that there is a part that makes gossip. This gossip is often a symptom of a lack of insight and faith in the future. The "necessary" style of leadership exercised in

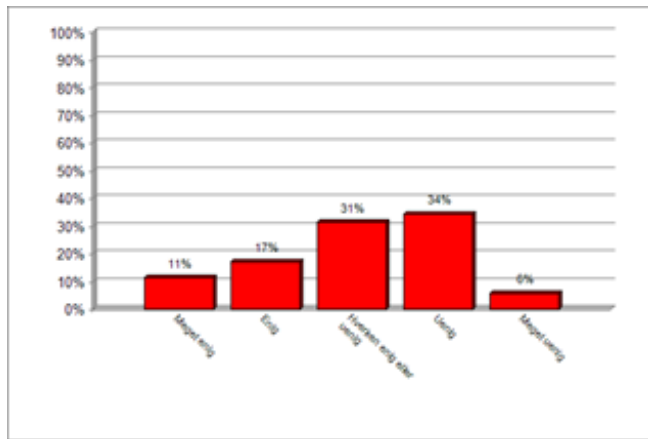


Figure 23. In our organization we do not make gossip

times of depression while maintaining control and power must separate the possible usefulness from what is generally sensed to be ethically and morally correct.

In order to achieve set goals, a leader must be able to apply alternative methods and means. You must be able to associate those who are leading you, by creating an illusion of dependence on management. Through the strategic application of both virtues and loads, one must exploit the opportunities that the circumstances make for one.

In a modern context, the competent leader must be able to create an organization that is connected, even in times when many employees have to be dealt with. MDT has shown that you treat the employees you terminate in an ethically correct manner. In August 2009, the factory announced that it would fire 550 men (slightly more than 50% of the staff).

This task solved the management with great recognition of the surrounding environment. Job fairs, training programs, retirement schemes, etc., were held. MDT treated the dismissed employees so well that some really wished that the big focus went a little bit over the staff left in the organization.

“It would be good if we treated our remaining employees as well as those we should say goodbye to” (Employees in HR in 2014).

In times of major change, management can be perceived as tough and dictatorial, and PK has even used the notion that he has led Site Frederikshavn independently and dictatorially until the formation of the new Site Manager Group in 2013.

“PK may be a little quick on the trigger and take quick actions that are not always optimal.” (From Site Manager Group, 2013).

All people are exposed to different types of influences that can create fear or stress either in the form of daily defeat, unexpected reactions or in the form of mental cracking. Fear is a natural reaction. Fear is an old instinct that has been necessary for human survival - an alarm signal that was and still may be necessary when there is a danger of movement. Fear is the opposite of anxiety, a transient feeling. It is when fear begins to destroy one's quality of life, such that it takes a lot of one's time and prevents someone from doing what he wants the most that he can talk about anxiety.

8.5. SUMMARY

When I look at the concept of culture in a phenomenological perspective, culture is a behavior carried out by the organization's individuals. The fact that culture is something the individual is wearing, and nothing outside the individual, is something we have used, in this case, many dialectical processes to create common sense.

Cultural analyses in organizations in a phenomenological perspective are thus an attempt at a radical second representation of what you experience in the organization. As we have discussed, evaluated and reflected on the many observations and observations in this case, it has been possible to verify and interpret the many statements continuously.

Just information, control and reward systems have filled a lot in this case. Atlas created platforms for information and debate. The process has revealed major shortcomings in the information access, and control and reward systems have changed and deteriorated in the period. These deteriorations about employee benefits have resulted in many statements about the "German leadership".

The culture of MDT contains elements of fear in 2013. This fear has been expressed in dialogues with leaders and employees, and it is manifested in the qualitative statements in the cultural analyses. There are also some employees who prove to oppress this fear, thus narrowing the room to bring this fear to light. Several managers came to me and told me about this fear. These dialogues about fear reflected a great deal of uncertainty about the future, adding a leadership style that some perceived and described as hard and expensive.

An organization that has undergone such severe cuts and redundancies will naturally be characterized by a great deal of uncertainty, based on the experience gained that things can change rapidly.

The fear is primarily rooted in the many cuts and uncertainties about the future, but also the management style used until 2013 is presented as the cause of this fear.

Kirkeby's reflections on recognition and how the lack of recognition can create uncertainty have had a significant influence on how the co-workers look at reflection, recognition and personal development as a leader.

If the fears in the culture are pronounced, one can expect that the subjects who share this view have sluggishness for new changes, as they must be considered as being concerned with creating security. This search for security can be read in the desire to "maintain the Alpha culture" and the positive qualities many of the subjects attach to this culture.

CHAPTER 9. MANAGEMENT

In this chapter, I will describe my interpretation of what management is and what good leadership can mean for a project like mine, and in relation to the management, I have experienced at MDT. What does leadership mean for the formation of culture and opinion creation in the organization?

Throughout the ages, there are not many topics there is written so much about as the topics Management. Management is when we want to conduct an activity through and by involving other people. There are countless definitions of what management and leadership is, but in most definitions, it is emphasized that management is exercised to influence a group to work towards achieving specific goals. It is often an influence process in which there are leaders and some who are led, and this process takes place to achieve goals. One can also argue that management is exercised by anyone who is able to influence a group, formally as informally, i.e. a leader is one who has followers.

Many management systems are based on standardization and simplification of reality in conflict with what is different from the artificially established standard reality (Hertel & Fast, 2015, p6). The standardized simplified reality that is often completely unpredictable, has predicted many unfortunate management actions. When we treat our employees as objects, and not as the unique subjects, they are, we make a big mistake.

What makes an organization work well is that in the organization there is a wide range of management skills, a deliberate way of recruiting executives, which makes all managers at the same level have the same probability of success, and such degree of motivation that causes managers to push themselves to the utmost (March, 1995, p42). The leaders should be empathetic and understand people rather than understand functionalist leadership theories.

Management is about integrating people into a joint project. If you want to influence someone in an organization to fulfill a goal, you must make sure that you understand

the culture in which you are going to exercise leadership. The unique people's intersubjective understanding of culture is crucial to how leadership can be exercised.

"As soon as cultures exist, they determine the criteria for leadership, and therefore they decide who will be leaders or not" (Schein, 1994, p23).

When Schein talks about that the culture exists, one can choose to understand it as a common sense of substance in the subjects (intersubjectivity) that are in the organization. Thus, the power element in the culture determines the recruitment of the leaders. The unique experiences of people and dependencies of experiences provide some framework for what one's leader can get rid of. The language, social codes, past experiences, trust or the lack of it can make it difficult for a new leader to lead.

"Decision makers copy each other" (March, 1995, p65).

The subject's experience of culture thus has a big influence on what they think is expected of the individual leader. Management is about people and the task is to enable people to achieve common results, making their strengths productive and their weaknesses irrelevant.

Drucker (1988) formulated more than 40 years ago three overall management tasks:

- To think and define the organization's specific purpose and mission
- To make the effort productive and streamline employee resources
- To handle social impact and social responsibility

Drucker's overall management tasks are still current, as it is still the manager's task to set a vision for the future and to utilize the unique people and other resources most effectively. The fact that Drucker already focused on social responsibility in 1988 is quite interesting, for precisely that part of the management task has a strong focus on MDT.

It is exciting to experience how a culture recruits its leaders. For a number of years, MDT has focused heavily on creating a management base through an external supplier of an internal leadership course. Young employees have completed an internal management course, which has been completed with an exam in management. This course is highly favored by the participants and has certainly created some expectations for what is excellent management and what is not good management.

Such an internal process has created a common language and shared concepts of leadership, which can be observed among several Co-researchers at MDT. Participants in these management programs are given some new concepts and a new common language on the management concept. It also means that there is a fairly clear description of the gap that is between the newly learned theories and the leadership practiced.

"Micromanagement - specialist management - lack of focus on 'real management'" (06-15-03) **Quote from the culture analysis**

"Many specialists have been elevated to leaders over the years, which is not necessarily the best choice" (06-15-06) **Quote from the cultural analysis**

"I often find that in a department you find the most skilled specialist and make him a leader. You probably do this in a good sense, but if you have a skilled specialist, why not keep this important competence and instead find a leader who can show the way for the specialists?" (04-15-03) **Quote from the cultural analysis**

"Conversely, I think most leaders have tried to sit at" Ski Balls "where the first thing they face is that they do not know all the details of what has gone wrong." (04-13-01) **Quote from the cultural analysis**

There are several indications on to the leadership that has prevailed at MDT, many of which have been experienced as micro and specialist management. That we find these elements in a highly specialized technically driven knowledge organization is not a big surprise and perhaps it is a sign that it is the culture that sets the framework for the leadership that is being pursued.

MDT has been working proactively for many years to influence employee well-being and management's forms of communication, in the form of courses in the acknowledged approach and Mindfulness courses. Internal courses have been held and there is an introductory program for all new employees, which means that a language and an expectation of a particular management style are created.

MDT has achieved great results and has been nominated for the CSR People Prize for 2013 and 2014, albeit without winning.

“By 2020 we will be North Jutland's most attractive workplace. Therefore, we have developed the concept ‘Work-Life Balance’, which embraces all the company's existing and new initiatives with the aim of creating a workplace where all employees enjoy physical, mental and social well-being.” **(Quote: PK, Aug. 2014)**

The "Work-Life Balance" concept was born before the new version of 2020 was created, but in the new narrative, as told by PK, it has now become a product of MDT's new vision. Now that MDT has done so many things correctly and some of the leaders can track some elements of fear, it may be ascribed to the remains of the industrial culture that saw the drastic structural changes such as the demise of engine production. The demolition of the production of engines has meant a great deal of uncertainty about the future. At the industrial culture in Frederikshavn, we understand the following characteristics:

- The leader has the power
- The leader is scolding out
- Control Culture
- Mistrust
- Employees do not say what they mean
- Insecurity

Discussed in workshops with collaborators in 2014.

Leading is making decisions and communicating these to a follower. Making decisions is thus double-quoted, so you do not know if the follower have perceived one's communication in the same way as it is intended before it has been confirmed or seen as the act that reflects one's communication. Thus, a leader cannot predict whether the decisions taken are understood.

At MDT, there has been a striving for a zero errors culture, and there have been examples of using many resources at the meetings to find out who is guilty in mistakes. Many executives, unfortunately, believe that the perfect employee is he who never makes mistakes. That's probably a big misunderstanding. Most jobs, especially knowledge organizations, rely on employees thinking innovative and smart. Focusing on zero errors can mean doing everything to hide their mistakes and, at worst, trying to wipe them off on others.

For many, good management is that a natural balance is created in the relationship and that it is included in a calculated risk. A certain amount of power is given, and there is confidence that the delegated power is managed responsibly and delegates its control. The employee or the follower is expected to take greater responsibility for his or her own action if trust is given. This trust can lead to the development of social capital, which in turn can lead to greater well-being and with this increased productivity.

At MDT, new managers have been recruited over the past few years, and they come with deposits of another management culture. These new leaders engage in a struggle to be allowed to change the culture of leadership from fighting for more freedoms to not know everything to focusing on strengthening communication.

“My wife and I sat Friday night talking about both of us needing a vacation, and on Saturday morning we took a week and headed to the south. When I got back my boss passed by and said he did not like it. I defended it because I would like to show that I'm not required and that my department can work well without me being present” (**Quote from new manager at MDT, September 14, 2015**).

The above quotation is clearly an inexplicable breach of the "old" management context of MDT and may show that major changes in the management culture have occurred. The new leaders in the Site manager group have challenged PK, but PK is at a cross pressure between the German MDT culture and the Danish leadership culture. When PK is to meet the demands of his German leaders, he must master the German leadership culture while pursuing his leadership in the Danish culture.

In this Case Study the management at the start markedly advocates for the project, and the project was introduced as a natural follow-up to the first initiatives regarding the Leadership Pipeline project. PK called it the Leadership 2.0 culture project, and with this he signaled that it could be viewed as a natural follow-up to the initiatives taken to create a foundation for better management at MDT.

Management's recommendation of participation in the project was crucial for the start-up and support of the project. It became legitimate to use resources on the cultural project that management prioritized as high, and many reported themselves as a result of management's communication about this.

In the first year, there was thus a good managerial support, which became less visible year 2, and for year 3 it was almost gone. Management's reduced focus on the project meant that several of the participants had problems defending the use of resources on the project.

The management culture at MDT is described in 2014 in citations from the cultural analysis room:

"Highly focused on operation and detail management" (4-14-02)

"From instructing and commanding to being supportive" (4-14-04)

"Transparent, Democratic, Involvement, Motivational, and Confidence In Control" (4/14/05)

"Management culture is under development after many years of stagnation. Recent initiatives about the development of middle managers have created a more homogeneous management team." (04-14-07)

"By creating the new Site Management, you signal transparency. I think it's a positive development of our management culture that I can join. We must avoid people not daring to say their opinion in fear of being fired." (04-14-10)

"Management culture is different, depending on where you look. At the very top I have the impression that it is the whip that turns more than anything else." (04-14-23)

"Management culture has been improved here in the last couple of years. Among other things, via Valcon and the work you have in. What I have lacked is a saving with the other managers from other departments, and I have gained through the initiatives that have come through Valcon and the cultural work." (04-14-24)

These seven qualitative statements about MDT's management culture contain many of the experiences and dialogues I have had with managers and Co-researchers. There are marked differences in how the individual leader experiences management culture, and in a phenomenological perspective it is completely in line with what one would expect.

One year later, you can find the following comments:

"We have not yet fully achieved a common leadership culture. Generally, there is a valuating/recognizing approach to management, but with many different interpretations." (04-15-01)

"Management culture has become more open and more flat." (04-15-05)

"In some areas management culture is old-fashioned." (04-14-06)

"Open dialogue after XX has replaced YY - now there is a completely different positive tone. Focus on solutions and not on convulsions." (04-14-12)

"The management culture in Frederikshavn is informal and this applies to all levels of the organization. The middle managers lack a strategy to relate to being able to conduct targeted management and keep employees motivated." (04-15-16)

"There has been a significant improvement with the new management." (04-15-21)

"It has moved very positively towards constructive feedback" (04-15-29)

This selection of qualitative statements about management culture still indicates a highly fragmented experience of management style or management culture at MDT.

However, the overall impression is that there is a positive development and that the new managers come up with new approaches to management can also be confirmed.

The new Site Manager group chose to involve the collaborators in the new Site Strategy, and the management decision received many positive expressions from many of the researchers. Many were also surprised at the extent to which the leaders took the strategy paper and the new Site Vision was created directly by the Co-researchers and not the management team. The signal value in this particular fact has become a new narrative about the new leadership which is still perceived positively.

“Talking the talk or walking the walk,” are there any changes? The leadership is crucial to a change process's success" (Voet, Groeneveld & Kuipers, 2014).

When management in this way signals listening to its employees and manages the new democratic leadership team, the way in which it is created is to create a new concept of leadership culture. The new actions contradict the old tales of micro-management and top management. In this way, it is possible that MDT leaders can create a new management paradigm in conjunction with the educational management measures, thus affecting the background for the management of MDT.

When we lead, we use our language, knowledge and power. It is through our power position and our language that we conduct leadership. Our knowledge helps create our natural power position. Mette Morsing has a bid for a meaningful connection between the mechanical language, the participating language and the collaborative language.

Form of speech	Description	Disadvantages	Ethos	Power
Mechanical (Controlling)	Persistent, reliable, routine. Centralized power and knowledge. Do not respond to changes in the environment. Man is an economic resource.	Stiff organization structure. Do not respond to changes. High costs associated with privileges for some.	Only the correct way.	Unilateral control of power and knowledge.
Participating (Improving)	Persistent improvements through systematic feedback and reflection. Centralized power and distributed knowledge. Respond to changes by adaptation. Man is an information source.	Instability and limited improvements within the existing framework. Suboptimal economic efficiency can lead to rising costs elsewhere, such as social or environmental costs.	The right thing is what works.	Unilateral possession of shared knowledge.
Cooperating (Relationships)	Recognize stakeholders' different interests and complexities through conversations and collective interpretations. Supports "Virtual Organization" and "Just-in Time". Man is a natural resource.	Battle for ideology and identity. Compromise rather than radical changes.	Many different perspectives.	Power and knowledge are distributed throughout the organization.

Figure 24. Relationship between learning, language, knowledge and power.

Inspired by (Mette Morsing, 1999)

In connection with the laydown of some private management parking spaces, an official letter from the Site Manager group was issued. Appendix 11 shows a draft of a notice which subsequently causes the manager to withdraw the matter with a number of questions of doubt. After a dialogue with the responsible intermediary, we jointly prepared a presentation, which was sent to the responsible leader who immediately acknowledges a "set of work". The purpose was the same, but where one text delayed the process, the other text could get the process started immediately.

The meaning of the content of the two texts was the same, but the example merely shows that the linguistic wording of the content is thus decisive for the access to power. One text was technical or mechanical and the other text signaled cooperation and community.

9.1. LEADERS' UNCERTAINTY

On November 3, 2014, we held a workshop on leadership based on some philosophical input from the book *Handling Power* by Ole Fogh Kirkeby.

ma 06-10-2014 10:14

Dennis Lillelund Dennis.Lillelund@man.eu

RE: Thanks for last - My slides from the day

To: Mogens Sparre

Subject: RE: Thanks for last - My slides from the day

Hi Mogens,

Thank you. It looks good.

I have a suggestion on how to proceed in the future, which I hope you will give a thought. It's not so different from what we agreed at our workshop, but building - is the thought at least - a bit upstairs.

What do you say we set as our goal for our next meetings, that we will produce a total of 10 recommendations for site management on how to create North Jutland's most attractive workplace. So at each meeting - if we say that, as is the case now, five of the sort - we have found 2 recommendations we can give on (based on our culture themes / planches). We will then meet them, who also want a concrete result from the meetings. The 10 recommendations must be presented together as the end of the meeting session, possibly, under a form of more 'formula seance', which you can also document and use forward.

We can then consider at our meetings to start out together, focusing on your input and experience exchange, possibly. - Just a thought - then divide us into the Young Wild and Cultural Board (among other things to accommodate those who would have continued on their own), focusing on finding 1 recommendation in each group, finally quitting again MHP. present the recommendation and possibly give an opportunity to 'try out' the other group's recommendations, they will make a difference what will be the result, it is feasible m.m.

We will then produce a list of 10 recommendations that will make a difference.

Before the meeting I had received the above mail. The two mediator groups were now gathered to a group and we were to try to find a new structure for the last

meetings. The mediator assumes responsibility for the group to produce something tangible, namely the ten recommendations to the management (fig. 55, p301).

Just in view of the many qualitative statements about the leaders' uncertainty, I thought it was worth looking at Kirkeby's remarks about the manager's uncertainty.

"It's not easy to think about development when our work situation is so uncertain."
(Employee 02-13-12)

"The canteen rumors are strong at our workplace, and that's where the most information comes from." (03-13-22)

"We are going through a change currently in our organization. It has taken 4 months for senior management to announce their plans." (03-13-10)

"Most of us have tried" Ski Balls Meetings. "We are being penalized for making mistakes. Therefore, I live every day for fear of being fired or degraded." (04-13-1)

"Well-being is other than big parties and Easter eggs—create security for your employees." (05-13-12)

"Agree and show the way for the employees. Do not convene meetings to find a guilty party. It's You Who Should Go Forreast." (05-13-33)

"At times, a very disrespectful and unpleasant turnaround—and in a language that does not belong in a modern workplace." (06-13-13)

Out in our organizations there is always a need for some people to make decisions and to demonstrate their ability to act. Go ahead and create a vision for our future. The message from the Co-researcher is just an example of one who exhibits action. Some members of the organization have a good sense of what they can decide and decide in their own field of action. Just as sure as they know their own authority, as well as they know by whom the immediate superior should ask for advice.

The initiative with the 10 recommendations received great support from the other Co-researchers, precisely because it provided a vision for the group's work. Just the 10 recommendations led the management to ask the group of researchers to continue their work when this project was completed.

Kirkeby has in his (Danish) book "Eventmanagement & Activeness power." a definition of what he calls the normative action. Normative action refers to the ethical nature of the relationship that a person has with himself in the event in which she acts (Kirkeby, 2006, p62).

Failing this clarity, he claims that personal insecurity is created. In the case of a leader, management uncertainty will arise. This managerial uncertainty will soon create a more personal uncertainty, according to Kirkeby. Personal insecurity, of course, affects not only executives but especially managers for whom the work-related uncertainty surrounding the framework creates personal insecurity.

Kirkeby comes with some clear inputs to identify the cause of personal insecurity that looks as follows:

Personal uncertainty is...

- lacking space, legitimacy and sovereignty
- lacking personal authority
- missing allies
- lacking confidence
- lacking serious criticism
- needing a good case
- being unclear about his positions
- Not daring to learn from his experiences

(Kirkeby, 2006, p98).

In the MDT case in 2013 there were several of the above elements that could indicate an uncertainty among the leaders. This uncertainty is reflected in the many qualitative statements, but especially the missing case or vision has been evident in several of the statements.

If, at the same time, there is a practice such that people cannot criticize each other (The Acknowledging Oppression, p149), Kirkeby also talked of uncertainties. If you as a leader experience this uncertainty, Kirkeby proposes the following:

It's about...

- Thinking about the organization before thinking about yourself
- Thinking of each employee before thinking about himself
- Having taken the time to get to know the employees, their strengths and weaknesses
- Having clear criteria of a professional nature
- Having ethical criteria for the assessment of any person
- Having a case
- Daring to live for an idea

(Kirkeby, 2006, p98).

In this review, among the Co-researchers, there was a lively dialogue about the timely focus on "the negative" and the right to have a critical perspective. Without the reflective criticism and the ability to give and receive feedback, one cannot develop its leadership. Kirkeby proposes six competencies for proper self-management for leadership and change.

1) Heterotelos

This is the ability to act based on the insight into our powerlessness. It is the ability to distinguish between what is in our power and what is not. It challenges the manager to know his own limitations. One must be able to develop with the environment.

2) Synkatathesis

This is a capacity to commit to the meaning of the event through free acceptance. This is autonomy and the critical setting zone.

Nietzsche once said that it is the privilege of the victors to interpret the significance of the event, but you should not take the win in advance. He must keep the space of opinion open and wait for the arrival of the right moment (Kirkeby, 2006, p186).

3) Lepcis

This is the manager's ability to stand in the center of the organization and be its visible center while expressing the opening of a social space as a force manifesting itself through the freedom of the body's bodies. This is a vulnerable entrance where the leader makes his fate equal to the organization's destiny.

4) Katagygé

This is the capacity to receive time from the others. It is a call for an emotional or organic logic. It is the right or the ability to cultivate its ability to postpone. You must put in time and place. The leader must be the one who reaps the different thoughts, memories, values and desires that grow in the organization. The leader must strive not to miss the time and place and dare to let the diversity lead itself.

5) Prosoché

This is the strength of being "hit by the good" and the ability to become part of the event's process devoted to normative completion. This involves participating with an open mind and making their own understanding and sharpening their attention towards the event and its subjects. It's all about daring to make it unpredictable but also seeing things from another angle.

6) Ergon

This is about taking on a task and implementing it through the power that one's legitimacy gives by doing the task without making it one more thing if the task succeeds. The manager becomes the organization's waiter at all times and in all rooms. He must create the event while being able to leave his work and hand it over to others.

Through and with our colleagues, the manager must reflect on his practice and behavior. This reflection is the conversation of the soul with itself; that is what we call self-awareness or reflection. It is in my own mind, in my mental world, where I am an "I" who thinks of a "me". It is the nature of reflection. I cannot become master in my own house through reflection on myself without understanding the other because I must think of language games. Opinion is only possible based on a practical community (Kirkeby, 2006, p197).

It is ensured that the individual leader works with his reflective abilities, creating space for self-development. Several researchers were subsequently offered psychological profiles and coaching courses in support of this process.

"Everyone (self-consciousness) is thus in awareness of himself but not of the other, and therefore, one's own self-awareness is not a truth, and one possible truth would only consist in the fact that its own being, for itself, appeared to one, as an independent object, or an object, what is the same as the object had made itself as the pure self-awareness. However, according to the concept of recognition, this is not possible unless everybody, like the other for him, and he for the other, through his own dealings in relation to himself and through the act of the other to him, completes the pure abstraction of the beast" (Kirkeby, 2006, p198).

In most asymmetric power relationships, the only formal recognition is the one that the leader can show the child. It is an asymmetrical relationship because of the existence of power in all interactions. The modfigure of asymmetry is the figure of sympathy or empathy, but Hegel (Kirkeby, 2006, p200) does not think that this social sense is realistic in an organizational context.

The recognition mechanism is a product of a formation project about our societal feelings. If the ladder does not recognize the Lord, the Lord cannot acknowledge the ladder. The fellow must acknowledge himself as working by requiring the Lord's recognition of it to work (Kirkeby, 2006, p200).

In the present term, the concept of recognition is manifold, and recognition is given in many different contexts and is widely differentiated. Recognition can be given and can be denied, and the symbolic value has its own logic.

The many new "provocations" on the interpretation of recognition made a lot of people doubt past values of recognition. Some felt the attack.

Recognition can also create a false self-esteem because the individual uses it to build a false image of his person, which prevents deeper insights into other people but also prevents the person from seeing the recognition's strategic game in the power's refined forms. There are mechanical or organic acknowledgments, as in formal and real recognition (Kirkeby, 2006, p203).

If the recognition becomes a gift, do not you owe something afterwards?

The formal recognition is manifested through rights and duties. The modern leader will not be satisfied with formal recognition but will strive to receive real recognition. In recognition, we see proven and unqualified acknowledgments, and we distinguish between recognitions of what a human is "or" what a human being "does" (Kirkeby, 2006, p204).

Example: I do not think you are a decent person, but you are undeniably very skilled (Kirkeby, 2006, p204).

In the MDT case, we clearly saw that there was a lack of recognition of the many intermediaries' work, which might have been the cause of the significant uncertainty among this group.

Recognition must be real, conscious, concrete, existential and functional in order for it to be perceived as real. Real recognition is only possible if the manager manages to experience the employee as a layman. The manager's ability to be present and display trust is the core of real recognition practice.

The manager's ability to delegate and create employees who can work independently is closely linked to the ability to exercise real recognition.

The employee, on the other hand, must be prepared to receive the manager's recognition. This presupposes that he acknowledges the manager both professionally and personally because you cannot receive recognition from an authority that you do not accept.

If recognition remains within the formal recognition framework, it is compelled to be accompanied by a system of control and evaluation procedures (Kirkeby, 2006, p205). At MDT, one can observe the many evaluation and control systems, that is, much of the given recognition formula (Figure 20, p161).

The unconscious evasion of recognition is a behavior that is associated with phenomena such as arrogance, indifference, neglect, and often results from the self-management of one's own power that makes the employees invisible. Withdrawal of recognition must be understood as a "natural" function of the hierarchical power structures and because of the right to exercise control, and it must in that sense be attacked in the capacity of abuse of power.

Retention of recognition can be perceived as a moral violation, as it is needed for this, in order to create its own identity, its own life and happiness, and to create its own standards. Lack of recognition goes beyond our self-esteem (Kirkeby, 2006, p209).

It is thus obvious that the manager must control the relationship between conscious and unconscious allocation and withholding recognition in order to fulfill his management duties. Only the conscious acknowledgment is acceptable. It is through the specific recognition practices that individuals and groups are selected to receive special privileges, allowances and, of course, promotions, appointments and honors. This practice can be experienced very negatively, as some of it may perceive it as very exclusive. When someone is recognized for doing something special, you simultaneously signal to all the others that they have not earned this recognition (Kirkeby, 2006, p212).

Employees' recognition of managers gets more and more weight. This is because the previously rigid management roles and hierarchies are solved and the previously fixed management roles are solved. The mutual existential recognition practices thus deal with each other's understanding in relation to general human problems. It is also recognition of each other's differences and the ability to create positive differentiation as opposed to the exclusionary strategies. There are problems with not emphasizing one for the other (Kirkeby, 2006, p213). When you emphasize the behavior of a subject in a social context, you are really scolding all the others.

The review of Kirkeby's many exciting statements gave rise to a very good dialogue and opinion exchange in the new mediator group in 2014.

9.2. SUMMARY

At MDT, one has been fully committed to creating a shared leadership culture. Completed management training has created a common language about management. The many new initiatives at MDT have been working to replace management with the elements of leadership. Increased visibility on ATLAS (intranet) has been organized. Meet the management, a new coherent vision for site Frederikshavn, has been created; the action research project has also had a significant influence on leadership and culture being on the agenda in a couple of years.

The backdrop for the management of MDT has undergone development, and this development is an experienced change among the leaders currently in MDT. There have been replacements and there have been many external and internal influences on this development, but in summary, the new management paradigms are perceived as a gradual legitimization of going new management paths at the MDT site Frederikshavn.

Despite the many educational initiatives, in 2013 and 2014, there is still a great focus on management rather than leadership. There are many operational elements left in the management, and many still find that details are being requested and that time is spent finding someone to scold.

MDT's work with the acknowledged approach has been introduced to new perspectives and the concept has been refined and is used today much more intelligently.

Through participation in this project, the Co-researchers have been working actively to change management culture, and through the work of this project, there has been a focus on working on improving communication and focusing on a vision of making MDT a better workplace.

CHAPTER 10. POWER AND CULTURE

In this chapter I will work with the concept of power and what power means for the formation of opinion in an organizational context. Culture and power, including the position of power, are inseparable components.

10.1. INDIVIDUAL KNOWLEDGE, POWER AND IMPOTENCE

Organizations cannot possess knowledge, but the individuals who make the organization can. I remember a quote from a development manager in the late 90s, from a major industrial organization in Aarhus, who constantly said, "If we only knew, what all the AO employees knew, we were a clever organization." With this sentence, he wanted to draw attention to the dilemma many organizations have, namely to operationalize and gain access to all the organization's employees' knowledge. Knowledge, recognized as silent knowledge, is bound to the individual (Polanyi, 1966). How can you talk about organizational learning? Does it make any sense? What do the organization's hierarchy and structure mean for learning?

In 1990, Peter Senge published "The Fifth Discipline", which deals with The Fifth discipline an organization must master to create organizational learning. The five disciplines are "System Thinking, Personal Mastery, Mental Models, Common Vision, and Team Learning" (Senge, 1999, p18). The system thinking is a perspective that puts human development into a systemic perspective. The systemic perspective is a discipline that seeks to see the whole as a system versus many sub-elements. Causality impacts on the system as well as communication in the field of the system thinking.

In a system perspective, the human agent is part of a feedback process, and nothing beyond that (Senge, 1999, p75). But even in this perspective is learning something the subject does best, either single loop or double loop (Argyris, 1992). Organizational learning must be an intersubjective learning, that is, the individuals can understand some elements in an apparently meaningful way. Thus, organizational

learning is actually what the unique individuals learn together in a common context. Much of the organizational learning is often an unexplained silent knowledge (Nonaka & Takeuchi, 1995).

As we live in a society that insists on rational reasons, social science also insists on rational explanations (March, 1995, p22). Talk about rational behavior in our culture has a respectable sound. If you are not rational, you are often perceived as irrational. But is it irrational because one's surroundings cannot interpret that which is rational? What is a rational action in one perspective can be hard to understand for one with a different cultural background and can easily be regarded as irrational by others. In many contexts, this rational behavior is interpreted as something that has to do with the actions of the action. In that perspective, an action is rational when it results in the desired result. Thus, a rational decision is a sensible decision (March, 1995, p12). That it was a rational decision is thus a kind of recognition of an action-based logic in relation to the approach of possibilities there. To be able to act rationally, you must have an overview of all possible outcomes of an action. Such a state of full insight is not possible for man to achieve. Therefore, man must act on conviction based on available data. The myth of rationality is the idea that such a way of choosing his actions increases the likelihood that the actions become reasonable in relation to whose action was chosen in a different way (March, 1995, p12).

Human behavior may be better described from other logics. You can act because you have read the culture to promote a behavior, and such a logic is an "imitation logic". If behavior is governed by the fact that you have previously experienced reward for self-esteem, March calls it an "experience logic". Finally, one can act in an "identity logic", which is governed by a postdoctoral behavior (March, 1995, p17). These logics may be logical and rational for the individual but can sometimes be perceived as irrational and emotional. The decisions must usually be taken with limited insight and emotion, and since we do not have access to the individual's motives, we can talk about humanity as an irrational element in the organization.

When we work with the irrational element in an organization, namely humans, we must always be aware that each subject has its own unique lifeworld and thus can be described as having an individual program or schedule of the world, an intersubjective program and a universal program (Gullestrup, 1992, p36).

Intentionality is the inherent feature of consciousness, and if we try to understand Gullestrup, consciousness can be directed towards the individual, the collective and the more universal. The object's intentionality can thus be directed towards certain assumptions, which can subsequently be negotiated with the other subjects in the organization. Such programs or different experiences and motives constantly involve the ability to read the current cultural context against the professional and positional power of each individual. Logic is created based on the experience in the organization. Expectations for the future are dependent on the experience.

Others believe (Schein, 1982; Schultz, 1990; Martin, 1992) that the traditions of an organization's knowledge are created over time in the form of a pattern of concepts, knowledge, values, and a socially distributed pattern of dependent social conventions of validity, respectively. Invalid knowledge (Kristensen, 2001, p309). Based on the existing knowledge traditions and under the impression of their power and position in culture, the individual is familiar with his possibilities and acts selfishly afterwards to optimize his own possibilities.

In 1999, Morsing & Nickelsen advocated that organizations can learn and agree that learning can be a feature of the organization, which is preserved independently of the individuals in the organization—just as it claims in the discussion of organizational culture that, although the subjects are slowly changing, the patterns of culture are stuck (Morsing & Nickelsen, 1999, p13). From a phenomenological perspective, it seems a bit untouched that knowledge could be preserved outside the individual. Should you understand this, one must find out the knowledge in some objects in the organization. A database in an IT system and instructions and descriptions can contain and store information, which may be interpreted by the entities in the organization.

They talk about the organization's learning processes, and if written instructions, procedures and introduction videos are written, elements of learning and knowledge can be separated from the individuals. The only thing an organization can offer is your structure. When organizations have described all their processes, they can be transferred from individual to individual. The individual makes a subjective treatment of such data, so there is no guarantee that everyone will learn the same, but some knowledge is transferred there. These process descriptions can thus contain information that appears as knowledge, unless this knowledge is interpreted by the individual. Morsing & Nickelsen, at the same time, said that it is not possible to design a structural organizational learning template or a particular learning form that fits all businesses or organizations (Morsing & Nickelsen, 1999, p14). This is precisely because organizations are unique and do not necessarily operate on universal principles.

If we cannot design a transfer learning model and the knowledge to be interpreted, we are back that knowledge must be bound to the irrational element of the organization, namely the subject. Thus, there are subjects in organizations that develop, solve problems, learn, negotiate, imitate and renew all the time.

There will always be a close relationship between knowledge and power (Foucault, 1980). Foucault has a somewhat more nuanced and complex meaning of the concept of power. The ingrained ideas about power exertion as something preferably negative, used for control and alignment to promote a behavior, are extended to something we all have to a greater or lesser extent, depending on the context we are part of. One must have power in relationships. There is always a touch of position power in all relationships.

Each subject possesses a unique combination of knowledge, skills and motives that influence the actions of the individual in the social context of an organization. We find that people act differently in apparently the same situation, and this can be explained by the different unique cognitive comprehension schemes.

“The greatest function of power is not to rule out but to completely penetrate life. This must necessarily mean that the power infiltrates society, the individual, our welfare, health, morality” (Jensen, 2002 p7).

Power is a component of all the subjects in an organization. Motivations and actions are influenced by this power. Power is deposited in cultural deposits. When people are together in an organization, there are always small elements of cultural experience from the actions that are taken. Successfully, the use of power and what led to these are remembered, along with things that did not go as expected. These cultural deposits can be uncovered by looking at the many narratives that are told in the organization.

“We have experienced a big turmoil for the last 6-7 years. A project to produce a new big engine that we believed in was canceled. There was a busy period with many orders and subsequently a period of closure of production.” Quote from Chapter 11

When unique subjects work together in a organizational contexts, the individuals create some form of intersubjective interaction or pattern for the way in which you are together. In this intersubjective invisible pattern of intercourse rules, we have the knowledge, skills, power and ability of the individual to learn. Who has the formal power and who decides who?

There are some visible phenomena that show power. At MDT, private parking spaces were reserved for management, large offices and other visible symbols. In the network of local opinions in the organization, participants form their own patterns in the form of common world perceptions and ethos that are developed and maintained through myths, sagas and rituals (Kristensen 2001, p308). At MDT, you can demonstrate power through formal titles, but not phenomena like personal secretary, own parking space, number of employees, budget size, ability to allocate resources to your own department, knowledge, seniority, etc. By referring a request for a

meeting to a secretary, one shows the surroundings that one's time is very important and a useful resource; so be grateful that I have time just for you.

Many of these phenomena have their own intersubjective logic when perceived and interpreted by the members of the organization. Others from outside may come wrong with a different interpretation, but they will be so quickly corrected by members of the organization. A phenomenon is often given different meanings in different organizations. The phenomenon of having a private parking space in an organization does not necessarily mean the same in another. If the subjects do not assign status and power to the private car park, it becomes indifferent. In the Ministry of the Environment, one could imagine that a private car park for a large polluted car was not the subject of great envy. A characteristic segment of any culture is the way in which a common identity or identification is created and maintained—or how the culture collapses, says Gullestrup (1992, p32). Since the subjects in an organization themselves create the phenomena and attach value to them, they decide to govern their relationship and interaction. You must, therefore be careful to convey one's own understanding of such power phenomena from organization to organization, or from networks to networks in the same organization.

Foucault says that there is power in all relationships, and Gullestrup emphasizes four forms of power (1992, p214) that the individual should pay attention to:

- 1) The direct power.
- 2) The indirect power.
- 3) The awareness-raising power.
- 4) The structural power.

It is thus the leader who has the power to tell about the strategy and direction of the organization. The power to define the direction and the right path to power are in a phenomenological perspective, meaning that the leader influences the formation of

opinion in the organization in terms of his power, and with this the leader is crucial when creating new elements and understanding of the ruling culture.

“Managers, however, must also communicate their understandings, particularly during organizational change” (Lüscher and Lewis, 2008 p221).

When the MDT leader sets the direction and intersects and exerts its visible power, it is the direct power application. The indirect power is seen by recruiting, agenda setting, strategy processes and more. The awareness-controlling power is when you tell others how the organization is to be experienced or what is the right and wrong culture. This approach is a kind of symbolic violence, which is a term of Bourdieu (1998), which refers to violence, which is not a direct violence but different dominance, exploitation and oppression.

The structural power is the uncritical acceptance of routines and guidelines from the MDT Group and other functions that exercise structural power. It obviously does not mean that everyone accepts the reality produced. Just about the dialogue about ancient culture and the desire for a new culture illustrates that the individual does not blindly accept the attempt at consciousness control.

The powerful stakeholders in an organization are not just formal leaders. There are also powers from a wide range of other stakeholders such as trade union representatives, security organizations, professional experts, strong middle managers, etc. The individual employee of a knowledge company also has a "power account". The more specific and unique the employee's knowledge is, and hence how dependent the organization is, the more power the individual has. If there is a close social relationship between an employee and a leader, an employee may also have a greater power than the person's knowledge justifies. Such hidden power relations can be difficult, though not impossible to detect immediately.

In relation to cultural impact initiatives, the coherence of power is relevant, and the active stakeholders who wish to relate to current cultural initiatives can affect these

initiatives both positively and negatively. At MDT, it is clear to see the active and powerful stakeholders, and it is clear at the meetings that there is a desire to influence the prevailing cultural perception of employee groups. When the leader initiates an internal cultural project, it becomes clear that the right to define the culture seems to belong to the management. The opposition, the negative, against the cultural impact tests undertaken, is immediately much more difficult to identify because the organization's reward and punishment systems do not animate participants to express this resistance. However, such expressions can be seen in the anonymous cultural analyses in 2013, 2014 and 2015.

The Co-researchers at MDT were initially assumed to be positive cultural actors, who understood that they were actively working to influence the culture. This is not the same as saying that the unselected were positive and even thinking about all initiatives. In fact, there were often dialogues about the different interests and perceptions of the culture and the actions that were taken. These dialogues were often quite emotional and did not reflect a uniform and unanimous view of the culture.

What was characterized by these dialogues was that there was no distinct power element, although it was obviously not powerless. Through these dialogues we discussed how we wanted to formulate our efforts, we discussed the form and method, and finally we discussed its specific content. All researchers had power and influence on all the elements, and nothing was initiated, if not, everyone agreed 100%. All individual participants thus had a sort of veto. If one is against it, it will not be completed. The backside may be that some have felt exposed to a group press and have agreed to agree, even if this was not the case. This is a real issue that cannot be rejected. As there were in many cases a good debate and disagreement, it is my assessment that there have been no situations where such a disagreement could arise, as our efforts as such were not "dangerous" or otherwise controversial.

When the MDT top manager on a major employee meeting was announced on November 8, 2013, by MDT's Marketing Manager, presented as "Our Prime Minister," it was a preamble to consolidate the formal power of the leader. As the

manager himself makes use of this terminology, it is a joke to be a real understanding of the power struggle, as the prime minister has the right of leadership over the other ministers.

“Those who compete for power seek to be assigned to the group's power of attorney and evade the opponents. The instrument for this is the ritual strategies and strategic rituals that strive for a symbolic universalization of the private interests or the symbolic acquisition of official interests” (Bourdieu, 2007, p175).

PK tells at this meeting that MDT FRK is in a transformation process, from being a dictatorship to now being a democracy:

“I have previously steered the site with a rather hard hand but have just realized that it is not the way forward in the new era. That is why we have made a small business ministry with four district ministers whom you will meet later.”

By using the metaphor around a government with ministers and himself as prime minister, he creates a new power platform to which all the employees can relate. For example, some could interpret it thus "We are in charge of the people, we are the people elected." At the same time, there is also no doubt that it is the Prime Minister who decides so that he still has the right to power.

“One also owns by giving. The gift that is not returned becomes a debt. Just by giving, one can secure the only recognized power, recognition, personal fidelity or prestige” (Bourdieu, 2007, p197).

When the PK at this meeting gives or shares the power of the new management team, he creates an indebt at the other. He gives a gift that the recipients cannot immediately repay. He must be able to expect them to be loyal to him now.

See the full-length quote: *Original in Danish*

“Yes, I said at the beginning that we are heading into new times of democracy—and this is democracy (Poul points down on the chairs with the other leaders on

stage). It will be exciting; it's hard sometimes to let go - so it's a huge exercise for me here. We have had—I have used the term "the good ship Alpha"—now for many years since March 2008, when I joined, just to illustrate that we are a complex unit to work together and that the weather was sometimes super good and at other times we were in some real harm. All in all, I think it worked really well, at least, for me—I do not quite know how others have perceived it—we have also previously been sponsoring the Thunder cold days, and we were also this year, but we have due to the economic times for the whole group chosen not to repeat. So there are many reasons we put the good ship Alpha on retirement—it's like a museum ship—and when we are still in a museum, we've also grasped the term "Alpha Spirit". We've chewed it—we have tasted it—something is really good—there is something about helping each other—there is something about cross-collaboration—there is also something that does not taste so good—something that gives a bismag in the mouth when chewing on the word—and it's a bit of the ability to constantly look backwards—always dreaming back to the good old days when we could only trade in Brazil without having to involve Niels around Compliance—just receive some money from Columbia and shop with some spare parts with a suitcase full of dollars—anything you could do in the good old days. The good old days when we produced engines—the good old days we molded—the days, they are over. And we seem a little bit that the Alpha spirit's backward look is a bit of a hindrance to the further development ahead, so much news is on the way—Kim has told a little about it—he did not tell how much money he's "burned off"—when He has finished this, so he has "burned" 100 miles. Danish kroner into something we can call the world's best test center. That's it—and a big gift to Kim. So we really want to work to "invent" a new site Frederikshavn Spirit. And like looking forward all the time—where do we have options instead of seeing limitations. Of course, we want to take the best elements of the Alpha spirit over, but we really want to invite you all to "Put the Alpha Spirit on retirement", work together, look forward—let's do this for a great success - now and in the future."

In this speech, PK tries to get all the participants on his logic about the power sharing and parking of the old culture. The employees, who have previously heard that PK wants to kill the "Alpha culture", still say that is the case.

"Poul will still kill the Alpha culture."- Quotation of Co-Researcher at MDT on November 12, 2013.

It is, however, a fact that PK actually says, *Of course, we want to take the best elements of the Alpha spirit over but would really like to invite you all to "Put the Alpha Spirit on retirement—work together and look forward."* This is clearly seen by some employees as "killing the ancient culture".

“Symbolic power is the power to make things with words... the power to consecrate or to reveal things. Symbolic violence—when symbolic power is not recognized as such” (Bourdieu, 1989 p23).

PK tries as the supreme leader of this speech to create a picture of the wisdom of a prophet or expert and appeals to a "conviction logic." The underlying assumption must be that trying to follow rational procedures will generally lead to more desirable results than if you had followed other approaches. But to expect such a relationship between rationality as process and higher sense, as a result, is quite doubtful, both theoretically and empirically (March, 1995, p18).

It is in the individual's power to receive the message of creating a new world order on MDT, which implies that the old "Alpha culture" must be killed. If the individual is subjected to collective pressure from trusted men, colleagues or other cultural carriers to maintain the old culture, it has an effect that the individual must weigh. There may be a cultural risk by jumping into the new "culture of culture" that has no name yet. Can you have a culture of culture still called "Alpha culture" in a few years? It is interesting that there is no strong intersubjective understanding of the "Alpha culture".

When the employees meet and create relationships in the organization, they meet with each cultural experience in their luggage. An element of this culture is the cultural phenomena and the symbolic capital. Bourdieu has a term he calls the symbolic capital. The presence of the symbolic capital ensures that the relationship has the product of the past experiences in the relationship (Bourdieu, 2007, p94). You can call it the symbolic capital of the subject's reputation among colleagues. Some manage to radiate great power, solely for their symbolic capital. In an employee group, you quickly get a clear sense of each other, and you begin to develop a certain behavior in relation to the context, and with it, an everyday practice for the relationships. Foucault (1978, 1979) says that there is a close connection between language, professional concepts and social processes, as in different professions,

develops a commonly accepted language that both justifies the group's existence and describes the discourse of social interaction. According to Foucault (1980), a prerequisite for the existence of an employee group is that there is someone outside the group. If everyone can join the group, the group's capital is not large. The one who can exclude others from the context has a symbolic power.

A common assumption can be so greeted that the members of the group will become blind to it. Most people in living everyday life are not always fully aware of what assumptions they are part of and the unselected accepts. One of the internalized structures is the symbolic violence. It is a non-physical power or violence exercised with tacit acceptance or just completely unconvinced by both the dominant and the dominated, as both parties are in most cases unconscious of the dominance (Bourdieu, 1998, p16). Thus, when two people have a relationship, there is often an invisible and non-physical position of power relations. As a rule, there is always an imbalance. For example, be the symbolic capital that is constantly being measured against the others in the group. Foucault (1980), who believes that there is a close relationship between power and knowledge, believes that the one who has power has the supremacy of judging what knowledge is and laying the foundation for a "real" discourse and "Wrong" knowledge. Foucault (1978) sees power as a sophisticated technique for mutual influence on us as individuals. In an employee context, we can focus on the techniques used for control and normalization. Normalization is how Foucault believes power seeks to promote a particular behavior for people in a particular context. When we are exposed to normalized power, we do not (almost) notice. It is when the use of power breaks our expectations / experience that the exercise begins to become visible. Power is exercised and conditioned through the unfolding of all the relationships in which the subjects are included.

Normally, power is not a zero-sum game between actors, but a build-up/destruction of power in relation to specific alternatives. Power can be understood as a social meaning phenomenon, and not as an actual substance.

“And it is precisely in this that the function of power lies: it secures possible chains of an effect independent of the will of the participant who is subjected to power—whether he so wishes or not. The causality of power lies in neutralizing the will, not necessarily in breaking the will of the inferior. This affects him also and, most precisely, when he intended to do that same thing and then learns he has to do it anyway. The function of power lies in the regulation of contingency. As with every other media-code, the power-code relates to a possible—not necessarily real—discrepancy between the selection of alter and ego: it removes the discrepancy” (Luhmann, 1979, p114).

10.2. THE NORMALIZED USE OF POWER.

The normalized and unselected presence of power is very visible in everyday life, but when we accept the completely unreflected, we end up unable to see it. We do not see it because it is perceived as a natural ingredient, thus becoming invisible in the end. Thus the resistance or power of attorney must also be invisible. Thus, we do not experience this invisible repression, as knowledge and position power affect the individual in the daily relationship.

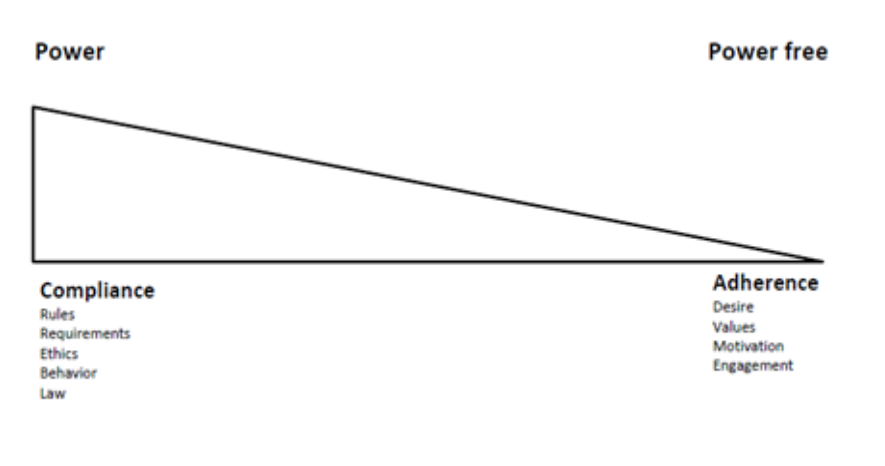


Figure 25. The relationship between power uses and compliance and adherence

At MDT, the individual subjects are presented in a large part of the MAN Group's Compliance rules. These (some) rules are sometimes perceived as rigid and incomprehensible in the Danish context. Enforcement of these rules is quite tough and consistent—warnings and fires—thus a powerful element of fear. At the meeting of the 8.th of November 2013, the leaders of the conference in everyone are reminded to remember to keep up the handrail when they came to the stage. Here it should be noted that there is a narrative about warnings and allegations for breach of this offense.

There is a very high focus on security in the organization, and it is taken very seriously and the necessary managerial power is used to maintain focus on this. When MDT has seen this use of power to maintain its compliance rules that experience is saved as an expected use of power. For new members this power may seem strange.

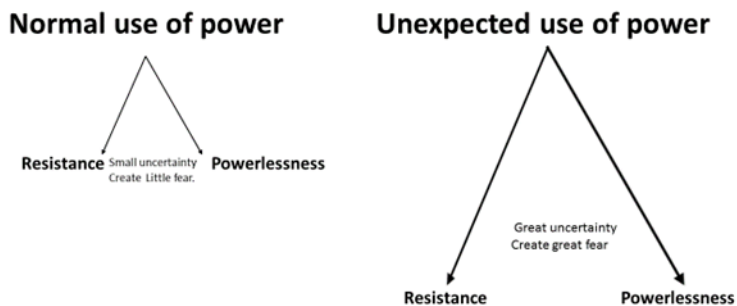


Figure 26. Unexpected use of power increases power and resistance, thus creating room for fear

The individual in an organization may find that one's reading of the culture and one's understanding of the position of knowledge is challenged by a surprising or incomprehensible act. When we as individuals perceive that one's opinion is not synchronous with the environment, thus imposing a powerful and unexpected

response to an event, our image and expectation of the future are disturbed because the self-awareness that interprets the experience has just been shown to have made an error analysis.

10.3. POWER AND CULTURE

The individual subject in any organization brings her knowledge, active participation, cultural understanding and symbolic capital to work every day, and this should try to make the company appreciate in terms of appropriate pay and proper treatment.

When looking at some definitions of culture, one cannot fail to notice that in these definitions there are elements of power.

“The way we do things around here” (Deal & Kennedy, 1982, p4).

“Organizational culture can be thought of as the glue that holds an organization together through a sharing of patterns of meaning. The culture focuses on the values, beliefs and expectations that members come to share” (Siehl & Martin, 1984, p227).

The one who can define how we do things here has the power over the one who has to fit in. If, as new, you come up with new perspectives that we do not have here, it has an oppressive power. In this way, power and culture are illustrated as some subjects used to train and position each other.

The person or those who have the right to define our values also have a symbolic power. If these are values that you cannot immediately identify with, you can see them as a kind of symbolic violence. Therefore, power is a part of the use of culture. You cannot convey the culture or give the culture to other subjects without using your positioning power. The one who defines which procedures we have and who creates the field of the meaning of the subjects has the power to define the preferred version of reality.

When you have the power to describe what is right and wrong in a particular field, you define a discourse or doxa (Bourdieu, 1989), which are rules that are constantly reproduced but recognized by the subjects of the field and are its common conviction. An individual fit into a field's doxa depending on the individual's management of his capital. By thus defining the values and the way we work together, you have a position of power, which means that you have a priority to define what is right, and what is wrong. An asymmetric relationship exists when there is one whose meaning is weighted differently than another. Experienced employees and managers who have the right to read and interpret culture, in this way, have power over the novices in the organization. When management proclaims our values and sets a strategy for the future, it is an asymmetric power exercise that shows the right to define the "right" view of the future of the organization.

21.03.2013 13:55	PK	<i>Otherwise, I think that the greatest aha this has for me has been how much gab there really is between my perception of how far we are with the values and how real life is. (Original in Danish)</i>
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Selected from a dialog between MSP & PK

In this project, MDT's top management had a clear understanding of the leaders' initiation of the organization's values. MDT has spent a lot of resources on courses and management training with the aim of enabling managers to convey the values of the organization. At the first presentations and workshops, it was temporarily clear that only a few of the leaders could verbalize the values. If you cannot list the values, it can be hard to believe that managers can convey these to their own employees. When the power of an organization cannot get executives to learn and live the declared values of the organization, it can be interpreted as a lack of power to influence culture.

In spring 2013, the manager could then find out that his management team did not work satisfactorily. In a dialogue with PK, it emerged that this dissatisfaction had given rise to a consideration for the reorganization of this management team.

14:08	MSP	<i>Yes... Yes ... so, starting to draw some economic conditions on something that I say is that there is soon something for good advice, I think. And, of course, I think that you've been selling it yourself. Eh ... It is clear that they are siloing, they start to stand out and you have it yourself. And I also think there's something else ... and I can also see, but you may not be visible enough, and so I can also sense some of the analyses that are the answer that there's something about it—I think you should consider creating a new management team</i>
14:46	PK	<i>I have also thought about it for a long time.</i>

Selected from a (Danish)dialog between MSP & PK

It quickly became clear that Site Management at MDT did not function as or was perceived as a well-functioning management team.

“I had to discuss with a colleague to find out who site management is. We now never agreed. So, the conclusion must be that site management does not appear as a governing unit. Probably because of the somewhat nodded organization we have in FRH.” Employee in the Cultural Analysis 2013

When the intermediaries do not know who belongs to the Site Manager group, it is highly problematic. When more than half of the leaders (52%) do not believe that senior management provides sufficient information, it supports the image of a management team that does not function properly. A management team that cannot or will not influence the opinion formation in the organization does not exercise the expected management power. If a management team does not live up to expectations, you can, as a leader, create a new management team. The power to put the team together is crucial to an organization's experience of the ruling culture.

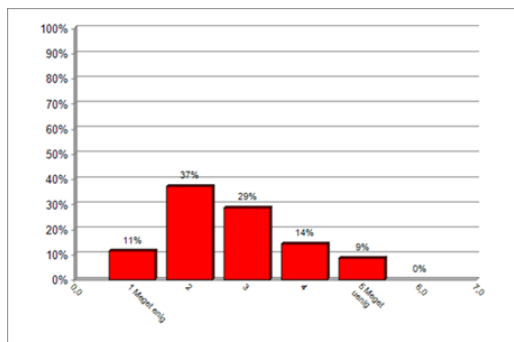


Figure 27. 52% of managers do not believe that the site manager group is good enough to communicate

“Powerful agents make a difference to how meaning is developed and how groups relates to the social world” (Alvesson, 2013, s 156).

The power to define the composition of a management team affects employees' perceptions and opinions about the culture. Changing the leadership of an organization can in many ways be compared to changing the coach of a football team. Everybody is excited about what the new management intends to do. The person who has the right to define the management team has a dominant position.

16:15	MSP	<i>Yes, who's going to do it ... and the handful it's supposed to be, it's supposed to be</i>
16:18	PK	<i>I would like you also to try and give advice that who you look like from what you've become, where is ...</i>
16:28	MSP	<i>Where are her inputs ...</i>
16:29	PK	<i>It is one thing, but also where are those who influence such purely informal not too... because it is not necessarily those who have the formal titles. There are those who contribute to the culture. It will most likely ...</i>

Selected from a dialog (Danish) between MSP & PK

MDT's management in 2013 realized that it is not necessarily with formal leaders that culture is defined. There is also a focus on the more informal cultural carriers. This was crucial when we selected the groups of researchers.

“Powerful relationships matter for the shaping of culture, particularly at the local level of the organization” (Alvesson, 2013, p155).

In the MDT's case, in 2013 there were many different definitions of the interpretation of the culture of MDT. The stronger the research groups appear to be in the organization, the more we must expect that they can affect the perception of employees about the prevailing and dominant culture.

“Culture acts as a perception filter, affects the interpretations of information, sets moral and ethical standards, provides rules, norms and heuristics for action, and influences how power and authority are wielded in reaching decisions regarding what action to pursue. The formulated strategy is a cultural artifact which helps employees understand their role in the organization, is a focus for identification and loyalty, encourages motivation and provides a framework for ideas that

enables individuals to comprehend their environment and the place of their organization within it" (Citat af Brown i Alvesson, 2013, s84).

As the dialogue with PK shows, the researcher also influences the specific forward-looking and power-related activities in the organization. The dialogue with PK is not known by others, and therefore, this possible impact is not visible.

48:33	PK	<i>Yes, yes, I'll tell you ... you can believe that. I would appreciate learning the right names ...</i>
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Selected from a dialog between MSP & PK

But if someone should be in doubt about where power is, then it is the one who has the right to define the correct terms of power.

"Symbolic power is the power to make things with words... the power to redefine or to reveal things" (Bourdieu, 1989, s23).

The former MDT CEO stated in autumn 2013:

"The Alpha culture of the modern version is nothing but a mark of its own identity as opposed to the German. Many understand it as 'goodness', which characterizes the company, but that part has solid breeding ground throughout the MDT and is not particularly Alpha-like." (Lars Bonderup Bjørn, December 2, 2013)

PK stated on several occasions that;

"Alpha culture is an unrealistic desire to come back to the old days", whereas many leading employees see the culture as "Alpha culture means that we stand together and fight as a team to create a strong organization" (Workshop in Aug 2013).

The power to define culture is a significant phenomenon to illuminate.

"Approaches that study of social life and social power as manifested in the everyday practices of agents. Such practices, however, are related to 'objective' and observable structural conditions, which may not be recognized by agents" (Bourdieu, 1989; Swartz, 1997).

One can observe how the many different everyday actions are constantly tied to a power perspective. A power not noted or not giving rise to the reflection of the participants.

Employee in the Culture Analysis 2013	There is still a certain negative culture about the closure of production, resulting in a suspicion of top management and its doings. Really many initiatives are seen as part of closing FRH, instead of as positive initiatives that helped develop the business so we are here in 10 years.
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When management exercises its management power and employees cannot understand the meaning of management's actions, a sense of failure and negativity arises on the part of management.

Employee in the Culture Analysis 2013.	A really good place to work, however, the old "Alpha" spirit disappears
Employee in the Culture Analysis 2013.	In general, the culture feels old-fashioned and hierarchical

The employees at MDT connect the culture with management and thus with power. The relationship between the perception of culture and power is demonstrated by both management and employees.

When speaking of power in organizations, one can see a general difference in the recognition of power depending on whether we talk about instrumental power, structuralist power or the discursive interpretations of power.

Instrumental power perspectives are the specific resources used in pursuit of the manager's own interests, which may well be the same as the organization's interests, but not always. The assumption is that every leader will achieve personal success by creating success in the organization. By force we can understand that the possibility of exercising power exists in a social context that allows one to perform one's own will even if there is resistance.

Unlike instrumental power, there is a structuralist perspective of power, which is the material structures and institutional processes that can predetermine the behavioral possibilities of decision-makers. Finally, there are discourse perspectives on power that emphasize dominance, ideas, frameworks, norms, discourses, perspectives, beliefs, and so on. Thus, Foucault sees power as an inherent non-subjective phenomenon that can be attributed to formal structures, symbols or other things outside the subject, and then used to legitimize its power.

By a resource-based approach to power you can look at what mobilizes power. In this perspective, power is the ability to mobilize resources, and one can distinguish between the different ways to mobilize resources and different levels where you can do it.

Avelino & Rotman (2009) operate with four different power approaches, namely the innovative, destructive, constitutive and transformative power. Innovative power is the ability of the actors to create or discover new resources.

A devastating power is also at play. As such, the devastating power is necessarily violence or physical power. If a management team collectively does not take strategy or value work in an organization seriously, it is a devastating power when looked at it with the top management horizon.

"Culture for both Gramsci and Freud is a mix of compulsive and meditative mechanisms to reconcile people to their unfortunate destiny as working animals in oppressive conditions" (Eagleton, 1991, p179-180).

The leaders use very clear and strong word images. If you verbalize your opposition, you exercise a position of power. Resistance is power. When an actor expresses his opposition, it can be attributed to many experiences with many different events in an organization.

CHAPTER 11. CULTURAL ANALYSIS

This chapter will present a selection of results from the three cultural analyses. These analyses were sent to the management team consisting of 35 leaders. A questionnaire with the themes: Learning and Development, Information, My Leader, Top Management, Cooperation, Exchange, Staff, Internal Procedures, Relationships, Service and Culture. The electronic questionnaire had 48 quantitative elements and 12 qualitative spaces open for descriptions. Furthermore, the questionnaire had been issued subsequently February 26, 2013; January 27, 2014 and March 1, 2015. The response rates were 67%, 74% and 85%. The three analyses were all processed, broadcasted and discussed with all the participants in the project. Each analysis was published independently with comments from the entire management team.

In the ORCA research group, which is characterized by a phenomenological foundation, there was a great surprise and resistance against my proposal to implement the three cultural analyses in the project. With the scientific theoretic standpoint, the group and I have, it may be a little contradictory to make a partial quantitative study of a management team. If you think all subjects have their own unique lifeworld, how can you then successfully prepare and use a rigid questionnaire?

At the start of my project, I was also very doubtful about the timely preparation of such an analysis. One of such doubt was that many organizations like MDT mainly use many forms of analysis and questionnaires, another is whether valid results can be created. What brought about my decision was my freedom to decide what I would use at the end of the project. If I did not implement them, I wouldn't have had such a choice.

The desire for something measurable and tangible, in accordance with my understanding of MDT, enabled me to use a quantitative / qualitative analysis to include culture in the agenda by problematizing measurement results. Eventually, such measurements had to produce results, to subsequently discuss the content.

My initial choice was to make a "premeasurement" a "midpoint measurement" and an "end measurement" in the belief that I could measure a starting point, a process point and a result. This naive belief was quickly replaced by a more pragmatic

approach to the product. Nevertheless, it is thoughtful that the three-phase impact of the analysis can be traceable to both the qualitative and quantitative empirical.

The design of the analysis was reviewed by colleagues in the ORCA research group. They showed signs of not completely persuaded in the application of such an analysis, but they were friendly and helped to formulate the questions and with a positive starting point. Let's see an example from the analysis; My work is professionally developing. For this statement, respondents could choose from the following; Highly agree, Agree, Disagree and Strongly disagree.

There were 92 questions in the analyses and of these, 82 questions were quantitative questions that could be arranged in tables and measured yearly. 10 questions were pronounced qualitatively open questions such as: *Try to describe management culture in Frederikshavn*. The questionnaires was sent to the middle management group, within which period had attracted between 30 and 40 respondents. In the period within the three analyses, there was a significant change among respondents (See section 11.4).

11.1. THE FIRST CULTURAL ANALYSIS

Thirty-five (35) respondents chose to fill in the first analysis and when sent around (with about 50), it gave a response rate of 68. Since the 35 answers were not anonymous, I could check to see who and what they had answered. Many respondents had the opportunity to have a dialogue with the project's purpose.

In April, the result of the first cultural analysis on MDT was in an pre precedented form. The result was presented to the "Cultural Board" and "The Young Wild". The groups received the raw analysis data without comments and we discussed the measurements at a subsequent workshop. All were offered to relate to analysis measurements and qualitative statements. These dialogues were extremely

constructive, although, many were surprised by many of the statements and results presented.

The first qualitative question was an open question, where leaders were encouraged to deepen their working conditions. I have an analysis scale called: *positive - critical - neutral - negative*.

2013-1-1	I can not get it, because I will not finish today!	Negative
2013-1-2	Too many processes to change responsibility area to get things done	Critical
2013-1-3	Generally, good physical framework is the necessary equipment, but many control procedures have been introduced, which means that the work takes longer than before.	Weakly Critical
2013-1-4	No	Neutral
2013-1-5	Very varied working conditions, in which especially the customers, can have a major influence on work tasks and a changeable working day	Positive
2013-1-6	Strategy and realities do not interfere; The strategy is not based on the world we act on. We preach growth, HSE, CSR, appreciative inquiry, etc., ie a balanced scorecard, but the bottom line is that only growth and earnings count.	Critical
2013-1-7	Sets with often heavy tasks that require a high degree of concentration. As I sit in a large office environment, there is a lot of noise at times, which affects my concentration. Many interruptions make the tasks not always solved as quickly as I wish.	Negative
2013-1-8	No	Neutral
2013-1-9	Working conditions at MDT Frederikshavn are good, Ergonomic jobs, focuses on the mental working environment, and benefits such as the Canteen scheme, etc.	Positive
2013-1-10	The work in service is always very dependent on how our mailbox looks, why it's hard to plan everyday life. At the same time, it is always a very hectic department that always reacts to the pt. Important work on which work is being done. This sometimes gives pressure to everyday life, which places great demands on conversion and capacity.	Positive

2013-1-11	The administrative tasks and control functions are too time consuming in relation to the value of our end product / end customer needs	Critical
2013-1-12	I did not think that much attention will be paid for well-being anymore. (Unfortunately)	Critical
2013-1-13	Lack of strategy and goals for the unit in FRH impedes targeted joint efforts and invites silo thinking where goals and areas of action are not aligned with each other.	Negative
2013-1-14	Many increasing amount of tasks are to be done for more and more demanding internal customers. Focus on sales, sales and sales due. In today's possibilities, the tasks are naturally more bulky and time consuming. Belonging to a group function and refers to a German manager (Augsburg) who (yet) does not understand the development. At the same time, we have been 'blessed' with an unfinished and demanding procurement system (indirect procurement) that is managed differently in FRH and CPH ...	Negative
2013-1-15	I feel I'm appreciated by my boss and my employees.	Positive
2013-1-16	no	Neutral
2013-1-17	No	Neutral
2013-1-18	No	Neutral
2013-1-19	many ad hoc tasks	Neutral
2013-1-20	No	Neutral
2013-1-21	Generally, I'm happy when the alarm clock rings <u>on</u> Monday morning. I have a job that gives me challenges of course, one can feel the pressure in these times, but this only causes one to find his inner fighter and will perform even better.	Positive
2013-1-22	Compliance regulations extend our response time	Critical
2013-1-23	I have nothing to add.	Neutral
2013-1-24	Myself and my employees are having a hard time achieving our work since we have had a technical employee since autumn.	Critical
2013-1-25	Not immediately	Neutral

2013-1-26	International jobs in large companies with many opportunities	Positive
2013-1-27	n.a	Neutral
2013-1-28	No	Neutral
2013-1-29	Our organization is facing challenges especially when our colleagues in Germany are to make decisions. They are undoubtedly highly competent, but we work widely differently and have a very different perception of when and how to respond to a request - it is not uncommon with long response times from them and unfortunately not uncommon that they do not respond at all!	Critical
2013-1-30	Some new administrative measures are perceived as either unnecessary or inhibitory, thus removing focus from the business / customers.	Critical
2013-1-31	No	Neutral
2013-1-32	I am generally very satisfied with my working conditions and enjoy going to work every day.	Positive
2013-1-33	I have an exciting job where I see a lot of opportunities, both with improvements in processes, to optimize what we are doing well.	Positive
2013-1-34	Exciting and versatile work in a free and dynamic working environment	Positive

The analysis shows that 6 leader's statements can be categorized as positive, and 11 either critical or negative. The absence of a strategy and active influence from Germany, affects the viewers' views on working conditions in a critical direction. (2013-1-6, 2013-1-14, 2013-1-29).

I have the necessary knowledge of what our organization wants in the future. 32% feel they have the necessary strategic information about the future.

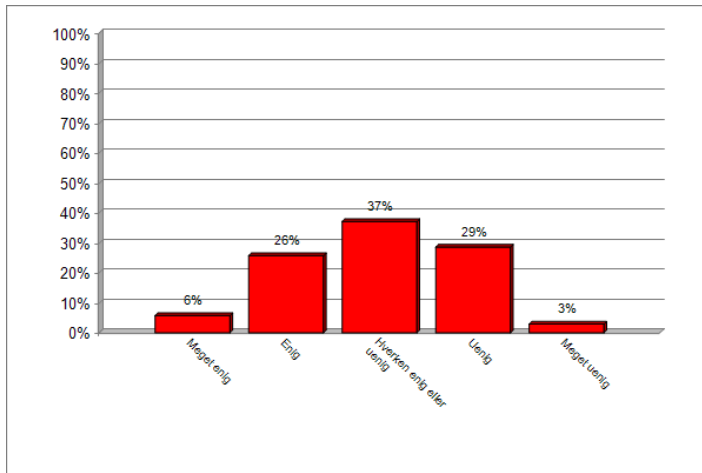


Figure 28. An example of one of the quantitative measurements, which shows that 32% feel they have the necessary information

A management team, where only 32% have the necessary knowledge of the organization's future plans, can also tell senior executives that there is a need for more information, communication and involvement.

Many respondents from the first culture analysis became afraid in the organization. In the "Culture Board" and "The Young Wild", most people could recognize the pressurized mood among several leaders. There are also concrete narratives about the fact that some leaders had been fired because of resistance to change and lack of desire and ability to perform the duties imposed. There is a concrete story about a Service Manager, who delivered great results years past, but had been fired by management. Quotes from the analysis:

"Funny question I had to discuss with a colleague to find out who site management management is. We now never agreed. So, the conclusion must be that site management management does not appear as a governing device. Probably as a result of the somewhat mutilated organization we have in FRH. "

"I would like the strategy to be better communicated, and that the entire senior management group work a little more unidirectionally, and showed the way. One often feels that they are guilty of each other at the management level and do not stand up, it gives a completely wrong signal in the house, and it causes turmoil in

the hallways. The most important message is clear; *Be agreed and show the way for the employees. Do not convene meetings to find a guilty part. It is your leaders who have to go forward.*

In both the Site Manager group and the "Cultural Board" and "The Young Wild" group, the culture analysis was thoroughly studied. Especially the many descriptions of the "Alpha Culture" were also diligently discussed. The biggest surprise was that the fairly well-defined "Alpha Culture" was not a single culture at all. It was a new acknowledgment for many that there were not two descriptions about the culture that were the same. That everyone had their very own version of Alpha Culture was a new acknowledgment. That despite when so many different descriptions have a combination, may not be so remarkable.

The analysis ends with an open field where the word is free. Here is a selection of these statements;

2013-1-1	<i>Concerns are abundant - see previous comments</i>	<i>Negative</i>
2013-1-2	<i>Workplace safety is very important, but I think unfortunately it has taken over MAN</i>	<i>Critical</i>
2013-1-3	<i>The bonus scheme for managers creates silo thinking - and does not promote collaboration across departments. Everyone is their own successful man. ... and contradicts values such as "openness", "transparency" and "honest communication".</i>	<i>Critical</i>
2013-1-4	<i>There is too much silo thinking between the departments. This will delay and prevent good cooperation. Every man looks in his box and does not think about the consequences of what happens later in the process. There is still a very negative holding to the closure of production. People consider new steps as another step towards closing Frh completely, instead of seeing the opportunities in the new progress / actions.</i>	<i>Negative</i>
2013-1-5	<i>What is the site's strategy for the future</i>	<i>Critical</i>
2013-1-6	<i>The future is generally very uncertain, so it's impossible to say how the world is in 5 years</i>	<i>Critical</i>
2013-1-7	<i>In 5 years I do not think Man Diesel exists in Frederikshavn. And it's sad, but unfortunately the way it goes you can feel like feeling</i>	<i>Negative</i>
2013-1-8	<i>Compliance rules delay at the time; our response time to customers</i>	<i>Critical</i>
2013-1-9	<i>The future here I have had a lot of good years, but I do not think I would recommend my son to search here.</i>	<i>Negative</i>
2013-1-10	<i>If we can maintain the fighter spirit that has always ruled on Alpha Diesel, they are still meeting customer demands and still convincing</i>	<i>Positive</i>

	<i>our German leadership about the qualities and competencies present in FRH we absolutely have our eligibility but it requires constant effort.</i>	
2013-1-11	<i>No, not immediately. But I would definitely contact Mogens and talk about management and the future.</i>	Positive
2013-1-12	<i>It sounds like a floskel, but it is therefore important that there is a mission, vision and strategy that everyone knows, everyone acknowledges and ALL work for. It must not be a single power point picture with yet another ice hockey stick curve of our expected revenue increase without the current and realistic action plans behind. I think everyone would appreciate seeing themselves as an important wheel in a single device that triggers a predefined goal. If the strategy (from the mission down to the action plans) is not clearly defined, it is very easy to focus on what you are told and do not provide the extra effort that allows the strategy to succeed.</i>	Positive
2013-1-13	<i>I have no worries. My everyday life works well in private as well as in work. If there was anything that worried me, I would change it if I could affect it. It's my attitude.</i>	Positive
2013-1-14	<i>Where are we heading for business?</i>	Critical

Picked out from the first cultural analysis

The qualitative comments are largely dissatisfied or critical when it comes to the more general approach to the work. The above comments could be widely acknowledged in the two mediator groups that shared many of these statements.

In 5 years, I'm also employed here

55 % disagree with it

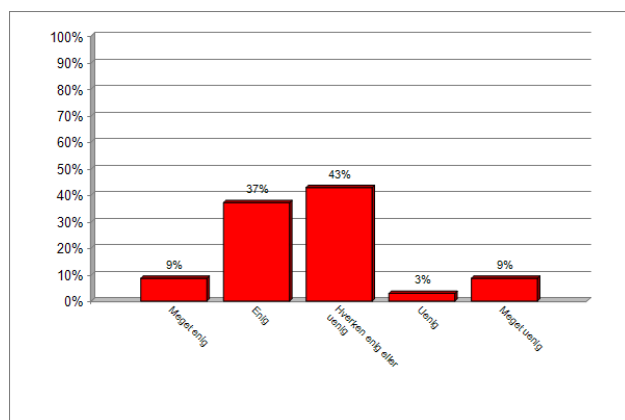


Figure 29. 55% disagree that they are employed in MDT in 5 years in 2013

The most alarming statement was that 55% of respondents could not confirm that they were in the organization in 5 years. A senior management should probably be concerned if many one's management team can not see a future in the organization.

The first cultural analysis gave a lot of activity and dialogue in the organization. Several questions were subsequently raised. Do we have the right setup? Do we need a new Site Strategy? Should we create any better information channels? These questions are just a small selection of the considerations that such an analysis gave rise to.

It was after the first analysis that, as an action researcher, I was given a new dimension to the use of such slightly rigid analyses. If an analysis, however valid, may be a dialog tool in an organization, does justify the analysis just for that option?

It is evident that many MDTs discussed the statements of the analysis. Some thought it was too negative and others, that it was spot on. The most important is not the validity or the disagreements that emerged, but that it provided a natural focal point for the subsequent dialogue and opinion formation that each participant experienced.

The first cultural analysis revealed fear, which was subsequently confirmed in several dialogues on MDT. There were several participants who did not agree that this fear was made visible. There was an exaggerated focus on being "acknowledging and positive" and working on Mindfulness and stress management. Especially those who worked with this work seemed contented that the slightly negative presentation was undesirable. Of course, it is good to work with the recognized approach, but it must never become "Recognizing oppression", as a kind of symbolic violence, Bourdieu (1992). It was a bit of friction that, as a researcher, I had to defend the right that those who had something critical were also allowed to put an end to this criticism. It may be stressful for the free dialogue if someone consistently insists that everything should be turned around so that it can be pronounced positively. If, as a leader, you actually think something is wrong in your organization, it may seem very

exclusionary if no one listens to the criticism and the constant insists that one should be able to present everything positively.

Many dialogues were also dealt with in concrete efforts. Efforts that can be attributed to the analysis and the subsequent dialogues about it, with great certainty, which are ; Reorganization of Site Manager Group, Establishment of Meet the Management, Management Corner on Intranet, Site Strategy, Strategy Workshops, Meet the employed, etc.

The "Cultural Board" and "The Young Wild" continued to discuss the cultural analysis and what could be done by activities. The absence of the single groups in the daily work and the work of these workshops should be justified in their own departments, and then we must tell you that sometimes we are just sitting and talking about culture and what is happening on MDT. Thus, the work has made it clear that it is important that we talk about our culture. Which involves; *What is culture? Can culture be moved? Who carries a culture? What does our old and worn historical pictures mean for a culture, etc?*

11.2. THE SECOND CULTURAL ANALYSIS

Since the presentation of the first cultural analysis, several concrete actions were taken. A new Site Manager group has been created comprising of five executives instead of fourteen. A new management style has been established, since the responsibility for the Site has been delegated to the five leaders instead of one. The group has been given a genuine management responsibility and has become visible in intranet. It was reported in the organization that there is now a five-party management team. A Site Strategy has been established, primarily created by the "Cultural Board" and "The Young Wild".

In the second analysis, the answers from 2013 and 2014 are prepared in the form of tables. Qualitative statements are only from 2014. Essential elements of the analysis

have been presented and discussed with the two groups namely; "The Young Wild" and the "Cultural Board".

If one important change to the terms of MDT in Frederikshavn has been highlighted since the first cultural analysis, it must be the conversion of the Site Manager function. The old group of 14 leaders with PK in the lead was replaced by a new smaller group of 5 leaders in 2013. This group is still led by PK, but there is a more collective leadership of the site. The many responsibilities are delegated to the members of the new management team. At a joint meeting, PK accounted for the new collective management team.

The new management removed some of the old power symbols like; the private parking spaces for management have been abolished and they have also worked with communication in both the electronic platforms in the form of a new leader blog, and also with attempts such as "Meet the Management" meetings in the canteen. Inviting to dialogue about the new site strategy also shows leadership in understanding of the power platform.

In both direct measurements and the qualitative statements, the change in having a particular positive influence on the culture in Frederikshavn is precisely highlighted. In 2013, there was a hint of fear among the leaders as the analysis deals showed. The signs of fear is not completely gone in 2014, but it dramatically reduced. In general, there is a positive impact on most areas. The Valcon project, a large-scale Supply Chain Management project with implementation of LEAN, in which many are involved, has also had an impact on both workload and culture. In the Valcon project, there have also been direct executive seminars, which also included leadership and culture.

There are two areas of action where a backlash can be tracked. The HR area which receives a little criticism both in measurement and qualitative statements and also the area of staff benefits is included in the backlash.

Progress is being made in the leadership and behavior of the management team, which may indicate that a lot of positive initiatives are taking place at the Frederikshavn site. The changes in the new cultural analysis were very big and striking. Though there was doubt that it could fit in with such big changes in such short period of time.

Here is one of the qualitative opinion forms from the leaders in analysis 2.

Try with your own words to describe the culture you experience in your department.

2	<i>My department appears to some extent as front runners in the conversion from manufacturing to the company's business. Therefore, we are less process oriented and more development oriented. It is a challenge to the outside world. The average age in the department is lower than others and it may mean a different relationship with the company and operations than for older employees.</i>	Positive
3	<i>We have together with some other departments, succeed and get people and focus on the positive. The culture has changed from negative / it can not be said to be positive and faithful to the future.</i>	Positive
11	<i>There is a healthy and good environment in our office. People are easy to smile and there is a good tone. I thought, from my side, that there is a good culture at MAN Frederikshavn. Compared to other places I have been in my 35-year-old work life, MAN is the best place I've been, even in the hard times we've been through for the last 4-5 years.</i>	Positive
12	<i>Is having a culture characterized by openness, credibility and trust? I feel that my department has respect for me as a leader and there is no fear of my person. It's probably a little different from the general culture on site FRH, but I'm working on spreading my style :-)</i>	Positive
13	<i>The culture for us is community, we help and support each other. We are a department that gives much of our knowledge from the old production, so our old culture "pops up" when we mess with the old things. So the department's culture is probably a bit different from other people's departments, as we often have to work with the old things from production. Changing the department from being very productive oriented to service orientation has taken a long time.</i>	Positive Alpha Culture
14	<i>The culture is a little more German, as we are a group function with German leader located in Augsburg. There is no German understanding of the breadth, depth and independence we work with in Denmark.</i>	Critical

21	<i>Experience that the culture at the factory is more ready for change than at the port</i>	<i>Critical</i>
26	<i>I do not think the culture I experience in my department is different from others. I compare the culture of MDT as the Rocky movie where we are rocky. We are the old cool boxer who keeps fighting and never giving up. We have something to fight for and it is reflected in the culture here</i>	Positive
27	<i>I have a lot of employees with high seniority - the old culture with the "Alpha Spirit" lives best in the store. I know it is communicated that we must go away from the Alpha spirit, personally, I think it's wrong and sin, since the "Alpha Spirit" is a strong and healthy culture. I believe that this strong and healthy culture is still experienced in many places in the company.</i>	Positive Alpha Culture
30	<i>Yes, I mean we differ from many departments here in FRH. We are very open and honest dialogue in the department and we are good at helping and saving each other if a problem arises or a task we do not usually work with. Let's get together and try to solve it Together, everyone is very open to change. And wish to develop ourselves as a group, but also as single people. I feel this is not the case in MDT-F today.</i>	Positive

In one of the answers, a leader tells us that the old Alpha culture needs to be replaced. It is not a wish that originated from this project, but from the manager PK who has been advocating for an abolition of the old "Alpha Spirit" at several meetings. It is interesting here to notice what the respondent understands the ancient culture to be. PK image of the old culture is a suppressed desire to get back to the good old days of engine production. The leader's version of the Alpha Spirit is a strong unity and helpfulness. In the organization, there has been a great deal of turmoil over PK's statements that the old Alpha Culture should be killed, sailed in port or replaced by a new culture.

The information about what is happening at Site Frederikshavn is satisfactory.

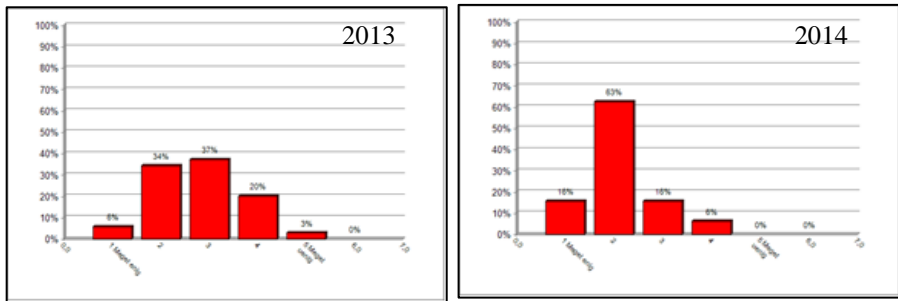


Figure 30. The information about what is happening at Site Frederikshavn is satisfactory.

In 2013, 40% of managers responded that the information about what is happening in the organization is satisfactory. In 2014, we changed the question to Site Frederikshavn instead of the organization. But in 2014, 25 executives responded that either one agrees or disagrees to get satisfactory information about what is happening in Frederikshavn. The same figure in 2013 was noticed from 14 leaders.

My manager seems motivated in my work.

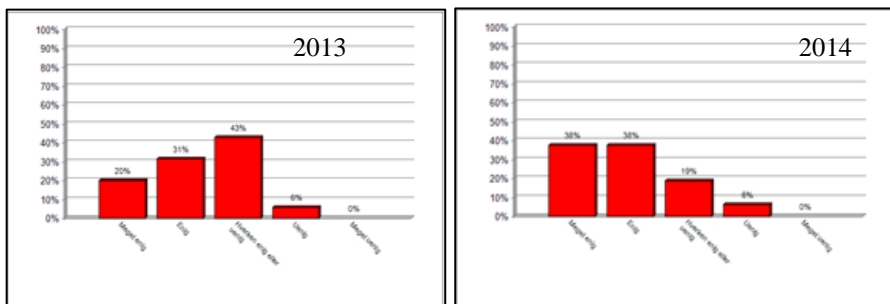


Figure 31. The development of leadership leaders' ability to motivate

49% of managers do not agree that the immediate manager seems motivated in 2013, while 25% were noticed in 2014. In 2013, 18 leaders felt that the immediate

leadership understood motivation and the figure rose to 24 in 2014, which shows a significant improvement.

It is interesting to look at the quantitative measurements that clearly shows progress on several fronts. This progress can also be seen in the qualitative statements in which the new Site group is highlighted as being a very good step forward.

Try to describe management culture in Frederikshavn.

1	It depends on where you look. At the very top, I have the impression that it is the whip that turns more than anything else.	Negative
2	Committed. Freedom under responsibility, within the framework.	Positive
3	I thought there was good sparring between the leaders on the site, nice help with any need	Positive
4	The company often likes lack of clarity as to who decides and poor communication, cuts and workload.	Critical
7	After XX, my boss I want to relate to his good and open manner of management, I can only say others should follow his example.	Positive
8	Good management culture that supports the management of staff in terms of education, motivation and challenges. You are responsive to work pressure and helpful to each other	Positive
10	Dynamic, open and delegating in Frederikshavn - from the German boss side more regulated (top down) and controlling.	Positive
11	Management's culture is very different according to department. Some departments are very open and accommodating, others may be difficult to collaborate with. All in all, it depends a lot on how the manager sees his department and how the manager is. The management culture of FRH has a young team of middle managers, whose site management should make more use of.	Positive
12	Very different from leader to leader	Neutral
13	I found that we have good and constructive cooperation in our department and other departments. Ideas are exchanged and listened to what is being discussed.	Positive

14	By setting up a site management, you signal openness. I think it's a positive direction and I can join this kind of leadership culture - although I know that many people get used to it, so I think it's a sign that management is trying to do something and I think they deserve a chance. We must go away from the fact that people do not dare to say their opinions due to fear of being fired - I do not know how many have been fired for saying their opinion, but I don't think there are many. You can begin to be welcoming and formulate constructively in good tone, so I am convinced that you will be heard.	Positive
17	<i>Management culture is very focused on operation and detail management. I think it is a legacy of management culture in Augsburg that is infectious. At the same time, the tone has become somewhat harder and cash in recent years. It might be needed, but it may mean, for example, that loyalty upward can get a little worn and decisions begin to filter down through the system.</i>	Critical
18	In the Test Center I think we are a management team and we are so little on our way to and stay on the site too -but there's a way to go	Positive
19	There are many forms of management styles in Frederikshavn, ranging from the instructing and commanding to the more supportive. There is no doubt as to how the style of management should appear, but it is becoming the most instructive style that is most prominent.	Critical
20	Openness Democratically involved motivating trust rather than control characterized by empathy	Positive
21	Valuable and dialogue based from Senior Manager and down.	Positive
22	<i>Management culture is under development after many years of stagnation. With the recent years' efforts to develop middle managers, a more homogeneous leader team will be created.</i>	Positive
24	Management culture has changed a part since the site has been created / modified. It seems easier to act today as there is a little easy access to the group. Here I think that at least my mind is at ease, when my manager is among the Site Management.	Positive
26	Management culture has been improved here for the past couple of years. Among other things, via Valcon and the work you have in. What I have lacked is sparring with the other managers from other departments, and I have gained from the initiatives that which have been taken through the Valcon and the Culture work.	Positive
27	Management tries to live up to the value of the business - We are (top management team + middle management team) innovative and dynamic - but the	Critical

	information level can be much better - as we get better, we become more credible and more openly open.	
29	Very much because of the need to make his closest manager happy and less on the right activities to support the business	Critical
30	I experience good feedback from my manager and try to continue this management style to my employee :-)	Positive
32	We are rather business oriented and in principle it is not wrong, but as it is the main driver, staff management as I experience it, light something secondary. I often find that staff management is equal to management, but it is in my optics equal to the operation / association.	Critical

Although, there are positive notes about the managerial changes, there are still leaders who emphasize and talk about fear and the toughest tone in the management level.

I know our mission, vision and strategy for Frederikshavn site.

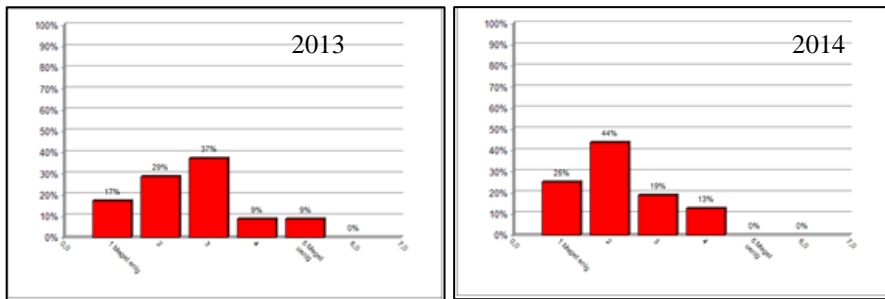


Figure 32. The development in the knowledge of mission, vision and strategy.

In 2013, 46% (16) answered that they knew about the organization's strategy. It is not a high figure for a management team. In 2014, the number was 31 people or 69%. There is a significant difference, although it should probably be higher for a management team. In 2013, our organization was in place of Site Frederikshavn.

The word is free - if you should give top management a good advice - what should it be?

2	<i>Continue the good development</i>	
3	<i>It's always good with feedback whether it's going well or bad and visibility is something you notice on the floor (showing interest in daily work) good feedback encounter with Valcon projects.</i>	Positive
4	<i>Everyone can lead in golden times. It's a fun fight to get out of this crisis. You are fighting hard. The same does the employees. Together, we'll probably get through it. Hold on for so long.</i>	Positive
5	<i>Get established a total business unit so we experience community between new sales and service. Now it is experienced as competitors.</i>	Critical
7	<i>To achieve immediate open leadership with visibility and respect for the individual and his views.</i>	Critical
8	<i>I would like a more language-understandable strategy so that it can be conveyed and understood by all employee levels. Each leader must have a clear strategy that suits the level and fits the department's purpose.</i>	Positive
11	<i>Give between the leader group more elbow space and let the middle group make more decisions. Often small decisions are also taken in the senior executives group, they need to use the managers somewhat more so that we do not just become someone who has to "whip" the employees but also has greater influence on decisions. NB it should not be considered negative,</i>	Positive

	<i>the top management makes it really good and also far better than the last many years</i>	
14	<i>Even though it goes uphill, so intentionally - I'm convinced that we are moving in the right direction</i>	Positive
15	<i>Get but clear messages. Make sure the style does not get too "instructed" as the last info. Meet with Site Management.</i>	Positive
17	<i>Even more visibility. Not only for major meetings. I do not think so often we feel that the site management group speaks with one voice. Right on my feet, I can not mention a decision that I know at the Site Management group has taken. (Yes, just that with the parking lots :-)</i>	Neutral
18	<i>The whole group will learn and prioritize our work in 2014, including myself - I'm heading for me because of pressure internally in my "silo" I'm not in goal yet.</i>	Positive
19	<i>Make sure there is a clear direction for where we are going and how this will happen</i>	Neutral
20	<i>Continue the line</i>	Positive
21	<i>Focus more on the site and work on strategy and cut down on Mirco management</i>	Critical
22	<i>That more work is done with attitudes towards customers and employees. In addition, the focus on some values might be considered.</i>	Neutral
24	<i>Think there's a little more info for. We have "the good story", maybe a monthly feature on Atlas about what's going on right now.</i>	Positive
25	<i>What it says must also be what you do. So, you say that you want to be North Jutland's best workplace by 2020 does not mean that management changes staff resources, such as maternity leave, which can be crucial to how attractive a business we are in fact.</i>	Critical
26	<i>I think the new top management is doing a great job. I'm experiencing the new top management that is breathless in everyday life</i>	Positive
27	<i>Communication, visibility and information are important - Communication and visibility work well - but the information should come from the right place - and here's room for improvement if we are to reflect the value words (trustworthy and open).</i>	Positive
29	<i>Get a casual trip around the organization once in a while (hear what's going on)</i>	Positive
30	<i>Be more concrete about what they mean by the best workplace in North Jutland in 2020 - and how they will measure it! Otherwise I think it easily becomes an empty kliche :-)</i>	Positive
31	<i>Do they work in addition to the company's 4 value words (credibility, openness, dynamic and innovative) with their own value words?</i>	Positive
32	<i>More visibility.</i>	Critical

It's exciting to read the good advice and recommendations of the intermediaries. Not surprisingly, a message is more informative, but there are also more references to some of the specific actions. The new vision, being one of North Jutland's best workplace, has become an ordinary part of language use. (25) And that the car parks of the most privileged leaders are shut down...(17)



Department of Business and Management
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09-01-2016

Mogens Sperre, 2015
Forskergruppen ORCA

If you can talk about a management culture in Frederikshavn, how would you describe it?

3	<i>Here, you try to involve the employees when making a new change (change management) so that you get a good motivation and use their ideas where they are specialists and do everything for good cooperation</i>	Positive
4	<i>Committed</i>	Positive
5	<i>Diffus/individual</i>	Critical
6	<i>Hard</i>	Critical
7	<i>Going from Authoritarian Leadership to Open and Involved Management</i>	Positive
11	<i>In recent years it has become more open and no longer dictating. Many new young leaders have made a big and positive difference.</i>	Positive
12	<i>Diverged</i>	Neutral
13	<i>I feel there is mutual respect between all employees and their leaders. In my view, there is a fundamental need for dialogue and exchange of views.</i>	Positive

14	<i>As I said earlier, I think we are moving in the right direction. Management is developing and heading towards an open and credible leadership style.</i>	Positive
17	<i>Slightly indeterminate. But do not disagree with what we learn at Management courses</i>	Critical
18	<i>It is very different in the different areas. In the long term, it will be driven through the valuational approach, which also occurs in several areas today.</i>	Critical
21	<i>Is on its way to becoming more dialogue based</i>	Positive
22	<i>Management culture is still very different.</i>	Neutral
24	<i>In my own department, it is built on openness and recognition</i>	Positive
25	<i>I do not think I can. There are differences between the individual departments.</i>	Neutral
26	<i>Maybe a little Silo oriented - We use each other too little on the cross. I could imagine that when a new leader was appointed, there was one from another department that would act as mentor, so one got closer to each other by crossing</i>	Positive
27	<i>It is difficult to describe a general leadership culture - basically, I think we signal we want the same.</i>	Positive
32	<i>Management, business oriented.</i>	Critical

The management team at MAN is still very divided and there are major variations in the executive management culture. But in the "Cultural Board" and "The Young Wild" you are very sure that there are noticeable changes, and as can be seen from the above statements, this difference can also be read by the text. Nevertheless, there are still traces of poor management and tough retail management as well.

I would like to recommend our organization as an exciting workplace.

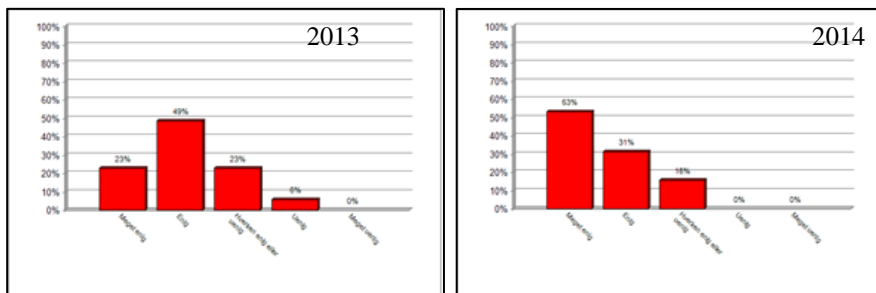


Figure 33. I would like to recommend our organization as an exciting workplace.

29% disagree with this statement in 2013 and it was reduced to 16% in 2014. Highly agreed has gone from 23% to 53%, which is quite significant.

Do you have any concerns you would like to share?

1	<i>The recent turmoil and people who left the company.</i> It is said that people always come and go, that's also true, but the recent terminations can not be explained by this. There has been constant turmoil for the past 5 years. Many including myself do not feel safe. Management decisions need to be made because they were wrong when you have not listened properly the first time.	Critical and unsafe
3	Hope we get back to production	Creepy
4	Small product programs make us vulnerable in the market.	Creepy
5	No, I dare not.	Fear
8	I would like certain areas such as work clothes to be steered centrally on the site and the IT field was adjusted to be more dynamic in relation to needs	Operational
10	Hmm - we need a real success experience! For sales, product and market we have long been in deadlock for a long time. Hope the D7 benefits bear fruit so Site Frederikshavn will again be part of the motor business	Hopeful
13	I am very pleased with my employment in Frederikshavn. No worries.	Positive
14	We have a challenge in my organization, as I have talked to the Siteledelsen about. I am convinced that they will actively address our problems. I have great expectations and at the same time great faith in the new Siteledelse.	Positive
15	What should we survive on the long run when we do not produce engines anymore?	Creepy
22	I think we are very unambiguous in our recruitment. We should employ people with more skills to develop the company's competitiveness.	Critical
25	Yes, it worries me if I can not be open and honest. If I have to worry about what I'm writing here can be used to me, if employees can not go beyond their manager and to the next team if they think something is good or something is not working. If that management does not say it's management does.	Fear
26	My concern is the uncertainty still poking in the hallways. Is MDT still here in 5 years and what's left in 5 years?	Creepy
27	There are more and more administrative tasks (MAN2B, workflow, four eyes principle, reports with much more), this is very resource-intensive and if this continues to grow, I'm afraid it can go beyond the visible leadership of all levels (I can of course only speak for myself).	Creepy
32	Not a concern, but more advise that we should dare focus even more on staff management, as I find that the operation / business, regardless of the tight times, is fully prioritized. Therefore, it is extremely important that the current opportunity for the strengthening of the staffing section in, inter alia, CKO for full screw it's an obvious option to optimize the entire site as a single unit.	Positive

Significant changes have occurred in both language and changed symbols, but the above concerns can still track a lot of fear among the organization's leaders. Nevertheless, the co-researchers agreed that in some departments there is still fear, but the overall picture is significant improvements in the MAN leadership group. Many have stated the new visibility on the intranet and the new and more visible Site Management. The entire analysis is available in the appendix.

11.3. THE THIRD CULTURAL ANALYSIS

Den sidste kulturanalyse blev gennemført i februar 2015, og blev behandlet af "Kulturbestyrelsen" og "De Unge vilde" i februar/marts måned. Analysen blev offentliggjort i organisationen i marts 2015. Der er modtaget 31 besvarelser ud af 36 mulige. (86 %)

Preface in the 3rd culture analysis:

This analysis compares the responses from 2013, 2014 and 2015. Essential elements of the analyses have been presented and discussed with the two groups "The Young Wild" and "Culture Board"

The most significant change through the three analyses is the progress noted on management's visibility and credibility. The fears noted in 2013 are as good as anonymous in the 2015 analysis. Site strategy and teaching in strategy have made a measurable difference. Words like mission and vision have begun to appear, and demands are made for such. More people mention the vision that we must be North Jutland's best workplace by 2020.

The leaders have, well-supported by an HR function, brought culture into the daily speech, and the importance of a sound healthy culture with well-being and development has been advocated. Very rarely, there is talk of "old days" culture. Alpha culture is performed in a few places, but is not at all significant.

100% of respondents either agree or strongly agree that they have a real impact on their own work. On page 17 of the analysis, it can be seen that in 2013, 40% believed that they were well-informed about what is happening in FRH, and by 2015 the same number has risen to 83%. The numbers 48% 60% 68% - a significant improvement of the site manager's ability to inform about the future (Page 20)

In 2013, 35% believed that the closest leader contributed positively to the cooperation and by 2015 the number has risen to 67%. 94% agree or disagree that the manager contributes positively. Good leadership has really come to the agenda and into the daily being of the organization. (Page 22)

In 2013, 46% knew the strategy and by 2015, it was 70%, but even better, many more managers today are talking about strategy. (Page 28) 23% in 2013, 53% in 2014 and 61% will recommend MAN as a good workplace (Page 67)

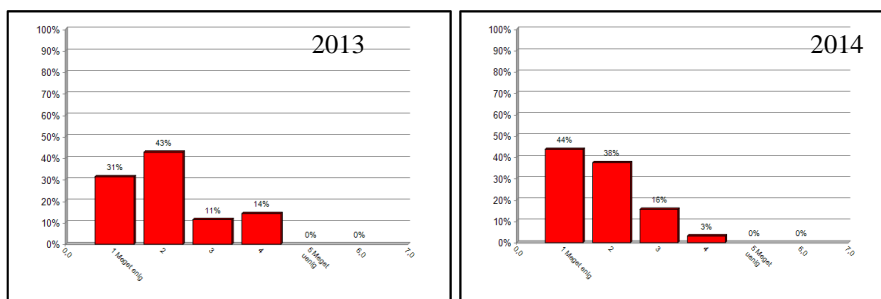
The culture work has left little waves in the water in Frederikshavn.

On behalf of the "Cultural Board and the Young Wild".

The above section is summarized by the analysis as described in the published analysis. It was very difficult to get the group to work critically with the results of the analysis and the latest is a presentation for the Site Manager group.

Of course, I do not have an agenda to talk down the analysis results, but as I will explain later, it's hard to get a lot of members into an analysis where 60% of respondents from the first analysis have been replaced since 2013. But is it really for me that doubt, as to the analysis's statements, when the ones measured are found to be valid and consistent with everyone's perception? Of course, I must be research critical, but after all, the validity of the results is not an important point at all. The process and the dialogues that the three analyses have created are actually much more valuable than the analyses itself. The parties involved, co-researchers and managers today can only see a significant change in the culture of MDT by 2015. But let's go back to the analysis's statement.

I feel that my MUS conversation is being taken seriously.



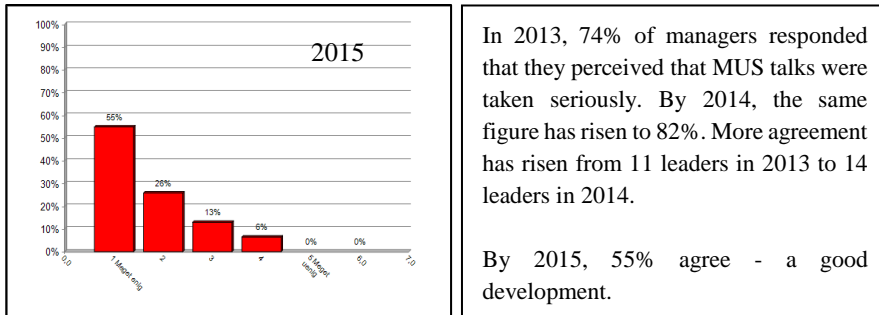


Figure 34. The development of the MUS talks

The changed focus on culture and leadership has given a spilling effect on an area such as the MUS samatalas. This is a significant change, which may be the case when the dialogue about culture and leadership becomes dealt with. Is it so durable?

I receive information on time.

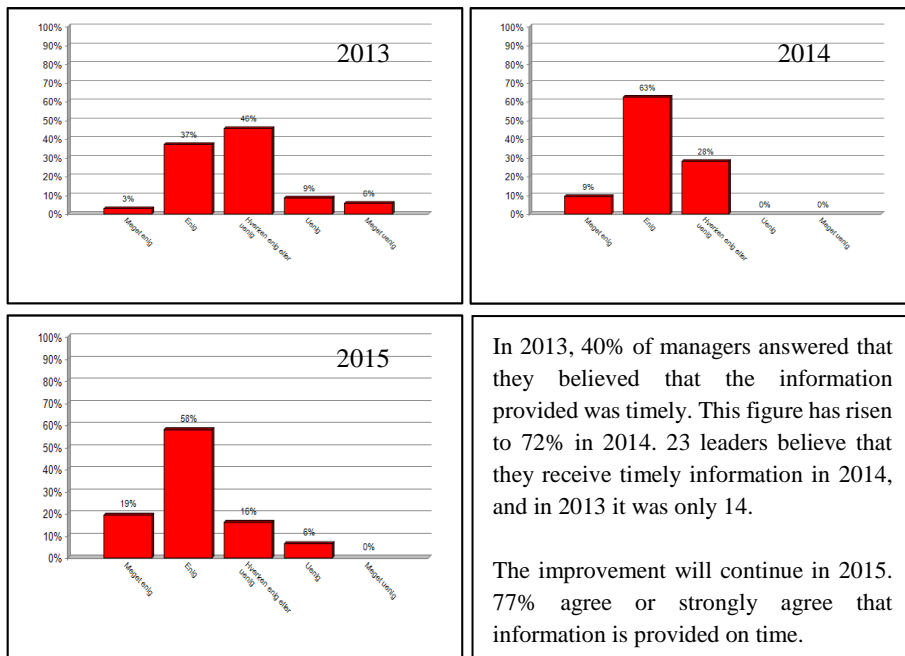


Figure 35. The development in the information on MDT

The leaders are increasingly getting informed in a timely and timely manner. This improvement must be a direct consequence of the work of the new Site Manger Group.

The organization's strategy is well conveyed to me.

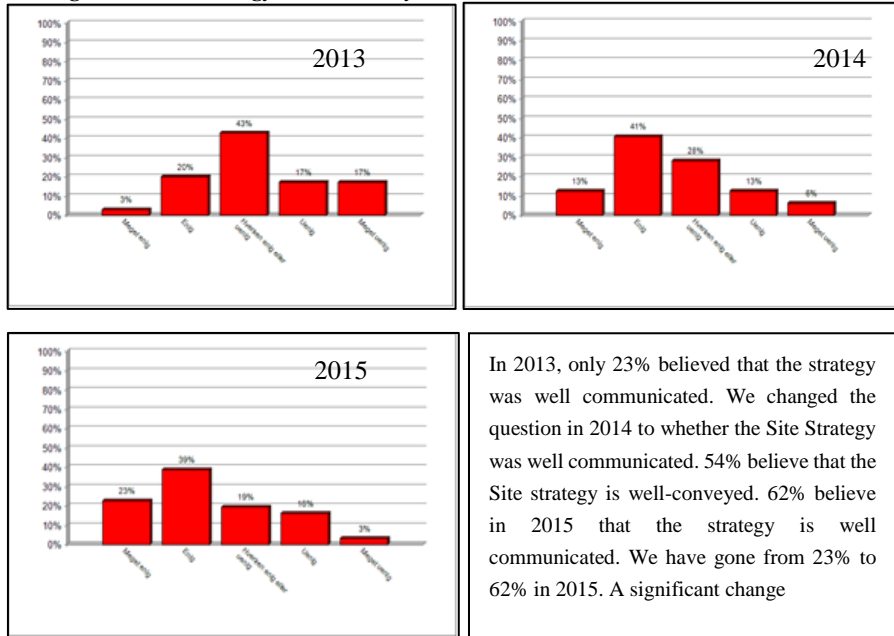


Figure 36. The organization's strategy is well conveyed to me.

The leadership's knowledge of the strategy has been significantly changed, and this quantitative measurement is confirmed by the many recorded dialogues and the more qualitative statements in the analysis.

Try to describe management culture in Frederikshavn.

1	I do not quite think we have achieved a common leadership culture yet. Generally, there is a valuation / recognition approach to management, but with many different interpretations.	Critical
2	Very dynamic (not to be confused with hectic :-))	Positive
3	I often find that in a department you find the most skilled specialist and make this a leader. You probably do this in good sense, but if you have a	Critical

	skilled specialist, why not keep this important competence, and instead find a leader who can show the way for the specialists. Additionally, leaders who are raised from within, often choose to look outside, so that new sources of inspiration can be found within the door. In my optics, a good leader is one who can motivate, reverend and give feedback and communicate the strategy to his employees and make sure that the department contributes to this. It is not him / her who is the most skilled in SAP and the like.	
4	My manager is in Augsburg, the 3 days a week I work in Copenhagen and has no direct managers in Frederikshavn - "only" colleagues. Therefore, it is hard to decide on this	Neutral
5	It has become more open and slightly more flat	Positive
6	In some areas old fashioned	Critical
7	Good relationship with the nearest manager. We have too little focus on compliance with agreed terms.	Critical
8	Open Dynamic Involving	Positive
9	Generally positive and accommodating	Positive
10	Personally, I think it's very good, there are very rare negative experiences with management / meetings. and I think management's culture has been greatly improved over the past 10 years. The appreciative thought has been an effective "tool"	Positive articulates progress specific
11	My leader is in Germany Both open and constructive dialogue in our management team, which is regularly referenced from dialogue at PrimeServ management meetings. If there are special cases that require escalation, this dialogue also takes place constructively. Feeling that "revolver" policy is not as common as one and two years ago It has moved very positively towards constructive feedback Ros-Ris-Ros.	Positive articulates progress specific
12	In my department, we try to involve the employee, and this has long been a good result - You just get more motivated if you have an influence on your everyday life Invisible	Positive
13	Open dialogue after THOL has replaced TOJO - now there is a completely different positive tone. Focus on solutions and not scapegoats :-)	Positive articulates progress specific
14	Management culture is based on our four value words (innovative, dynamic, open and trustworthy). In Spare Parts Propulsion it is very good. Freedom under responsibility - if you show initiative and will, you will usually be allowed to try out new and exciting tasks, which I think is very	Positive

	motivating. And quite unknown to many of my friends who are employed in similar industries. So that part of our management culture is important, we do not change too much!	
15	The guidelines are clear and well-refined.	Positive
16	Unfortunately, it's too operational-oriented and I think it's primarily because of work pressure.	Critical
17	The management culture in Frederikshavn is informal and this applies to all levels of the organization. The middle managers lack a strategy to relate to being able to exercise targeted management and keep employees motivated.	Positive
18	Due to the renewed restructuring (in my part of the organization), the management team is still in a forming phase. There is a little cautious touch on the teeth. The potential of a strong and homogeneous leadership group is there. Otherwise, the management culture is characterized by a high level of informal turnaround and the call of a shovel for a shovel.	Positive articulates progress specific
19	It takes too much time to get rid of inconveniences. The system device is way too heavy.	Critical
20	Too diffuse a question	neutral
21	There has been a significant improvement with the new management	Positive articulates progress specific
22	Appreciative	Positive
23	I have a good cooperation with my immediate leader and also with the next team up there also seemed to be good communication between managers across departments. We also have a forum where we meet across the seats	Positive
24	The management team has moved closer together after a management forum has been created. Here we meet a couple of times a year away from the "Factory" across site (Holeby, Frederikshavn), and here are important topics like strategies and similar.	Positive articulates progress specific

With words like drift oriented, dynamic, specialist, heavy, acknowledging, management forum, one can continue to conclude that MDT management is still culturally fragmented, as evidenced by the rather distinctly differentiated experience of the executive management. This obviously covers the fact that individual managers have different approaches to management and that the Site Manger Group's wishes for a preferred management style are not yet initiated by all managers. The

lack of visibility outside the Site Managing Group may be experienced by some, as if there is no vision of how good management should be exercised.

11.4. THE IMPACT OF CULTURAL ANALYSES ON THE CULTURAL PROJECT

As the three cultural analyzes have been conducted in a dynamic management team over a period of 2 years, it is worth looking at the respondents in the analyses a little further.

In Fig. 37, p241, one can see the development of respondents' participation. The green respondents have participated in all three analyses. The yellow has answered two analyses. The red has only answered one analysis. Thus, 25 people have voted only once, 19 have voted twice and only 10 people have voted all three times.

This illustrates that respondents in the period are not the same. 10% of those responding in 2013 have been replaced with the answers in 2014. 25 of the participants have only responded once. Against this background, it is hard to say that the respondents have changed their position from one analysis to another. What one can say is that those who responded in the individual year meant what they answered, but the analysis does not say anything about the change. Those who responded in 2015, of course, believe that they have answered, but you can not deny that they would have answered the same in 2013.

Those who responded in 2013 thought it answered and those who responded in 2014 also thought, they answered and finally, those who responded in 2015 meant what they answered. The leaders who responded in 2013 were not as satisfied as the leaders who responded in 2015. The validity of the analyses may not be important for this PhD. dissertation, as the symbolism of these analyses has been it's subject. The processes these analyses and the dialogues analyses produced by all involved MDT leaders are, on the other hand, much more important. Would the change of management team been implemented if the results of this had been positive?

After the publication of each analysis, they were discussed thoroughly in both the "Culture Board", "The Young Wild" and the site manager group. All groups acted

and launched different activities based on the analyses. Nevertheless, the most important influence might be the new acknowledgments and reflections, of the dialogues about the results the analyses produced. Culture and well-being came on the verbal agenda and everyone talked about culture and leadership. Everyone could thus work to expand his own understanding horizon around the difficult intersubjective term called culture.

Based on the three analyses, the project has generated an agenda for dialogue and reflection on the topics of power, leadership and culture. This dialogue has taken place regardless of the validity of the analyses. The many efforts and dialogues have led the leaders into all possible contexts and dialogues in their work on MDT.

What is the effect of these dialogues? One can not say anything concrete, but it is true that many leaders in 2015 have a significant experience of improvement and a significant change of culture.

During a presentation of the cultural analyses at a management conference in 2015, the lack of validity of the analyses was explained, in the light of regular interviews of respondents, from several leaders' point of view, it was felt that there was an attempt to speak the result of cultural work down.

"Mogens, now you should not speak the amazing results we have achieved down."
Quote: Leader from the Site Manager Group.

Many see that significant improvements have been made in the field of culture, and the analyses also show that - while they feel they have made a great effort and proud of the efforts, isn't it a valid result? Maybe or maybe not. What if the experience of the improvement comes from the result of the analysis? Can the perceived progress be provoked by an analysis that demonstrates progress?

Perhaps, but is it not natural to see the positive result because of the great efforts underlying?

Respondentanalysen

01-01-2013	Person 1	Person 1	01-01-2014	Person 11	Person 1
02-01-2013	Person 1	Person 1	02-01-2014	Person 11	Person 2
03-01-2013	Person 1	Person 1	03-01-2014	Person 11	Person 2
04-01-2013	Person 2	Person 2	04-01-2014	Person 11	Person 18
05-01-2013	Person 3	Person 3	05-01-2014	Person 11	Person 19
06-01-2013	Person 2	Person 2	06-01-2014	Person 1	Person 20
07-01-2013	Person 2	Person 2	07-01-2014	Person 1	Person 2
08-01-2013	Person 4	Person 4	08-01-2014	Person 2	Person 4
09-01-2013	Person 3	Person 3	09-01-2014	Person 13	Person 11
10-01-2013	Person 3	Person 3	10-01-2014	Person 12	Person 3
11-01-2013	Person 5	Person 5	11-01-2014	Person 13	Person 5
12-01-2013	Person 4	Person 4	12-01-2014	Person 15	Person 12
13-01-2013	Person 4	Person 4	13-01-2014	Person 15	Person 4
14-01-2013	Person 5	Person 5	14-01-2014	Person 5	Person 21
15-01-2013	Person 6	Person 6	15-01-2014	Person 6	Person 13
16-01-2013	Person 6	Person 6	16-01-2014	Person 14	Person 15
17-01-2013	Person 7	Person 7	17-01-2014	Person 15	Person 22
18-01-2013	Person 6	Person 6	18-01-2014	Person 7	Person 23
19-01-2013	Person 8	Person 8	19-01-2014	Person 6	Person 24
20-01-2013	Person 7	Person 7	20-01-2014	Person 16	Person 14
21-01-2013	Person 8	Person 8	21-01-2014	Person 16	Person 6
22-01-2013	Person 6	Person 6	22-01-2014	Person 17	Person 16
23-01-2013	Person 9	Person 9	23-01-2014	Person 17	Person 7
24-01-2013	Person 7	Person 7	24-01-2014	Person 17	Person 17
25-01-2013	Person 8	Person 8	25-01-2014	Person 9	Person 8
26-01-2013	Person 10	Person 10	26-01-2014	Person 9	Person 18
27-01-2013	Person 9	Person 9	27-01-2014	Person 18	Person 25
28-01-2013	Person 10	Person 10	28-01-2014	Person 10	Person 19
29-01-2013	Person 9	Person 9	29-01-2014	Person 3	Person 9
30-01-2013	Person 10	Person 10	30-01-2014	Person 19	Person 10
			31-01-2014	Person 9	Person 8
			32-01-2014	Person 10	Person 3
			33-01-2014	Person 10	

Hvor mange gengangere er er mellem 13 og 14 = 15 = 50 %
Hvor mange deltager 13 - 14 – 15 = 10 = 30 %
Hvor mange deltager i 14-15 = 19 = 61 %

25 personer har kun stemt en gang.
19 personer har stemt to gange.
10 personer har stemt alle tre gange.

Figure 37. Respondent analysis

CHAPTER 12. THE SPECIFIC CONTEXTS

What is knowledge in an action research project in a phenomenological perspective? The phenomenological approach is to go "for the matter itself!" Because you try to understand the matter and its meaning for the formation of opinion. We must respect 'the matter itself', so try to understand the subjects we understand each other in everyday life. In general, the idea of the phenomenological approach "uncovering new qualities" in the sense of attributes, finds significant distinctions, aspects and concepts that make us aware of a current phenomenon. The qualitative approach can be described as a way to investigate a phenomenon or case on which one insists on maintaining the complexity and multifacetedness of the phenomenon or case. When we claim to possess a knowledge of something, it should be borne in mind that this knowledge is only a possible image in a particular perspective, to understand precisely this knowledge, and that other perspectives could be chosen. In this chapter I will show or describe some of the specific contexts I have observed that have been put into play and try to describe which context they were implemented.

In the MDT case, the many recorded dialogues and workshops have created an enormous empirical material, which can be isolated from the context in which they were incorporated. These could then be analyzed and put together in analytical frameworks and interpretation scenarios, thus producing theoretical hypotheses. Marianne W. Jørgensen sliced in 2002;

"Discory theory aims at an understanding of social as a discursive design, in which all social phenomena can be analyzed with discourse analytical tools" (Jørgensen, 2002, s73).

In fact, a textual discourse analysis I think I do not want to contribute to the value of this dissertation, and the overall approach to discourse analysis is in my optics is that social phenomena are never done or fully understood. We can work to create provisional understanding, as we can discuss the truth in our group of participating researchers. Thus, a meaning can never be definitively identified, and it allows room for constant social variations over the phenomena (Jørgensen, 2002, s73). The fact that in this project we discussed the work and the statements and hypotheses that were produced does not mean that we reach final definite understandings, but that the understandings we come to share are shared by more.

Reviewing a discussion about a hypothesis or theory, we approach a kind of uniqueness, which is to be understood as meaning; the meaning of a phenomenon in a particular social context.

The term "discourse" can be understood as determining the meaning within a domain. All the characters in a discourse are moments, they are like knots on a fishing net, and their significance is held by the fact that they are different from each other, in different positions on the web (Jørgensen, 2002, s76). It is not enough to understand a phenomenon, one must also understand the position of the phenomenon in relation to the context. A discourse analysis of a dialogue must thus be understood from the position it has been created. In our MDT case, the dialogues depend on where in the organization, they are generated and who has said it. A sentence can almost always contain a power element, such as a position force that puts the person's power at stake and gives the stated sentence a power element, which tells about where in the organization the dialogue has taken place. If a dialogue is conducted in a workshop by researchers, it does not have the same meaning as if the same dialogue has taken place at a Site Managing Meeting.

When we work with discourses, we establish some kind of totality that embraces a set of intersubjective understandings of a particular domain, which excludes all other possible interpretations or input. We create a common understanding room for a description of a phenomenon.

In this thesis, I have been able to spot some different contexts that many researchers can identify. Examples of contexts that in this project can create a common indication of opinion formation universes can be:

Shop steward context; Dialogues where the co-founder is a major contributor. This context refers to the representation of the Trustee not solely as an individual but as a person representing a complex field of interests and special interests.

Site Manager meeting the context; the dialogues at these meetings are often confidential and straightforward discussions between management colleagues. There may be things that cannot / may be passed on, and political and strategic considerations may occur regarding opinions.

The context of the meeting between the leader and the researcher; In the confidential dialogue between the researcher and the current leader, examples of very personal frustrations and issues can not be presented. In these dialogues, opinions and opinions are often not always well liked. There are also examples that the director directly stated that this is very confidential and cannot be conveyed.

Context of the Random Meeting; when you are a researcher in an organization for a long period of time, there are several informal gatherings that exchange spontaneous verbal exchanges. In the random meeting, we often work with unexpected phrases or statements.

Mediate the context; in this context, we are working on a workshop context, and different variations of meaning formation are tested, and we work to reflect more consciously on the activities and results we achieve.

Each of these contexts can be perceived as a reservoir of opinion attributions shared intersubjectively by the subjects involved. A discourse always constitutes itself in relation to what it excludes, ie in relation to the field (Jørgensen, 2002, s77). A membership of a club assumes that there are no members. If everyone were a member, there was no delimitation. You cannot be inside, if there are no one outside. Thus, there is a discourse that has some limits that include and exclude at the same time. The leader discourse has leaders inside and all those who are not leaders outside. Thus, in the MDT case, we have a meddisciplinary course with all the researchers inside and all the other employees outside.

In a more existential phenomenological perspective, you may find it difficult to add more specific sentences to such discourses. The formation of opinion takes place

within the consciousness of the participating subjects, and through the more common sense everyday meaning creation, there are many cultural deposits that create an impression of an intersubjective common amount of moodful spaces of meaning.

A discourse, therefore, is always constituted in relation to an exterior and is always at risk for this exterior to undermine discourse's uniqueness (Jørgensen, 2002, s78).

The employees who are outside of the "medforskeriskurset" may diminish or destroy the discourse if the group, for example, loses its legitimacy at decision-making gardens. In an action research project with an existential phenomenological perspective, we are working deliberately to challenge these understandings of the contexts we are involved in. Who can change our context? Who can threaten the discourse?

Even though the exact description of these contexts strives to remove some ambiguities by closing the elements in a concrete and definite context, we are also working to destabilize these intersubjective meaning elements. By challenging these "taken for granted" perceptions, we always run a risk of offending or generating some important magistrates.

Concrete articulation therefore reproduces or challenges the joyous discourses and contexts by fixing the meaning in a particular way. Because of the always potential ambiguity, any verbal or written expression is a novelty, because even if the term draws on the same discourse, it is never just a reproduction, but something new (Jørgensen, 2002, s80).

When we emphasize a articulation or dialogue, a copy of this is only a copy and not the reality. Not so rarely, a researcher in this project has been looking for an opinion or other item, and requested to have it changed, as it did not appear in writing as intended. It is an event that you often see when an interviewee reads a copy of an interview.

When we work to identify these concrete contexts in this thesis, we must be aware that we live in a social order that is constituted in a powerful perspective. It is through our recognition that we create knowledge and knowledge is power (Foucault, 1978). Knowledge and power are co-founders of our identities. Power is not something that can be thought away, we rely on living in a social order, and it is always constituted in power (Jørgensen, 2002, s92).

All relationships contain a power perspective, and you can, for example, Good experience that we create new recognitions such as goes against the ruling power structures, or directly threatens power. What we have created from knowledge must therefore also be through our consciousness - that power plays with the social and interaction, as well as the thinking of something.

A context or discourse does not exist in reality but must be linked to our meaningful forms and the social, which we together and each try to construct or take for granted as a daily knowledge, and to reduce complexity that will interfere our perception of opinion. If we talk about a structure, an organization or a discourse, it's all socially constructivistic, which can not really be seen or regarded as an object without it being in itself.

Antagonism is a concept of discourse conflict. Antagonism is when different meaning profiles fight each other. In the MDT case you can eg. If you are a confident person, co-investigator and private person, without an antagonism, but if there is a conflict of interest between two sentences, one can say that there is an antagonism when two discourses "collide". When you experience such antagonisms, there is a clear power element in play. What power consequences do the two meaning profiles have for the individual subject? Jørgensen (2002) talks about a hegemonic intervention. A hegemonic intervention is an articulation that, through a force, restores the uniqueness (Jørgensen, 2002, s105).

In the MDT case, an example of a hegemonic intervention may be when the top leader pronounces the following;

” *Mogens*, you might as well accept that our organizational silos are not in discussion and if you can not accept this, you can as well stop your project right away ”(PK November 2012).

With this statement, the leader will emphasize that the action research project has some stuck frames that we must accept. This hegemonic intervention puts every step into a possible antagonism about understanding the meaning of the organization out of power.

Jørgensen (2002) has some concrete tools and concepts that can be helpful in a concrete discourse analysis. She has the following concepts:

1. Nodal points, master symbols and myths, which can collectively be called "nodes" in the discursive organization.
2. Concept of content filling of node characters; of equivalence.
3. Concept of identity, group formation, identity and representation.
4. Concepts of conflict analysis, fluent denominators, antagonism and hegemony

Nodal points are headings for specific discourses, such as a political context or an economic context. The champion design organizes a particular identity, such as a salaried employee or hourly wage. Myths help define a social context.

These concepts can be used to divide the elements into a discourse so that we can create concepts about the social space and how things are organized in the discourse. Knot characters are contentless labels that only become effective when they are linked to other more meaningful concepts, such as; organizational culture. It's only when we put some other stories that the concept of culture starts to mean something.

Individual and collective identities and mental maps of the social space can likewise be hedged by following the interconnection of equivalency chains (Jørgensen, 2002, s109). When linking organizational culture with employee and hourly wage earners, one starts to put the social space for the opinions together. It is only by being a specific empirical being that is part of certain linguistic, cultural and economic

communities that man can relate to the world and create knowledge about it (Jørgensen, 2002, p155).

12.1. TRADE UNION REPRESENTATIVE CONTEXT 2013

I MDT projektet deltog der tre tillidsmænd, hvor den ene var tillidsmand for de timelønnede metalarbejdere og de to andre var tillidsmænd for funktionærerne. De to af tillidsmændene havde en lang anciennitet og talte meget om Alpha ånden, og den sidste var en kvinde med en kort anciennitet, og samtidig ikke så Alpha ånden som noget udpræget positivt. Netop to af de tre medforskere var eksponenter for at Alpha Kulturen på MDT var en positiv og stærk social diskurs på denne arbejdsplads.

"We have experienced a big turmoil for the last 6-7 years. A project to produce a new big engine that we believed was canceled. A busy period with many orders and subsequently a period of production shutdown Various outsourcing projects with a very different outcome have been completed. In spite of this, there is a great potential for growth and with the nearly 500 motivated employees. I really want to help strengthen our organization and what strengths and weaknesses can we see ... man repeated talks about the global organization, but I think we should also strengthen the local organization ... this is a golden opportunity we get in your project and that we can help decide how our culture is going to be exciting not the role of spokesman for the leaders is just another reason to go actively into this project when you Looking at the Alpha Spirit, many of the new ones ask how it was with it and still exist? My version of the Alpha Spirit is that everyone is always ready to give an extra skull when the room is burning. We were in a period of bustle praised to be some really good firefighters, because we were experts in turning off firewood. In such cases it is crucial that the employees are willing to give a skull and we have always been good at it. When we promise something, we'll keep it. These are some of the words that characterize the old Alpha Spirit. Unfortunately, at this time, we have these silos, and some departments are today themselves. The silo-budgets mean that you are closest to yourself. Another important thing that has arisen in recent years is the so-called mail wars. The tone in these hefty mail correspondence has sometimes been very hard - and they are referred to as a mail war. A very unpleasant tone, a very personal tone and a downloading tone have some unfortunate consequences. This work on the cultural project may hopefully help prevent such wars. There is still a lot of fighter spirit left ... but the foundation has somehow become more fragile because we have experienced that departments have been "cut to" but completely removed ... the employees who are back or who know some of them who are have been removed ... yes ... they get scared ... what is the next step to be taken ... In the last years or two, it has been demanded a clear strategy ... there has been a clear strategy in several areas ... but there are still more areas missing. .. but there are still more things we influence and that's what I want to participate in. I hope

that it will be a really interesting group that has signed up for this. "(copy of video from 21.05.2013 by a trusted man)

In this video, a trusted man tells us how the culture in his world is about standing together and about credibility. He takes all his colleagues in oath, telling them that they are all motivated. In the same dialogue, however, he also says that there are fears and uncertainties in the future in the future. He also talks about a very hostile and selfish mail correspondence. He is optimistic and looks forward to the work of this cultural project.

12.2. SITE MANAGER MEETS THE CONTEXT 2013

Picked out from the Site Management Meeting May 2013.

The leader (1) is sitting for a drill, and there is a part that has not appeared for the meeting. Speaking, "I just think we'll continue with dictatorship, because this is not what it's all about. Manager (2) ..can we not call TL? There is a good talk and one is going to teach a teacher (Guldbrandsen is dead). The manager (1) .. we do not have time to be late..life is too short. I think we're going to start ... Leader (3) comes in and apologizes for the delay. The manager (1) .. yes, there is one or a choice if you want to join. I think we should agree that if you want to participate in this forum and I have to be able to live with it, you have to either bid or get on time because I do not feel well with people It's too late. Manager (3) No..I'm sorry. The manager (1) and otherwise this is how we have run a little extended site and we have driven many different things, and so Mogens has done some cultural studies and we have talked about it, but this is how we start with .. can we get a site manager team out of it and get a team that can help me drive these site manager tasks and if you are willing to do that I think it will be a success and you will also try to prioritize this little, so there is not too much absence we have in it, so I also think it can be successful. I have listed some topics that I imagine we can talk about in this forum and which may make sense. Partly, it's a matter of strategy, I put it a bit in quotes because we have our strategies out in our business units, but there is a strategy for the site, and I think so much a site manager team must be in practice. I have asked the two groups that Mogens works to come up with a couple of drafts, but we are in this group to decide what it should be. Then there is someone with the site economy - what do we spend our money on. What do we sponsor, etc. - I have more or less decided unequivocally so far... I would like to have input for this work ... *Now further on the subject and what the new management team should primarily work with.*

This excerpt is from the first time the new Site Manager Group is collected. The top leader is at the drill and define the task of the new group. There was a little talk down to the group, and it seemed to be late. The power is clearly marked and there is another clear positioning of the five participating leaders.

12.3. THE MEETING BETWEEN LEADER AND THE RESEARCHER

Dialogue with function leader in April 2013.

"My challenges as a leader are not to die in the ever-evolving system I fight when I fight with the other BU, to get help from them - silo thought-I have a silo here, Prime Serv, I'll try to get the best possible terms for Prime Serv - I'm just incredibly dependent on a lot of other parties and it's just cool - because we all have goals in the different units and each boss. Most managers are open to speak - you should not be mistaken ... but the culture in places is just such that you do not ask them, you can offend them if you ask the boss. It is not entirely wrong, but you will be surprised that we have come a long way from earlier, once there has been open war between the various BUs. It has something to do with each other's goal. Try for example, to take one of my suppliers it is SorcingXX they belong to works ... ie the production in Germany they are planning very far forward - they provide many parts - but it is not good to plan. Of course I have seen that, but their main focus is No. 1 - to be competitive is price and price. So be careful with lead time and delivery quality. The only way to deal with it is to have a large stock - and I will be goal not to have. And at the same time I have a very flexible ... and Prime Serv they can not see what's happening around them - they can not, so they can not plan for two years. It's not a plan economy when you're living with customers . We measure everything and I have to admit that 40% of my suppliers do not deliver on time - it's a very wild number - and the only way I can make it succeed is ... The variance you have in, the harder it is to control your processes and the worse your output becomes. And when I need to get up for Prime Serv, I have to handle a lot of internal .. and build a huge stock. If you take MAN truck and bus, they have no warehouse - but in return they have a very large car park - there are a lot of lorries - they run out to suppliers according to what they need - it's running so lean that ... it's standing 24 hours max such a truck and then it runs out

What we have is a little bit special to us, it is that MAN Diesel has been married to many of our suppliers for many years - we live together and so different and it just does - the suppliers have figured out - so often loving the tail with the dog ... I'm experiencing a lot - and it's hard to fix because we are in our contract and our formulations and our follow-ups on the suppliers. When I came to shape we did not have a supplier performance measurement - we did not think it was too late and what did not get too late - we did not have an overview. We had some random SAP withdrawals that did not show anything, and when we pulled in a supplier, he could often shoot us down directly ... so we worked very hard on it. But fortunately, we start a huge process - where we have to work with the supply chain from the sales end to the supplier ... I am very much looking forward to it That means there is only one thing I can do ... I can try to draw it. .. signs and tells the board."

This dialogue shows a leader who, in an open tone, raises his concerns and frustrations over his working conditions. It is quite clear that this leader does not hold back and sees some danger signals by opening up for the researcher. This immediate

and open approach illustrates that it may have been possible to create an open dialogue discourse.

12.4. THE RANDOM MEETING AND THE BARELY RANDOM MEETING

Once you have been in an organization for almost 2 years, you are undergoing a change from being a foreign agent to becoming an integral part of the organization. At MDT, I was titled "Student" by the manager, and by others I was considered a researcher. Many of the leaders in training also took advantage of my presence by asking me for advice on various educational tasks. At random meetings in the hallway or in the canteen, there could be word exchanges about management-relevant things as well as 100% private things. In some cases, I asked if I could not get a few words about what we just talked about on an email.

Hi Mogens.

As agreed, I sent how I perceive the importance of the manager's event in various projects in relation to employee motivation.

Example. We have a project that started to be really big - leader X was starting to be very committed and it was infected by everyone in the project group. At one point, leader X began to retreat, thinking he thought the group was completely in control, but the fact is that his lack of commitment had a negative effect, so the group did not really take it so seriously anymore, the group was struggling to make sense in things and work more towards a postponement of date than to make it succeed. What has happened now is that the date has moved this fall and Manager X has gained some air and has again become engaged - this means that the group works again purposefully and there are currently scheduled meetings until the date of the whole "Live" - I believe this will be a huge success, the fact is just that there must always be one who walks first and him who is at the forefront should go first and foremost from start to finish. In this case and many other cases, it is the manager - the manager must think about which signals he / she sends - because it affects whether it meant ... Good weekend

This employee told her about failure to engage in a project group, and as a co-investigator, she felt obliged to tell her observations. This observation would not have been received if I had not encountered that employee in the hallway. "The young wild" group decided that we ate dinner once a month in the canteen and at these joint meals of approx. 30 min. duration went well. These gatherings felt like "without filter" and many unexpected events appeared.

12.5. MEDIATOR IN WORKSHOPS

When there were workshops with the two research groups "The young wild" and "The Cultural Board" there was a solid structure at the meetings. At a meeting with "The Youngsters Wanted" in July, MD. 2013, we had this agenda. Fig. 38.

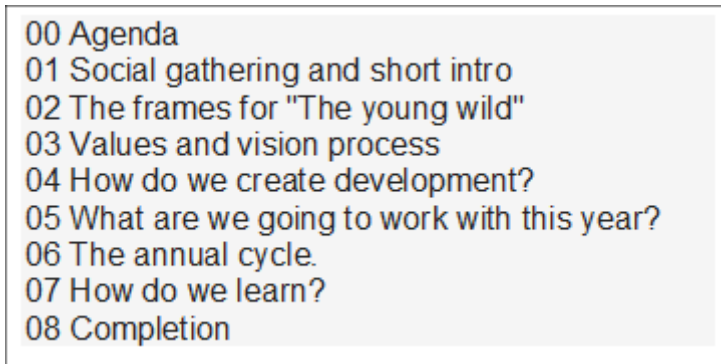


Figure 38. A typical agenda for a workshop

As a researcher in the project, I had a kind of facilitator role, and contributed from time to time, with theoretical input. It was an important fact that we only worked with topics that were relevant and relevant to the participants. The dialogues were very open and free at these workshops. Some demanded that I, as a facilitator, should take a tighter and more controlling role, but I waived this to ensure that ownership of the process was shared as much as possible.

In the final phase of the project, the two groups merged, and we worked with this agenda ;

The table around and lately

New theory

Talk about the future.

After the theory part, the rest of the workshop was free dialogue about what was observed in the organization. During the last 12 months, the collections were focused on

creating value for the participants in the form of an element of new theories and so many good dialogues about our observations in the organizations, but also about the many activities and initiatives that took place in the organization. At this stage, cultural analyzes and the concept of culture discussed a lot. In the last 12 months, we focused a lot on the period after the end of the project, thus generating the 10 recommendations for the management.

12.6. SUMMARY

An Action Research approach based on the fact that it is crucial to create changes for participating researchers and the scientist's phenomenological approach to the living life of the organization means that the multiverse discourses that can be identified can be interpreted and interpreted in detailed discourse analyses without it involving the participants. Co-researchers perceived value to participate in the project is not affected by the more scientific analysis of discourse, although the texts produced are sent for review by the participants.

Observations from the living life of everyday life, brought in from the various discourses and discussed in the research groups, may be creating a larger intersubjective awareness of the living life of the organization. My role as a phenomenologist has been to challenge the common perceptions of what is good and what is less good. An example of this may be the extensive well-being work that had been initiated. When attempting to question the reasons for this work, one could observe a strong response.

” I have experienced that the usefulness of the Wellbeing concept has been questioned. I have experienced that the Valuation Thought has been underestimated and described and conveyed as being directly harmful and inhibitory by the researcher. It has made me both angry, sad, misunderstood and frustrated, and I have felt a sense of powerlessness "(May, 2015).

The critical approach to the many taken for granted discourses was often the subject of some good dialogues, which also challenged the views of opinions many times.

Direct transcribing and more detailed discourse analysis do not create value for participating researchers, so I have refrained from entering into more in-depth discourse analyses.

The discourses described provide a snapshot of the differences they represent in the form of power positioning and mutual relationships. The employee spokesman is in a difficult intersection and the leader is in a similar intersection between the expectations his employees have for him. The analysis confirms that there was a very good dialogue between researchers and researchers, and at the same time they also show that integration in the organization has only been partially successful.

Modern humans think, put values on the experience and produce knowledge, but there is no doubt where this knowledge comes from and what it really reflects. Man acts as a free agent who makes a choice between several options - perhaps the choice is decided in advance of structures, the human being has only a slight consciousness (Jørgensen, 2002, p158). Based on a phenomenological perspective, we must hold on to the free choice for the individual agent. However, today's modern man is so infiltrated in power and economic structures that the consequences of the free choice mean that the agent does not perceive it as a real choice. Fear and insecurity is a bad ingredient for a newly established family member in a new house.

The co-researchers in the project were all loyal and faithful employees, but the development in the affiliation was clearly reflected in the three cultural analyses.

CHAPTER 13. CONVERSATIONS ABOUT CULTURE

In this chapter I would like to highlight some important clips from some of the many informal conversations that have become the band of the project. These conversations are conversations from meetings, from the couch and from notes with co-researchers. The material is very extensive, so it has not been possible to transcribe everything. I have thus made some choices in the form of concrete excerpts.

When you want a dialogue interaction and / or relationship with another person, it is crucial that you consider how you want to position yourself in the relationship. In a phenomenological perspective, we want to be as conscious as possible about our own understandings and the influences we create in such a relationship. With a phenomenological research approach, it is crucial to use the subjects you want to help create a useful empirical.

Encouraging a subject for an interview creates a discourse about a researcher and one who is interviewed. There is a real risk that you will create an understanding of a "researcher" who is interviewing an employee. It is an asymmetrical relationship, where one party may have a larger social capital than the other. There may also be situations in which the interviewee has a power takeover, such as; If the interviewer has some very important information that the researcher would like to have insight into. In an interview, one asks questions and one answers them. The way in which these questions are raised helps to create a certain discourse. It may be equivalent, but it may also create gaps in the relationship that neither party is aware of. In any interview there is more or less power relations between the parties, which makes the relationship asymmetrical in relation to position power.

Whether structured, semi-structured or highly structured questionnaires are structured, there is a space for motivational interpretation on both sides of the process. Why is this question asked? What would they like me to answer? Why do people

answer this, etc. Motivation and an asymmetry in the position force mean that the formal interview is rejected.

In my efforts to create as little power distance as possible, I have thus conducted myself from conducting actual interviews that are subsequently torn out of the context and transcribed.

When we transcribe a busy conversation, you can be quite sure that you are not at all near the experience. Let me try to illustrate this with an example from my home. An older man from Silkeborg showed his beautiful summerhouse rather than a local man in Blokhus, on the west coast of North Jutland. The cottage was a relatively newly constructed wooden house with a nice tree roof. The beautiful style was especially continued inside the house. There were great paintings and decorations on the walls, and architectural furniture and lamps everywhere. An accomplished beautiful house. While the proud homeowner went and told, the local man admired the house. As they subsequently finish the tour with a cup of coffee at the living room, the local man says; *"It's probably not saved on the cement here"*.

The summer house owner from Silkeborg wondered, but escaped after a while; *"That's a wooden house"*. The local man smiles overwhelmingly to the summer house owner. Up the west coast, you use the metaphor that the cement is not saved, if anything is too nice.

If you accepted this dialogue and subsequently transcribed that conversation, you would probably not be able to establish the correct context of the dialogue. The written without the speech and speech without the context is and will be a mean replacement for the experienced practice. Transcribing is never a precise representation of the living life, and one does not in any way grasp the opportunity conditions of history. The local understanding that meets the foreign understanding hardly captures a transcription.

The phenomenological recognition endeavors that an experience, which by definition can not be fully recognized as itself, can be perceived as a recognizable relation to the familiar surroundings, and thus shed a light of truth about this experience, even though it is from An "objective" viewpoint may occur alien. But it never goes beyond the description of what really characterizes the "lived" experience of the social world (Bourdieu, 2007, p54).

The conversations and dialogues that are on video are also just an attempt to capture a moment or a description. A tape recording, a video or a transcribed dialogue is always a theoretical reconstruction of a real event that it is impossible to capture. All the embedded understanding, routines, power relations, emotions, cultural patterns and projections are rarely fully lit and available.

Therefore, I deliberately chose to make use of dialogues in this project, and only in very limited cases made use of formal interviews. The argument for using dialogue is that through dialogue, there are two who exchange words and opinions. The dialogue is characterized by the participants actively bringing new aspects into the dialogue. My role as an external agent in MDT will be more equal if I am an active and transparent participant in the dialogue. I bring the universe of my own knowledge into an equal dialogue with those I wish to contribute to the project. Co-researchers and other subjects involved in the process do not get the impression that a systematic knowledge is collected. Often they did not notice that a dialogue was taken.

In a participatory action research project, it is vital that we do not position the participants as research elements, but as active participants, which should not be monitored or controlled.

Bridges from conversations at workshop on 4/12/2013, The young wild (DUV-4_12_2013-1.MP3):

Person1: Hi - Hi - (Hi there on group members)

Researcher: Dav

Person1: Are we the only ones?

Researcher: No, there are two more - there is only one ban today. We are full house except Niels.

Person 1: Good - I'm just so busy right now, - totally crazy. I may just have to slip by half past 11, but then I will come back again.

Researcher: Okay, no problem.

Person 1: Busy and I will also be sick.

Researcher: Are you going to be sick?

Person 1: Yes

Researcher: Is it the head to be operated (Laughter)

Person 1: No - I need bigger breasts ..

Researcher: It's a lie - Is it true !!!

Person 1: No - it's a lie.

Researcher: You never know - I'm just amazed - a little naive.

Person 1: No - I must have welded my eyes.

Researcher: Ok, what are you wrong?

Person 1: I am close-minded - I'm wearing my glasses...

This dialogue shows an example of a discourse in the young wildlife group, which is characterized by openness and a very small power gap between the relationships. The straightforward tone that is spiced with the exchange of proper personal information supports the relationship is sincere. Many analogue dialogues can be detected as shown here.

Researcher: Well - should we start our meeting We will speed up ..

Person 2: Sorry I have not received the late material from the end ... We have had several activities, for example. person1; you have been praising a lot of colleagues for something and so we agreed that we should come up with some experiences so I just have to tell you something - I have started running at work - tomorrow - what a fun ! - There are three and a half km. There, I saw two completely different kinds of people, who might be doing the same at work. Then I stand stretching down at the bicycle ... and then there's someone passing and he says ; keep on what you are doing and so on. And then runs in the one who dares. Ok ... I think ... that's okay. Then I saw another day I got up to work and asked one of my colleagues; - have you been ~~on~~ to work today? Yes, I answered. ~~He~~ - that was a great idea, he replied. And the difference that there was one said that you stand enough and keep the shed and saw him who encouraged and was positive. Even though we were confidential, the difference is very high. Whether it was fun or it was a genuine recognition. I just think we should come along when we are working to praise people. Another story where I was going to lecture for 50 people, we had the sales manager inside, and he said so; Yes, he could not find anyone other than Person 2, so that's him he has set up here. (There was laughter around the table)

Person 2, After that I was down and tell him that you should not say no to 50 people. It's just a rotten pitch ...

Person 4: He should have said No. .Now you are really looking forward to him who comes here.

Person 2, Maybe he said it was fun, but I felt embarrassed. And I'm probably the one who has the most insight into what I should talk about.

Researcher: Well, that's a stupid remark as such.

Person 2: And such something is something I wish we in this forum can help kill.

In this dialogue we get a very good insight into the working methods of the groups. A participant will talk openly about his own experiences from his work in the organization. He tells about the difference between colleagues' behaviors and he describes a leader's clumsy behavior. In the dialogue, which again is free and without thoughts about position power or anything else, are received by the group's other members. Since the context is common, the others have easy access to both stories. Based on this and similar stories, the groups prepare concrete things they will do at meetings. An effort could be that the participants should "rejoice and praise 5 colleagues before next meeting."

Person 3: There has been some uncertainty about what was said about the new site strategy and the Alpha Spirit.

Researcher: I had a presentation about strategy concepts, because I have discovered that we do not control the concepts, and this also applies when we talk about Alpha Culture or the Alpha spirit, we think we talk about it together, but we do not, There are 475 different versions of the concepts.

Person 2: I picked it up at a group meeting, so I made a video about it and that the Alpha Spirit is something of what we have tried to make in the earth. Then there were immediately some who said that we should not and some of the young people think it was good. OK - it was a wrong expression to mock it in the ground, but we must make it, so that people know what it is. A common understanding of what it is and a common understanding of what it does there is bad, so we can throw it out. Whether we call the Alpha Spirit or Alpha culture is not so crucial.

Person 4 and Person 1: It's so nauseous that it's breaking over ... Yes

Researcher: Okay, can we not just gather a little up on the stormy there ... I saw that a couple of hourly wages came to me and said they did not understand what had been said. I think it's important to note us. Then there were others who came and said nonsense that our chiefs had received many reactions that he would still kill the Alpha Spirit. He said We must abolish the Alpha Spirit. It does not matter, and this will go away, and so on. And when he says it is because he has some picture of it was such a romantic time when the chimney and engines came out of the gate, and there was time in the mold and that's the spirit we should have gone. Then there are other versions of the spirit, and that there is something with kindness and consistency, we are good at each other - and we should not have that gone. Then there was one who got up and said it. But the fun of it. Yet it's obvious that he obviously has said that we'll get rid of it. He was also very fond of your strategic position, where you had put it into Swot as a weakness ... he was pleased with and when he has said so many times ... then he will be corrected the day before the show There, .. in the room ... I was sadly not. .but you should not stand up and say we should kill the Alpha Spirit. Then you enter people. OK - it's also okay, he let it go. What he actually said was that we should have made a new spirit here and ... or .. a new culture .. where we take the best of Alpha culture with over ... - but people did not hear that.

Person 5: It was also said that it was in a museum, it should not be killed. The bad of it should be taken away. We talked a lot about it when we reviewed it before we were presented to it.

The researcher: Okay, you were there.

Person 5: Yes .. not to be killed .. just going to the museum. But it is clear that if people perceive it negatively ... then only that's what they want and not the other thing that was said ...

Person 4: Yes .. communication is difficult.

Person 5: There is now much talk about the Alpha Spirit, but the Alpha Spirit is the one here today - it may be that there was another Spirit in another time, once, and at that time people seemed nice, but that time is dead and buried. And tomorrow we have a new dayAlpha The Spirit is something that lives in the present.

Person 6: It's a bit difficult and for those who have been here for a long time it's hard to hear that it's going to die or to be in a museum. But if you've invested his soul and his life, his career and his time in this business for the past 25 years, then you need to mention it with a little more respect ..Is it not so?

Person5: I do not say that the Alpha Spirit is dead, but that's a changeable thing.

The researcher: It's a shame because I've talked to two former top executives from here and it's a shame that there have very individual descriptions of the same, namely the Alpha Culture - it has the same term, but the pictures are different...

In this frequency, we are reflecting on a storm summit, where the new Site Management has presented the two groups' presentation to a new Site Strategy. Quickly, the talk is about the culture and what the Alpha culture or Alpha Spirit size is for a size. The dialogue in the group is open and there is a direct involvement and opinion exchange between researchers and researchers. There is a consensus that culture is something that is today, and nothing that was yesterday. We can do something about it, we can work with it, we can create it together. The group discusses the action of the senior management and is working to create a common opinion about the culture and the dissemination of this.

Bridges from conversations at the workshop on 9.12.2013, Culture Board (KB-9_12_2013-1.MP3):

Person A: production meeting ... to get it all up and get delivered what we need, and I think it's a spirit that has always been here, and that's one we must keep preserving.

Researcher: Well, that's also positive.

Person B: I do not think I spent so much time last time what I was supposed to do, but I would like to know. When you have to remove something from the Alpha Spirit, I would like to know ... what is it?

Researcher: Yes, it might be interesting to know.

Person B: Yes, what is bad in the Alpha Spirit? I would like to know that..

Researcher: Well, there is no doubt that there are some who have a positive image of the Alpha Spirit and there are some who have a negative picture of it. And those who want to kill some of them, of course, think of what's negative ... and that's not because they're bad people.

Person B: Yes, but I just think it might be exciting to know what is bad.

Researcher: But you consider it as positive; Is there nothing negative about the Alpha Spirit?

Person C: I think what is meant by Alpha The Spirit is that there is someone that connects the Alpha Spirit with production and that production should not be here in the future. I think that's the part - it's not the cooperation, so I've heard it at the other meetings. When some said the Alpha Spirit, people thought production, and production we have been told in 2009 that we should have no more.

Person E: But there is probably something from the production spirit that can be transferred ... administration and service spirit ... I have a principle and it is here to get together in the bus Person A, we have been incredibly good at helping each other Not only in the departments but also at xxxx, but did not distinguish who it was there had the problem, the most important thing was that the problem was solved. We have always been prepared to make extra effort if there was a term that just fell or we could not get things together, then we had a good thing it's not something that necessarily belongs to a production ... we produced some other things today, and there is also reason to help each other.

Person C: Well, we totally agree, I just think that when Paul mentioned the things here, that's what he thinks that if people go and dream of getting production back, that's not what we should dream about . You have to dream about something else and then you must cooperate and the other good things.

Person F: I think I have seen the Alpha Spirit live alive here over the last couple of weeks where we first had to present how everyone out in all the hooks it should just be good..and last week had We audit in relation to our work environment certification, and keep track of where it was a great experience to be around for groups who were ready and who will do this in the best way for ALPHA - Excuse me MAN.

Person G: I would like to say that I am one of those who advocate that the Alpha Spirit should be buried. And that's because I associate the Alpha Spirit with there are some negative things, but also some positive things, and so it was also said that the positive things they should include are the ones that have been mentioned here - the negative things are the ones here that we are in Frederikshavn. And we only fought for Frederikshavn. And if there is such one, ... I experience one - and have experienced many times When you say Alpha, you only think here, but we are part of a group, our name is MAN, and therefore I think that if you think in general, we are ourselves, so we just keep calling Alpha, but we are part of a group, but the culture itself, the positive part of the culture, we must of course keep it the negative part that holds us tight and can only survive if we have a

medium speed production..so ... in an old fashioned way ... soe ... that thought is going out of ... and just like saying it's a new start because there are many ..., I think we all can recognize that if we are quite honest, there are many who can not see any future up here if you do not have medium speed production. Of course there are also some who have a different attitude, there are many who hold on to that one. It's often what they hear. It's especially them Jonny he's a trusted man. There are many there ... I've also been around .. following our meeting here and where all White Collar think it was exciting and good kicking, but blue collar says; what the hell are you doing? ehe.. so therefore, there's really a shell here so jonny's part of the business ... where we really have to move..white collar is good with..we must have everyone...

Person M: Yes, but I strongly agree with Person B, C and E, to stand together, it's one thing we really should care about, and we'll keep doing, but what I think is there wrong with and why some feel that the Alpha Spirit is going to die, now I'm shown the only one in this group that's from the time after the Alpha - I think - and I think that when you talk about the Alpha Spirit then it's just like we're moving together, all those from that time, and it's not inclusive for those who have come, there are a lot of people who have come here since, so it's just like when we talk Alpha Spirit, it's just like something just before you came so you can not really feel that part of it, I think it's unfortunate if we should use these good things in the Alpha Spirit, so I think we should call it something else. Wake up with the word - but use the good things ..

The researcher: It's actually what I hear from the youngsters too ... they feel a little excluded

Person G: Agree in yes, we move together when we are pressured and so forth. but on the other hand, I can also say that that part of the Alpha Spirit is in my optics the ... gossip culture ... and .. like a ... discussion ... a woman's workplace ... once a joke ... instead of going to the man and telling what's wrong ... so keep one in the departments, and then it's up there they're just stupid..and sit here and do not point..

Person F: It has something to do with the silos

Person G: I also associate with the Alpha Spirit in my head. So it can break down so you move.

The researcher: It was interesting to see that the young people had the Alpha spirit as weakness when they made SWOT, that's thoughtful, I think ...

Person B: I agree with some of what you say Person G, but it's also like taking everything that's bad and you should find a name for it and then we give it the name Alpha Spirit. So let's call the Alpha Spirit, and then throw it away. I do not have ... I can understand if somebody feels they do not have a future here if we do not. If there is no medium production ... if they decide, in Germany, we do not have to have a test center here again, so it's also hard for you to see a future this business.

The researcher: Can we just take that person M said, if it's right what the young people say they are wearing it, and it's the ones who come to the factory ... I also feel you have a big group of people who may find it difficult to have a new name - do you have a suggestion for ... what ..

Person B: I can not accept that - there is never anyone in everyday life who uses words like the Alpha Spirit ... the word I never hear but when it is said at a meeting that it should be removed or it should be partly removed ... they hear there must be something removed ... or buried ... the word Alpha Spirit I never hear that ... among some of my colleagues.

The researcher: Can you keep it and still make it more inclusive? How can you do that?

Person H: We have a problem if we can not keep it, I have asked my colleagues about what they understand about the Alpha Spirit, and for them it is that everyone helps each other, you stand together, we are proud of what we do, We make quality rather than quantity, and you feel like a big family, and if you can not transfer it to a contemporary business, then you have a problem.

The researcher: It's really interesting ...

Person G: That's it and that's what we want. I'm trying to cut it out ... our mind was that the Alpha Spirit, we put it at the museum with all the negative things, so we each have one perception of what the negative things are, but the positive things we take part in the new culture and therefore ... it was really the goal and to say that now ... it may be that it is also difficult for a big information meeting and that's why it's going to be important now that we all now prepare some bets with these strategies .. so everyone comes on board.

Person E: I think that you are right in Person G; and as such, we do not disagree. What does not matter is that we have not been sharp enough with what we mean by it because, I do not think we have ... now we close the Alpha Spirit with the bathing water, and that is to say, you have just forgotten that respect for the thoughts, that may be in this Alpha Spirit, and that is, ... and then it will be correct that only the bad things are ... this good thing we will keep, but we are only now finding out This meeting is what is good and what is bad and it is worth thinking that we are 10 people in here and we agree a little way out, but we also have a different view of it ... for some of us we sit and focus on the positive things and I would like to say that the Alpha Spirit, I've been here for 20-25 years, and I've been here for 20 years before there were some who began to talk about the Alpha Spirit , it was such a matter of course that we did what we did

Person G: Just what you're saying there, so I think .. so it succeeded because to be honest, so did one of the reasons I thank yes to attend. and say that's where to provoke. Now, let's wake up ... now we have to say what it means because I have an idea of the Alpha Spirit and you have a different view of the Alpha Spirit, and so people would like to begin to wake up. I was happy the other day where I met a blue collar who came and told me; What the hell was there for a mess and strange words, and said, that he dared come and say it ... and say what's going on, how can we ... between the words he said how should this be understood and what

can we do? do. We encountered it with a kiss .. because I think it's pissy fat that it's energy just as it is in the departments ... that shows interest:

Person E: If it has been a deliberate choice..so you may want to

Person G: It has been a deliberate choice and we have discussed whether we should use that word ... Alpha ... because we knew it..ehe ... so we hope we do not scare people away with it .. but cross-country people raise up for now we shall ...

The researcher: It has been a deliberate act that we were going to talk culture ...

Person G: We knew we were provoking using the word Alpha...

This statement; *I would like to know. When you must remove something from the Alpha Spirit, I would like to know ... what is it?* Is a deliberation about an explanation of what and why the management would like to kill "the alpha culture. There are many who can not understand why a content such as; *cooperation, cohesion, helpfulness, fighting spirit, etc.* is abolished. That is the content they lay in the concept of Alpha culture.

" I think what is meant by Alpha The Spirit is that there is someone that connects the Alpha Spirit with production and that production should not be here in the future. I think that's the part - it's not the cooperation, so I've heard it at the other meetings. When some said the Alpha Spirit, people thought production, and production we have been told in 2009 that we should have no more."

The above-mentioned section of the dialogue, in conjunction with the previous clip, encircles the essence of the battle of the Alpha Spirit. Those who want to keep, it see the positive elements, and those who want it shut down, see the bad elements around the deposits from the production time.

The two elements reproduced here provide a very nice picture of the difference between the two groups of researchers. The Cultural Board has a significantly greater tendency to defend and maintain the value of the Alpha Spirit mentioned, which they consider to be predominantly positive.

The two dialogues also show that both the two groups discuss culture as never before. Such conversations or dialogues promote a new intersubjective understanding of the values of culture. When a leadership articulate a desire to change, influence or abolish a particular culture, as said by person B, only the management is the way to try to erase all the badness of the past? Is it a kind of Quick Fix method to believe that you can change a behavior?

Person G, which today is part of the new Site Manager Group, had a desire to raise awareness of the ruling interpretation of the culture, and in this project we are in and work on the meaningful elements of the intersubjective perception of what the culture is for a size and how it is created. Is that something we create every day? Is that something we interact with each other. Is culture something we give to each other?

CHAPTER 14. MANAGERS MEETINGS

In my 27 months at MDT, I have been an observer at more than 30 Site Manager meetings, where I have, or primarily, had an observational roles. I have not actively been a meeting participant, but only taken notes and recorded meetings. In some of the meetings I have been asked for advice or been asked for a comment, but the primary has been a participant observer. Large sections of this chapter are published in the book "Management Philosophy and Practice" (Hertel & Fast ed., 2015, s135-157).

14.1. LEADERSHIP MEETING AND THE LEADER

It is probably well known and accepted that around our organizations many meetings are held, where organizational leaders exchange and coordinate important relevant information about the organization's well-being. Attempts are made to create a common experience of the organization's countless and autonomous flows of data that constantly flow around the organization. There are often meetings that cost a lot of resources and it is rare that all the effects of such meetings are equally apparent to all participants. In this section, I will try to describe one of the unintended effects that such a management meeting can produce. Meeting culture is often very different from industry, and therefore also in terms of needs, but in most major production and service companies, regular meetings are often referred to as management meetings or operational meetings. The meetings are usually set in a system and repeated with regularity and often with fixed time intervals. These meetings are often led by the leader who has the greatest formal management responsibilities in the organization. These often weekly meetings of management teams must ensure that everyone receives the necessary information about current events and actions at strategic, tactical and operational levels in the organization. The purpose of the meetings is, as a general rule, that the managers in this way coordinate the various actions and actions that are constantly taking place in an organization. Resources are allocated and rewarded and punished on the basis of the available data. Leadership meetings can vary widely in terms of size and shape. In some organizations there is a very

recognizable dialogue in communication and in others one can observe a tendency for more focus on troubleshooting. Some meetings are very focused on the forward-looking and strategic and others again on the very operational.

It is at these meetings that the manager meets his immediate staff in a direct dialogue. At these formal meetings, the leader exercises his act as leader in the dialogue with the employees, or the management colleagues and the individual leader exercise their leadership style with all their symbolic capital and power. According to Bourdieu (2007), the concept of symbolic capital covers the product of the individual's history and as such produces individual and collective practices as they are available in the narratives created and narrated and in accordance with the forms of experience that previous practices have produced.

The presence of the symbolic capital ensures that the relationship has the product of the past experience at the meeting (Bourdieu, 2007, 94). You can call the symbolic capital of the leader's reputation or reputation among colleagues. Some leaders manage to radiate a great power solely for their symbolic capital. The leader is not judged solely on his current actions, but actions are assessed into one's own picture of the manager's symbolic capital.

In leadership groups you quickly get a clear sense of each other and you begin to develop a certain discourse and with it, a culture for the completion of the meetings. Foucault (1978, 1979) tells us that there is a close connection between language, professional concepts and social processes, as in different professions, develops a common accepted language that justifies the group's existence and describes the discourse of social interaction. According to Foucault (1978), a prerequisite for the existence of a group is that there is someone outside the group. If everyone can join the group, the group's capital is not large. There is no prestige in being in a context if everyone can enter.

A management group usually has a high exclusivity and so it is often considered by those outside the group as powerful. Individuals within the group will undermine the

leadership of the leading professionals in order to acquire an affiliation with the group. Groups often have unconscious assumptions and understandings about social mechanisms and power relationships that are immediately invisible as they are perceived as natural and everyday being. An assumption or discourse may become so greeted that the members of the group will become blind to it. Most people are not aware of the assumptions they make in the living daily life. One of the internalized structures is the symbolic violence. It is a non-physical power or violence exercised with tacit acceptance of both the dominant and the dominated, as both parties are in most cases unconscious about the dominance (Bourdieu, 1998, s16).

Thus, when two people are in a relationship, there is often an invisible and non-physical position of power relations. As a rule, there is always an imbalance. For example, be the pathos and competencies of each leader who are constantly being measured against the others in the group. Foucault (1980) argues that there is a close relationship between power and knowledge. The one who has the power has the supremacy of judging what knowledge is and laying the basis for a discourse for "real" and "wrong" knowledge.

Thus, the leadership's power should not be understood as merely suppressive, but largely as productive. Power is always linked to knowledge - power and knowledge presuppose each other, as anticipation requires experience. Power is thus both productive and limiting. Foucault sees not only power as something negative or destructive, but closer as a force that is a fundamental component of any social relationship. Foucault (1978) sees power as a sophisticated technique for mutual influence on us as individuals. In a managerial context, we can focus on the techniques used for control and normalization. With normalization, Foucault believes how power seeks to promote a particular behavior for people in a particular context. When we are exposed to the normalized power, we do not (almost) notice that. It is when the use of power breaks our expectations / experience that the exercise begins to become visible.

Gramsci (1971) has a term he calls for cultural hegemony. The degree of cultural hegemony refers to the success of the dominant subjects in presenting their definition of reality, their perception of the world and the way in which their environment accepts the production as "common sense."

Bourdieu describes a defined area of a social entity whose reality is no longer challenged because it has been historically institutionalized and anchored in the collective self-understanding of a field (Bourdieu, 2007, p15). The positions that the different subjects occupy are expressed through the various positions, such as actions or expressions defined in relation to the other subjects. The starting point for playing a role in a field is that all the participating subjects share the view that it is worth fighting for the overall opinion of the field.

Bourdieu believed that in every field there are a number of doxas, as dominant common sense ideas about what constitutes the right perception of opinion within the field. Some doxas are so much a part of the field's intersubjectivity that they are accepted completely unreflected, and are not surprising. If new arriving subjects try to change or affect these doxas, the leading subjects within the given field are forced to express the field's doxa more explicitly, as doxa can act as a natural part of a particular reality perception. When you submit to doxa voluntarily, but without knowing that you do, you are exposed to what Bourdieu calls symbolic violence.

In leadership groups, there is always a struggle about "reality", but broadly speaking, there is generally a consensus about the way in which the world can be seen. All other options for reality are automatically and unconsciously marginalized. (Gramsci, 1971, p215)

The leadership positions of the leadership team in the field thus depend on patos, symbolic capital and the ability to define the right knowledge. The amount of social capital can be understood as an element of an actor's habitus, patos, resources and competencies, which provides a relative opportunity for exercising power and influence on the field. (Bourdieu & Wacquant, 1996, p86) Who has the power to cut

through and make certain decisions? Who has the power over the dialogue? One might imagine the major leadership meetings as a dialogue with an agreed balance of power. There are thus concrete understandings, prejudices and expectations for each other's behavior. We are talking about a common expected discourse and expectation for the outcome of the meeting. The leaders have a common intersubjectivity about the proper management of the management team. The leaders are often educated to participate in such managerial relationships through concrete formal education or just many years of practice. Each organization has its own discourse for holding meetings, yet one can often see common features at these leadership meetings. These common features are usually governed by the need for coordination and exchange of a lot of practical information.

A management meeting can, to some extent, be compared to the metaphor of a theater performance, where the roles are highly anticipated and locked, but where there may also be small variations in the individual's replies (Goffman, 1992). As long as all participants in these seasons perform the expected performance, there is usually harmony and security. It's only when unexpected events occur in the performance that unexpected effects of the process can occur. When someone breaks the cultural hegemony discourse, the individual leader's subjective notion of the future is disturbed. A leader who disturbs his immediate expectation in the near future develops a fear or anxiety for the recent uncertainty.

If there is a tendency for the value of these meetings to be greatly reduced or there have been unpleasant meetings, members may begin to lose the desire to be active at such meetings. For example, In previous meetings, some colleagues have a little too hard treatment, you may want less to open up at such meetings. Some meetings are for example. Unauthorized much of operational events and troubleshooting. Who blames? This is often seen in organizations that are strongly influenced by the expectation that everyone has a profound and profound academic insight into all operations and processes in the organization. For example, when one's leader requests information at the operational level, the employee has to obtain such information

from his employees. In this way, very many come to spend resources on tasks with a very short time horizon and with very little influence on tomorrow's issues. In such cases, the decision makers do not at all have the necessary information for the involvement at the operational level, and it may result in inappropriate decisions and effects when it occurs. If the intermediary has this pressure on information at the operational level, there may be a risk that you can not overlook everything, and thus this type of leader will easily turn around with an eternal fear of being asked if all that he for natural reasons, do not know anything about it.

When a leader is to work in such a crossroads, it may be associated with a high degree of uncertainty, as it is impossible to know everything all the time. There are, for good reasons, always things that the manager does not know, and this uncertainty can be a big burden for the individual leader. Uncertainty can create a sense of stress and inadequacy, which in turn may end up charging the self-esteem of the leader. When a leader is exposed to this load, it seizes a lot of the manager's free resources and profits. In such pressured situations, the leader can inadvertently lose control of his learned leadership role and behavior, thus displaying more natural and oppressed aspects of his natural behavior. Thus, if a leader does not act as expected in the group of leaders, noise may arise in the process in the form of disturbances in the expected hegemonic discourse. What can happen when you inadvertently create this noise or disturbance?

In the MDT case, there are several management teams and divisions, and you have just completed one of the weekly executive meetings. The participants, who are all middle managers, have just left the premises. Back is the meeting leader. He leans back a bit in the chair and looks a little tired. He obviously does not quite fit in with the just finished meeting, it is evident from his body language as he leans back into the chair and looks up to the ceiling in the sky. He is now thoughtful and reflects on the meeting he has been responsible for settling.

Shortly before the start of the meeting, the manager had received an email that clearly highlighted some very unfortunate consequences of lack of managerial skills in his

organization. A subsequent conversation with their own leader emphasized the severity of the problem in question. The leader has now got a concern that allocates a large part of his resources and to such an extent that he is not able to be top-notch and present in the meeting he just has to settle. In such a situation, a leader may feel inadequate and extra stressed.

Back to the meeting, which started exactly. 3-5 mins. In the meeting, another middle leader arrives, who lowly apologizes for his late arrival. The leader who is responsible for conducting the meeting and sitting in a strong position at the drill, subsequently generates a remarkable remark on the importance of everyone's compliance with the times. If you can not, you can just get away.

The last remark can be experienced and interpreted as a clear power demonstration. To be understandable and accepted, the emotional behavior must be recognized as a natural component of the ongoing action chain in the dialogue within the group. Such a remark breaks with most managers' expectations of the manager's devalued values. In this action, the leader has briefly abandoned the normal assisted leadership behavior.

The rest of the meeting is then settled in a slightly pressed atmosphere and the leader is repeatedly highlighting his views in a slightly too marked form. There are few, or no smile and loneliness, only seriousness and seriousness. The meeting is settled and it ends as a meeting that sucks all the energy out of its participants. All resources have been focused on failures. Nobody leaves the room with a smile on his lip. Many direct and indirect threats are subsequently incidentless in the air. The conduct of the conduct has gone beyond the expected and accepted discourse, thus creating an uncertainty for each of the participating leaders. When that can happen, what can you not expect?

The manager is a well-trained and professionally competent leader, as well as knowing what good leadership is and especially what it is not. He is highly driven by his professionalism and his desire to deliver results. When he is sitting and reflecting

on the outcome of the meeting, he knows that the situation he has just been in charge of will not bring him success in either the short or the long term. Why do managers act like this and what does such a meeting do to us?

When unexpected things occur, it can interfere with our expectations for the future, based on our experience, which gives rise to uncertainty about the immediate foreseeable future. The manager's expectations for the future are increasingly removed from previous experiences. Experiences are as often linked to expectations, as inside is linked to outside and upside down is linked. There can be nothing outside if there is nothing inside. No expectation without experience and no experience without expectation (Koselleck, 2007, s30). The participants in a meeting thus have some expectations for a settlement, based on past experience. When these expectations are replaced by some unforeseen actions, participants can become uncertain of the immediate expected future.

It is through the relationship that the players constantly position themselves with their social capital and status. Our understanding and our inner images create our confidence and expectation for the future. Expectations for the future are thus infected or "contaminated" by the experiences of the past. When someone interferes with this inner image, we become uncertain whether what we have perceived as a possible future will be replaced by something we do not know about. We get nervous and uncertain. The stomach turns knots. Lev Vygotsky's concept nearest development zone (NUZO) describes how anxiety and uncertainty arises when faced with a challenge in a distant development zone about the future, which you can not understand the extent of.

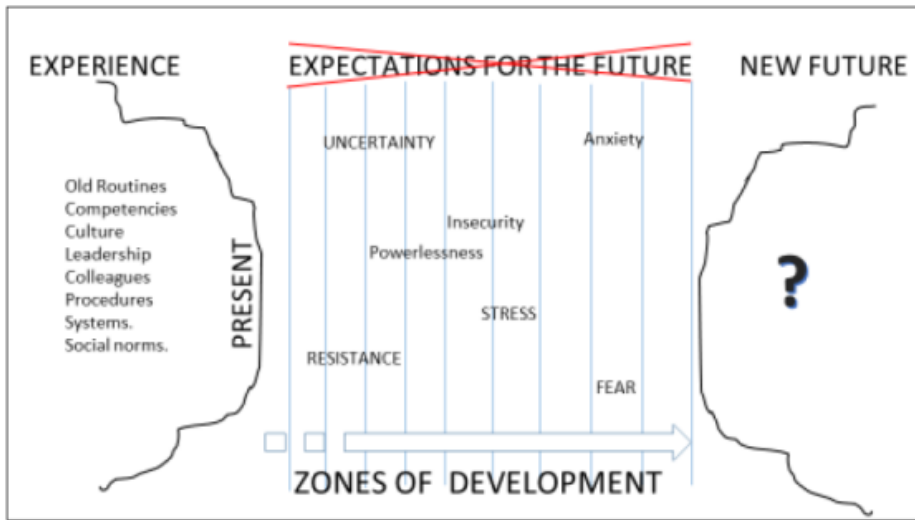


Figure 39. My version of the NUZO model

Figure 39 shows the development zones between experience and the future. If all one's expectations for the future disappears, all one's worst clues will be exposed and fear of the unknown will arise.

Vygotsky's model tries to show that we as humans can have a change capacity divided into several zones. If there are too many zones at one time, the symptoms indicated in Figure 38 may occur. As long as you only take one or two zones at a time, human beings do not experience these symptoms, according to my interpretation of Vygotsky's theory.

That's when our cognitive schedules or our inner narratives get disturbed that we sharpen our attention about our presence in the meeting. As long as the present is in line with our expectations, we are just ordinary participants in the meeting. On the unconscious level, one's scheme has been influenced or changed and thus a veil of uncertainty has been added to the expectation we have for the future. We are challenged in our development zones. One can experience the loss of the meaning of

the future in the present, because one's perception is being overridden. The loss of meaning can create uncertainty and / or direct fear. When the expectation for the future disappears, the basis for the creation of fear is created.

The uncertainty and fear the leader will inadvertently create is due to his lack of care with the use of the leadership. The unexpected use of power creates the precursor of fear.

Power is not always exercised consciously - power is also exercised unconsciously. Eg. When the leader of a management meeting trumps his decision because he is pressured, it may be a deliberate application. When he simply ignores or neglects an employee, power is often exercised completely unconsciously. The unconscious power can also be exercised in choosing space around the meeting table, managing the agenda, managing the mood, managing discourses, etc.

Foucault (1978) also points out that the presence of power has a consequence, namely that where there is power, there is also countervailing, and only here is resistance. This means that resistance is a force that will always be in relation to power.

14.2. BECOMES OUR INSECURITY FOR FEAR?

Many organizations today work with the concept of compliance, which is the common concept of laws, regulations, norms, standards, and ethical rules that companies must or choose to comply with. Leaders use many resources on these compliance rules that must be met. When these rules seem strangers to us, we often react with greater or lesser uncertainty about the nature and impact of the rules on our future lives. If they are broken, it often means that one should generally be expected to leave the organization. As a negation to compliance, we have the concept of adherence, which can be seen as a value and relationship neutral term for whether an employee wishes to follow a particular instruction or rule of his own accord. Instead of injunction, the manager may allow employees to want and wish to live up

to the rules and instructions, it has a significantly different influence on the individual's self-understanding.

Compliance is therefore because I should, and adherence is because I would like to. When the normalized power is exercised by a leader in a group, the group has a clear expectation of each other's positions of power. There are some undeclared unwritten rules about the exercise of power, and if it takes place within the intersubjective space, power is almost invisible. One often becomes blind for the daily use of power. When it is invisible, there is also only limited resistance and impotence, as everyone follows the common standards. Where the normalized power is in the leader's power scale, is highly dependent on the discourse of the organization in question for the exercise of the leadership. It can be assumed that the normalized use of power is almost counter-neutral. There is no strong resistance or strong impotence. Thus, it does not disturb the nearest development area of the participants, and there is no uncertainty about the future.

If, as described in the case, is the power taking an unexpected form or exercised with an unexpected form of dominance or compulsion, a response occurs in the form of a natural resistance or impotence. There is an assumption that there is resources to maintain resistance and you may find that the less resource-intensive occupies a deprived position.

Disappearance can often be seen as silence in the present. Also, resistance can not always be expressed at the meeting itself but can often be observed in concrete actions after the meeting. Both deprivation and resistance can be verbalized in social management relations after a meeting. Employees often have the need to create some alliances about this newly created uncertainty or incident. One can observe leaders gather in small informal conversations or write internal mails about what just happened. Thus, in this tension between normal power use and unexpected power use, resistance and impotence can be generated and there is a great risk of fear, as there is now uncertainty about both the near and the near future. A general uncertainty about the future can create this fear according to the NUZO model.

In Figure 24, s199, I try to show power usage in relation to the relationship between compliance and adherence. The expectation of power use is again related to experience and when a breach occurs in the normalized application, strong resistance or impotence occurs. When this impotence and opposition is initiated, uncertainty arises about the future, and the germ is added to create a fear among the participants in the meeting.

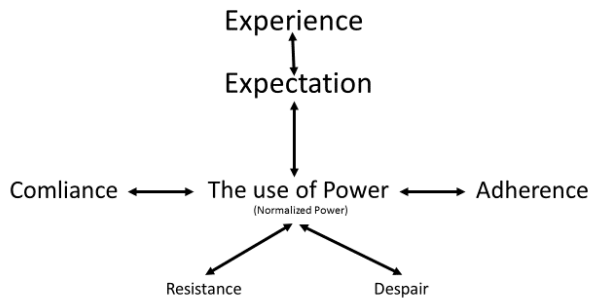


Figure 40. A metaphor for the correlation between normalized power and resistance. Little fear.

However, when we still see leaders responding to common sense and insight, or in other ways breaking the expectations, it may also be argued that we have some different behavioral patterns in different discourses. If a leader "plays" a lot of different roles in different contexts, one can lose the feeling of who you are and what values you yourself have. Eg. can a leader's self-esteem or insecurity be a decisive factor in the courage to hold on to own values and attitudes. Through many interviews with executives it is increasingly clear that many managers are not sufficiently aware of their own values and ethics. Among the direct respondents, there is a significant surplus of leaders who do not know the values of the organization, written or informal, but as often as they can not verbalize their own values.

When a leader steps out of the expected role, or uses his power in an unexpected shape, it prevents one's prejudices or perceived pathos about that leader. A new provisional image of the leader is now created, and this happens many times, it becomes more and more difficult to read the leader's reaction pattern. We can come in a situation where the unpredictable and changing behavior can become a new normal state. If we do not know what to expect from a leader, there is a great risk that the manager creates an uncertainty that may end up being a fear of the individual member of the group.

When a leader in such a way is brought into some actions that he or she may not register in the moment, the leader may unconsciously tarnish his credibility to the group he is to lead. He positions his authority and pathos as an acknowledgment that the other person is superior in insight and judgment and that his judgment therefore precedes, i.e. takes precedence over one's own (Gadamer, 2007, s266). When a leader in this way subjugates another subject, consciously or subconsciously, he positions himself under the other.

14.3. POSITION AND POSITIONING

One position is the position of a subject in the social space of differences, for example, a leader's title, a status of a professional, the same age, etc. A positioning is partly actions and partly classifications of social actions, eg. title (position) and who to deal with (positioning), working in a particular organization (position) is a way of managing (positioning). It is Bourdieu's thesis that there is a very close connection between position and positioning. The position is not only to understand a particular position in the social space, but also as a point of view. The different positions are experienced to have different world views: What is good, beautiful, rational, 'logical to do', what it should be in life, what is valuable and what is meaningful. The point is that the position enters the individual as an disposition to articulate the particular positions that fit the position, for example, to exert a particular form of leadership

and thus power. It is also the position that can lead to a leader's impotence. In the context of power / dominance, it is essential to understand that Bourdieu does not use a resistance between compulsion and volunteerism, dominance is precisely characterized by an unreflected acceptance (Bourdieu 1999, s52).

A leader's reputation or reputation is the mental space that the other meeting participants have created around a leader. The leader's reputation is linked to the subject and what the subject brings into play in the field. The others can experience it but see the subject's capital and position. Does a leader exceed what is expected to interfere with the understanding, expectations and experience of the individual, about that leader?

A conductor's behavior and ethical behavior can be crucial to the environment's expectations of a leader. The relationship between the manager and the employee is always a fragile assessment in the involved subjects.

The relationship between two subjects (eg a manager and an employee) describes K.E. Løgstrup (2012) in the ethical claim with the metaphor that you have some of the life of the second person in his hand. This relationship can thus be assumed to be valid when an employee and a manager are in a relationship. The manager, in particular because of his positioning as a manager, has some of the employee's future in his custody and thus the manager is responsible for leaving employees after a meeting with a meeting, fear and insecurity. As a manager, you are co-responsible for the employee subsequently going home to his family and feeling in a bad mood because of a badly settled meeting. What is the manager's ethical considerations? Ethics for Løgstrup is not a series of doctrines or a solid theory, but something that derives from the life we live together with each other. Løgstrup wishes to convey some very basic phenomena - such as trust and mutual respect that are common in human life. The employee must be able to trust his leader. This trust can be eroded in relationships where one's expectations, prejudices and understanding are constantly under pressure. If the experiences shine for a positive belief in the future, uncertainty and / or fear will occur as described.

Kirkeby (2001) has a hypothesis that a group or group can not exist at all if there is no great trust among a group's members. "The concept of trust is strengthened and supplemented by attitudes and actions. Confidence is the core of the interrelational link, a kind of loose link that can easily break "(Kirkeby, 2001, s143).

The manager's reputation and credibility in the employee's optics is thus a matter of whether the employee trusts the manager. Credibility is something we can create ourselves through trust and authenticity. How can we remain authentic when we switch between natural and behaved conduct as a leader? Who oversees these shifts and what do they do with the involved subjects?

When we see the anger of a leader, we may also feel or experience anger, but we may feel at the same time one whose fear or dismay. Our consciousness warns us that the person who shows anger might harm us (Quinn, 2009, 129). As humans, we develop an empathetic response over time, and with this often some mental models that we are not always aware of. When are we going to fight and when should we evade?

If you as a leader ignore the emotions and empathetic reactions you observe, you might harm your own self-esteem. According to Terry Warner, it is because you predict the appropriate response, using resources to defend the fake act. This may lead to ending up as uncertain, sensitive, mistrustful and selfish (Quinn, 2009, s130).

Self-treating or sensing is a choice. As a leader, you choose to defeat your values. If some in your presence or in your relationships, with self-treason, invite self-treason, there is a risk of self-esteem disease in the relationship. The social impact of such self-treachery can be fatal for a management team's ability to create good leadership.

Many executives today have so many requirements and regulations from agencies that they do not control themselves that they must constantly go against their own convictions. Thus, when a leader is asked to initiate actions, at the request of a group management, which he really disagrees with, the possibility of self-treason arises. The leader's intermediaries then become self-treating and more and more forced to

self-treason. An example of this may be rigid compliance regulations that might be encountered against the general Danish employee culture.

Kirkeby talks about three basic principles in something he calls event management. They are "The Reflexive Consciousness", which is the ability to recognize and distinguish between basic values and attitudes in specific situations, "Strategic Capacity", which is a critical consciousness and analytical perception of all common perceptions of possible actions and "a rhetorical competence" to gather, engage and reconcile (Kirkeby, 2006, s31). All leadership can be regarded as an event, and an unexpected event may thus burden the leader's own values and ethics.

It is a condition of our existence, perhaps the deepest paradox of existence, that we could imagine that any event or action might have been different and that any event because it happened as it would have never been possible be different (Kirkeby, 2006, S38). The manager makes the choices he makes for many reasons. But there are free choices he makes. Subsequently, he will try to create his own justification of his actions through a sensing process. The leader is caught in a dilemma between freedom, hope, commitment and despair. Against this, only the means "properness" works, Kirkeby claims. (Kirkeby, 2006) The more the individual subject is conscious of his own self, the less you have to imagine that you are hurting yourself. The leader must be able to be good to others, but also to himself.

Thus, each individual can create or influence his own life because man can create his own moral ethical reality. It does not mean that everything is allowed. The social responsibility is not thrown out, according to Løgstrup, but man does not feel subjected to an eternal look, there is no "transcendent" nothing beyond the existence itself as it can be measured. (Kirkeby, 2006, s99) What I think Kirkeby here is, is that the responsibility for the choices taken is always the leader's and that the choices taken must be seen in the context or discourse in which they are taken.

There is nothing that predetermines a person's character or world of life. People are free to choose. Even if an individual think that he or she has an essence, for example.

In the form of a self-determining soul, rationality or even psychological features, the essence is the result of a choice that it takes, and nothing is predefined. If the modern leader also experiences in practice having these free choices, then another matter. Can you, for example, talk about a free choice if the consequences of such a choice are not included?

If the leader follows his beliefs and own understanding about one subject and the consequence may be that he loses his opportunity because his decisions result in a dismissal, is it still a free choice? His thoughts, his consciousness, his action is a free choice, but this is often overshadowed by the choices made by the chosen choice.

The leader decides whether he wants to live in poverty or in prosperity, one can assert. The leader may be afraid of a future he can not figure out. Can you maintain faith in the free choice and completely ignore the consequences? Many executives choose to fit themselves under the ruling discourse of the organization and therefore many choose to play a role that fits into reality. But what happens when the leader's role is cracking?

If a leader is to avoid creating uncertainty about the future and with this fear in his organization, there must be a congruence in his behavior, ethics and position and the style of leadership practiced. The leader's social capital, which is slowly built up in the organization, will provide the basis for the management space created by each leader in his management discourse. If the organization's members are to be trusted by the manager and want to work for this, then the leader must not break the normalized use of power often. If the members of the organization are afraid and if too much fear has been created. It can be difficult to conduct management in such a way that there are some who are willing to take an active part-time for the leader.

14.4. THE SUBJECTS OPPORTUNITIES FOR ACTION

In addition to important managerial capabilities and competences, the manager may choose to work with his own self-development and self-esteem as a human being. If

you as a leader want to be part of the assigned role in the play, you can advantageously have clarity about your own ethics and values. The better a person knows himself, the less risk is that he is going to hurt himself.

In many cases, it is important that you actively relate to both its form of communication or dialectics, but also the form of one's behavior is important. The manager can work with his own self-development as a leader, by working on becoming more transparent and authentic. Increased self-awareness must create clarity about its own ethical and moral boundaries. If the manager is not sufficiently aware of his own values and boundaries, there is a high risk that the leader will only adopt the values and ethics of the organization. . Beds (1990) have a metaphor of the boiling seed. If you put a seed in lukewarm water, which slowly warms up, it will not try to escape. The frog is designed to detect and act on sudden changes in its surroundings, but it is not adapted to record slow changes. Therefore it is slowly warmed up and cooked! When influences come in unimaginable portions, it may mean that you do not register them before you find out that you are not aware of the situation. If you as a leader are not proven about your own behavior and values, it can be difficult to set your own limits.

When we see leaders responding to common sense and insight, it may also be argued that we have some different behavioral patterns in different contexts. For many years, however, leaders have been used to conduct a behavioral analysis. The majority of these operate to describe us people with different patterns of behavior. It is thus a known phenomenon that we humans react differently to external stimuli according to the context we are put in. The most common behaviors that are operated with are "The Natural Behavior" and "The Conducted Behavior." The behaviors are the behavior that can be observed by a leader with profits. In that situation, there is a surplus of resources for reflection and to act in accordance with added values and management practices. On the other hand, if the leader becomes depressed, as in our case, this surplus disappears, and the manager's natural behavior can be more

pronounced. If there is such a significant difference between the added and the natural, this change of environment can be experienced very violently.

If the manager has an awareness of his or her own behavior, possibly, obtained on the basis of his life or analysis, he can be expected to come to new knowledge about his behavior, which may be more in harmony with what he wishes to appear as.

For other philosophers such as Merleau-Ponty and Mead are a self-awareness process, a reflexive process in which the individual leader looks back on himself and his actions over time, thus looking at himself "from the outside" as a conversation between the leader's "me" and the leader's "me". It is because of our "I" that we say that we are never fully aware of who we are and that, at times, we can be surprised at our own actions.

It is when we act that we are proved of ourselves (Mead 1967, p174) "Me" is "I-ets" perception or self-image of "me." It is Mead's view that the self-reflection of the individual leader is possible only because of the existence of a "me" and an "I". In the inner conversation between "me" and "me", one can individually reflect on their own behavior and through an internal reflection create future possible actions of increased self-awareness. The language of the inner dialogue makes it possible to work with one's inner thoughts, and in this linguistic language it becomes possible to create a self-image that you can handle for yourself as a mirror. Mead believes that we can both talk to ourselves and listen to ourselves.

As a leader in this way reflects on his own behavior, a series of narrative narratives that describe my "me" are created. Is it my ideal me or a real me? For Merleau-Ponty (1968), the deciding factor in the self-development process, in addition to the linguistic creation, is the mirroring phase (Crossley, 1996, p59). In this phase we reflect ourselves in our actions and in our own intersubjectivity. The inner understanding and horizon can be influenced by self-reflection or external influence. Our values and understanding, created in our upbringing, help us assess our behavior in relation to the social context and expected behavior in the dialogue with other

people. It is this phenomenon that can explain the manager's reflection and possible learning process of reflection after a leadership meeting.

A leader who has once revealed that his behavior can thus shift from the "right" behavior to the less "right" behavior is at risk of harming his credibility with those he has just affected.

According to Kierkegaard, every human being has the task of becoming himself. Not another and not like someone but himself. Should you be authentic as a leader, do not try to be another? Do not know that a leader is constantly working to create resonance between one's own and one's natural behavior?

Some management concepts and tools can help in day-to-day management work. As an example, one can learn something about the valued dialogue and one can practice in active listening. There are a number of managerial capabilities that may be useful to know. If you do, you may face the worst effects of a poorly executed management meeting.

CHAPTER 15. THE CO-RESEARCHERS EFFORT

In this chapter I will describe a selection of concrete efforts the researchers have worked with.

The co-researchers who have been in this project have encountered several concrete efforts that have had a visible impact on the organization. Over a period of 27 months (1 February 2013-1 April 2015) I have had an office on MDT. Throughout this period, the members of the organization have been able to visit me on the couch, which the researchers have done to a large extent. Some of these dialogues are recorded on the media, but the clear majority have been informal dialogs about a cup of coffee. Emotions, frustrations, positive as well as negative narratives have been told and recounted. The hub of the hermeneutical conversation is a mutual desire to agree - it does not mean that the participants necessarily agree or suspend their basic assumptions (Hertel & Fast, 2015, p27). The purpose of these meetings (The Hermeneutical Conversation) was to create a dialogue where the participants build a deeper understanding of the situation we are discussing.

Throughout the project period several structured conversations have been conducted in the researcher's office.

The co-researchers have, in addition to the many talks, participated in many of the 18 workshops held during the period. In addition, everyone has contributed to the answer to the three cultural analyzes that were completed in February 2013, January 2014 and December 2014.

15.1. THE YOUNG WILD'S EFFORT 2013/14

One of my own personal observations, notes, from a specific meeting was the following;

There is a tendency for all the others who are wrong. Rich in relation to learning. Negative spiral. Failure to accept the new terms. Lack of match between strategy, development, silos, structures and behavior. All statements are subtotos of a MAN culture.

When I see this note today and then looking back at what efforts the two groups subsequently implemented, it is an incredibly positive development, despite the slightly pessimistic note. The group generated a vision and a value base, but also a year-round meeting meeting. In July 2013, we will hold a full-time workshop in the Young Wild (DUV) with the following agenda:

Agenda		
Item	Description	Remark
00	Agenda	
01	Social gathering and short intro	
02	The frames for "The young wild"	
03	Values and vision process	
04	How do we create development?	
05	What are we going to work with this year?	
06	The annual cycle.	
07	How do we learn?	
08	Ending	

Figure 42. Workshop for DUV in 2013

The researcher's role was to call the meetings as facilitator and facilitate the group's activities. All collections, as a general rule, also had pure theoretical contributions on culture, strategy and leadership.

The group bore an anniversary wheel that looks like this;

05	<i>The annual cycle. Meetings are held in FRH-MF07</i>	
	11/9 2013 09.00 – 12.00	
	23/10 2013 09.00 – 12.00	
	4/12 2013 13.00 – 16.00 (Christmas lunch)	
	15/1 2014 13.00 – 16.00	
	26/2 2014 13.00 – 16.00	
	9/4 2014 13.00 – 16.00	
	21/5 2014 13.00 – 16.00	

Figure 43. Year wheel for DUV

As shown by the year wheel, the group held formal meetings with researchers approx. every month, but in addition, a number of more informal meetings were held between the co-researchers. The minutes from DUV's first full day workshop also included an action list, which looked like this:

Aktionlisten		
Action	Description	Responsible / Status
01	Preparation of a report and the transmission of material from the end.	MSP/ Done.
02	Implement 5 positive dialog processes	All/ ongoing
03	Record the first video to Mogens	All/ ongoing
04	Invite to meetings a year ahead.	MSP/ Done
05	Compile a description of the project for ATLAS	MSP/Dennis -
06	Article for MAN People	Dennis
07	Invoke for lunch meetings	Ida
08	Chairman and responsible for the meeting on 11/9	Ida
09	Invites for feedback (give and take)	All / Finished before 11/9
10	Record video no. 2 to Mogens before September 11th. Tell us about the changes you would like to implement yourself and what you would like to learn more about.	All
11	Posts at group meetings about our work	ALL
12	Post-it campaign	??

Figure 44. Example of an activity plan

As stated in the action list, everyone was obliged to initiate concrete actions between the meetings. Paragraph 2 talks about an effort that everyone should go home and conduct some positive dialogue processes, regardless of whether the relationship should be exaggerated positive and accommodating. With this action we would underline a hypothesis that if we are all positive, we can influence the culture of MDT. Participants should also record a personal video for researchers. (sections 03 and 10.)

The presentation was that the DUV itself had to take a large part-responsibility for the content of the meetings (paragraphs 7 and 8.) and as shown in the action list, the next meeting chairman was Ida. Participants also reported on the project at the local departmental meetings (item 11).

This figure shows how we in plenary came to know what concrete efforts the group was going to work for in the first year. In fact, more efforts were made to work with job rotation based on the hypothesis that through this we would gain greater insight and tolerance in the working conditions of others. Note, the note about gossip "From gossip to gossip"

At the far right of the poster is a brace seen which puts all the challenges into a cultural context.

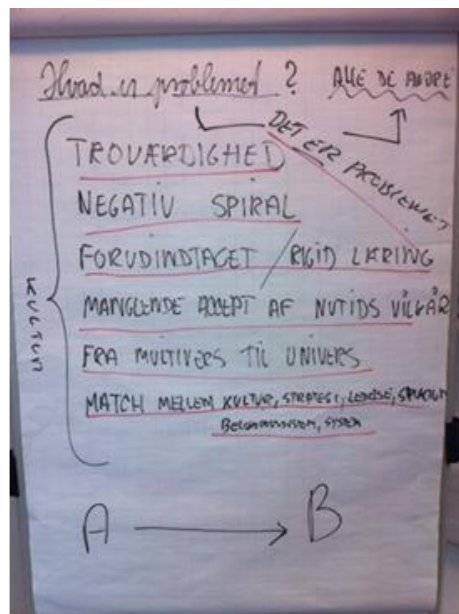


Figure 45. Example of the group's work

This figure shows how we in plenary came to know what concrete efforts the group was going to work for in the first year.

In fact, more efforts were made to work with job rotation based on the hypothesis that through this we would gain greater insight and tolerance in the working conditions of others. Note that the note about gossip "From gossip to feedback".

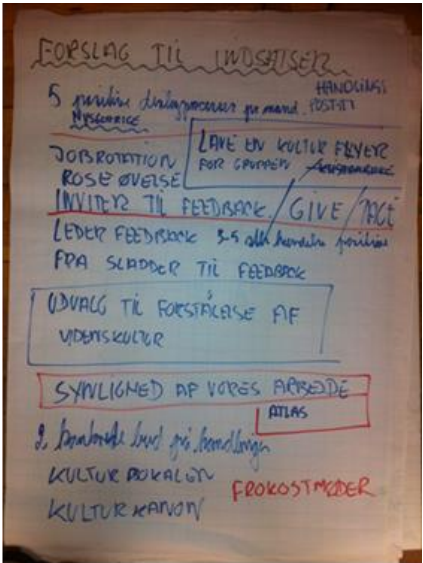


Figure 46. Suggestions for concrete efforts

At this first workshop, the many exciting initiatives and concrete initiatives were also prioritized and concrete terms and responsibilities were set for the concrete efforts.

Indsatsskema				
Forslag/Ideer	Hypotese	Vi valgte	Omfang/tid	Ansv.
ATLAS aktivitet PÅK'S blog MÅN People Kædetten til indlæg Post-ii kampagne	Indflydelse i bygge Inden struktur effekt Kædetten handling af	Støtte i bygge Støtte i bygge	Inden 14 dage (1%) Kædetten gang Kædetten gang	Mogens/De Dimitri/Inden Kædetten
Underskrifter:				

Figure 47. An example of how we steered the specific efforts

Several of the efforts were about visibility, and other efforts should remain invisible and act as a kind of "undercover" action aimed at creating a renewed positive mood on MDT. An action plan was prepared, which also applied to the subsequent meetings in the group.

Figure 46 shows the application schedule used. The process starts with some ideas or suggestions in play. When this phase is over, a concrete idea is chosen which needs to be continued. What is the hypothesis of the idea? What do we expect to achieve? What do we choose to initiate? When and who is responsible? Everyone ends the process of signing and thus everyone is committed to this specific effort.

15.2. THE ACTIVITIES OF THE CULTURAL BOARD 2013/14

On August 12, 2013, the Cultural Board held a similar full-time workshop with the following agenda;

Agenda		
Item	Description	Remark
00	Agenda	Was approved by the assembly
01	Social gathering and short intro	
02	The framework for the "Cultural Board"	Was approved by the assembly
03	Values and vision process	
04	How do we create development?	
05	What are we going to work with this year?	List prepared
06	The annual cycle.	Every other Monday
07	How do we learn?	Kolb learning circle
08	Ending	Reflection

Figure. 48. An example of an agenda for culture

Like the DUV, the Cultural Board also prepared a list of the areas of action they would prioritize for the first 12 months. The group also decided to make an overall meeting calendar for the next 12 months, and completely analogous to the young wildly, it became once a month; September 9, 2013, October 14, 2013, November 18, 2013, December 9, 2013, January 13, 2014, February 10, 2014, March 10, 2014, April 14, 2014, May 12, 2014, June 16, 2014.

Featured areas of action:

Mail culture

Employee exchange - departmental meetings

Analysis of needs

Focus on employee knowledge sharing

Customer service meetings internal/external

Personal leadership development

Dissemination of board work

Positive communication from tomorrow

Learning from the culture analysis

Visibility of the culture analysis

Exit interviews

Interdisciplinary workshops

Marketing the Good Stories

New decoration of the canteen

(Out of the old production pictures)

Dining table with news

Business development

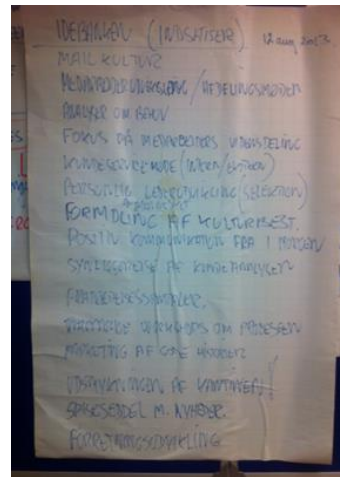


Figure 50. Cultural Council values

The workshop with the Culture Board ended with an evaluation. In the minutes you could read the following:

The last 15 min. was used for reflection. Several commented and there is a general positive attitude towards the project. The group is slowly realizing that they need to work more with themselves than to seek change for everyone else. There is a general consensus that work on the project is exciting and it is a unique opportunity to influence. There were several who expressed that the day had gone fast and the level was appropriate.

15.3. CULTURE MANAGEMENT AND YOUNG WILD MERGER

On October 2, we held a joint workshop between the Young Wild and Cultural Board. The two groups had now worked on their efforts, and perhaps because of the management's lack or new focus, several of the participants felt that the work was not legitimate for a long time. A co-investigator had directly learned from his boss that as long as he had time to go to the cultural hall, he did not hear he was busy. Paul Knudsgaard has also pointed out at a meeting that what we live at is considered to be the most important one. The many and demanding Valcon meetings should thus be prioritized higher than the cultural work.

These marked announcements interpreted several of the leaders as a hint of dropping this work. Three of the leaders who later joined the new strengthened Site Manager group also chose to retire from work because they believed that they supported this project with the work of the Site Managing Group.

The agenda of this joint workshop was;

Dagsorden	
Item	Description
00	- Welcome
01	- Post by Mogens Sparre - What is the theory behind action research - What is the status of the project - What is created by learning
02	- The youth's hour -
03	- Cultural time
04	- The end of the plan. - • How should we measure the vision? - • How much will we have for the last ½ year. - • MASTER PLAN

Figure. 51. Co-researchers' new agenda following the merger between DUV and the Cultural Board

As a researcher, I have a speech about the many difficult choices of action research. The group received concrete education in the theoretical ties that this tradition contributes to. In the review we also discussed the assumptions under which the MDT project is currently functioning. As a researcher, I ventured some of the preliminary subjective considerations and learning by working with the case on MDT.

Subsequently, "The Youngsters Wanted" had a very inspiring post, built on a principle like Speed Dating. At 6 o'clock, culture topics were discussed for 6 minutes at a time, and noted things down. After each interval, you switched to a new partner, so everyone came to discuss one of the topics with the other participants. A valuable and exciting post, which also proved extremely productive. The produced posts will be essential components of the remaining meetings in the group.

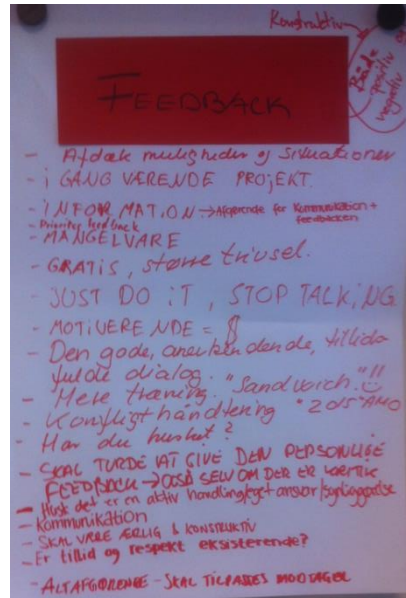
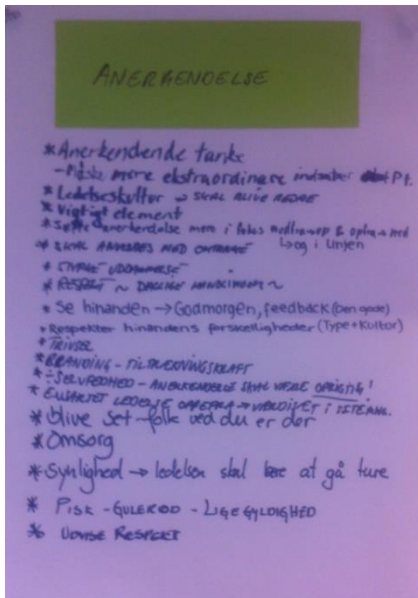
The Cultural Board should then try to live up to this great post. They did it by jumping the framework. We should all paint a picture after a word that we had produced in the plenary. It was a visible way of working with culture. It is hoped that these paintings must come up and hang a place in the organization as a clear proof that we are working creatively on culture at MDT. Were the "old" just a little more wild than the young?

At the end of the day we discussed the continued work. Among the young people, there was a predominant position that the work should continue in the two groups as before. Generally, there is a concern about what should happen when MS is not there to facilitate the process. Against this background, it was decided to merge the two groups.



Figure 52. Work is being done to put pictures on the culture

In addition to a lot of fine pictures, some exciting topics were produced that the new group wanted would form the basis for the remaining meetings of the researchers. We discussed the activity level forward. It was decided that we hold a two-hour meeting each month until April. Responsibilities have been taken at the meetings, as always initiated with a page last and a theory post by MS.



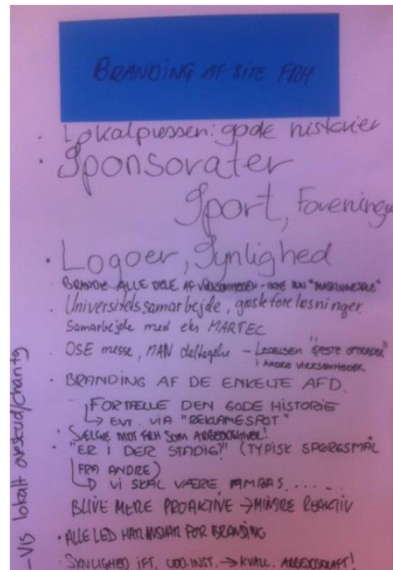
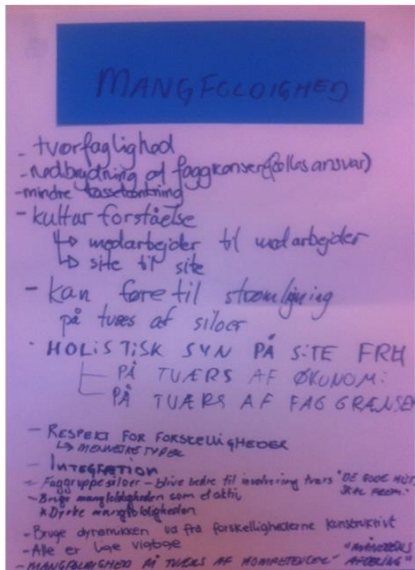
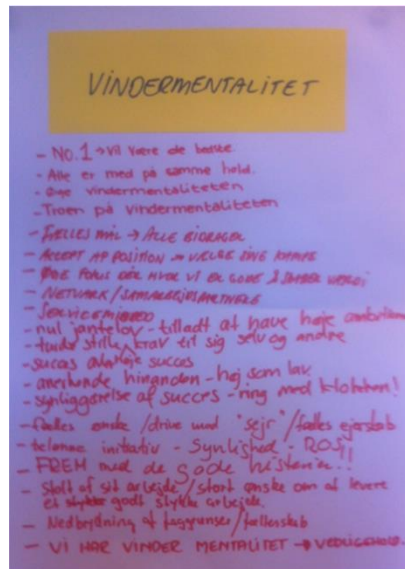
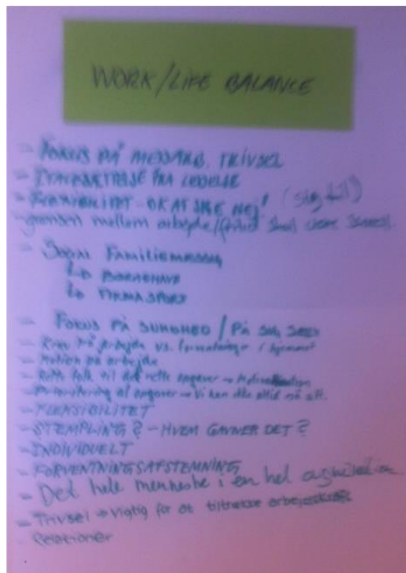


Figure 53. A number of topics were created that we should work with

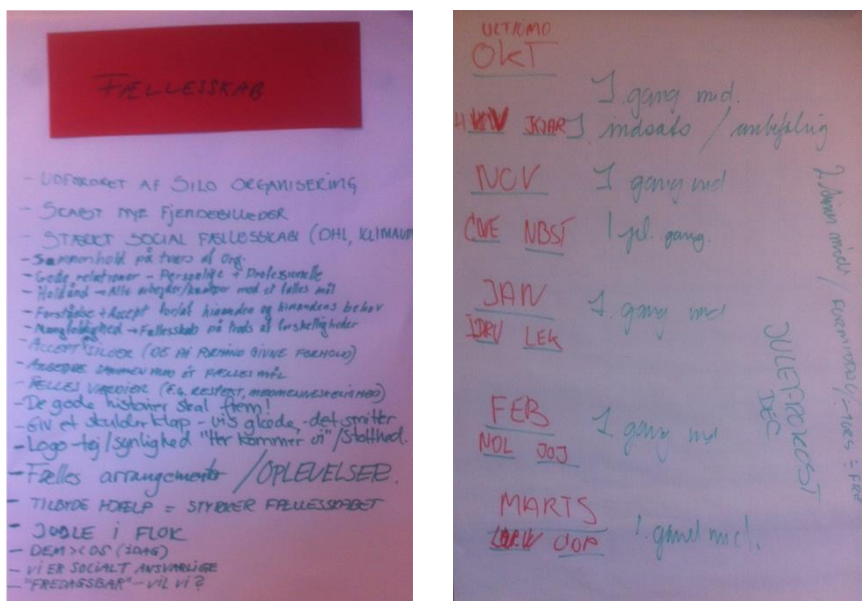


Figure 54. A number of topics were created that we should work with

Figure 54 shows a selection of the many themes that appeared at the joint workshop and were subsequently processed at the subsequent meetings of the mediator group. These themes end up in the 10 recommendations the group presents to the management at the final meeting in 2015.

Thus, the new merged group of researchers looked forward to working with the headlines; *Recognition, Feedback, Work Life Balance, Winner Commitment, Diversity, Branding and Community*.

The new meeting plan with seven meetings before closing the project in April 2015 marked the plan to the end. The mediator group continued with the Annual_October workshop, and we are working on creating metaphors for the culture, and at each meeting one of the words of the October workshop was being processed. Right soon there was a suggestion that the co-researchers, as an end to this project, would present

10 recommendations to the new Site Manager group. The 10 recommendations one would recommend were these;

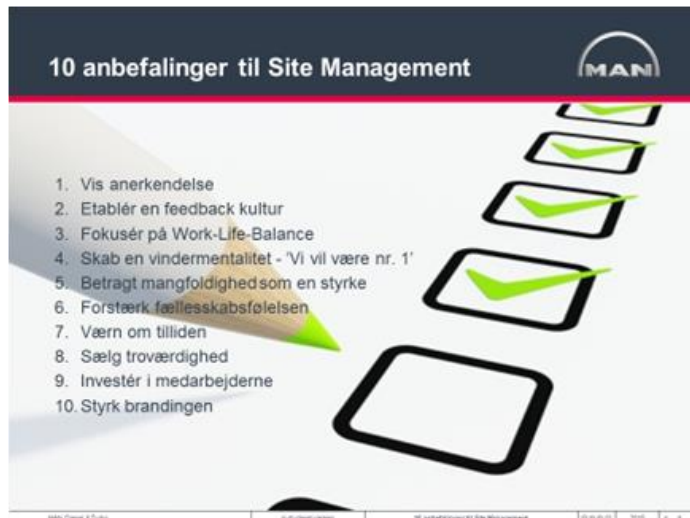


Figure 55. Co-researchers' recommendations for management's forward-looking work

At a workshop for the Site Management Group in April 2015, the research group and the researcher presented the results of our preliminary work.

For each of the 10 recommendations, a number of specific points have been prepared that management can work on. The management team was so excited about the group's work that it was insisted that the group should not be closed down with the project. The group will continue working on MDT. The group has already held several meetings and the group receives this PhD thesis as it is written on a continuous basis, thus continuing the group as a feedback on this project until a defense of the dissertation completes the project.

"Hi Mogens, I'm glad it could be used. As you can see, I sat half past Friday afternoon and allowed me to tear a little. But that said use and throw away. What I meant with Berger & Luckman was just that I can see you refer to them in the text, but they do not appear immediately from the bibliography. The meeting today

went well. We agreed to continue and meet 6 times a year mhp. to ensure progress in the 10 recommendations.

Yes, you should always send me the material as it progresses. If I can contribute, I would like to do that. I'm in for a good period when I read again, I have missed time and profits. I love the old classics ('back to the sources') and include Just finished Carl Rodgers 'On Being By Person'. It is recommended (if you have not already read it). And might also be thinking about your project. In one of the chapters he reflects 'What would happen if, as an organization, yes, as a country, he took his approach and developmental thinking. Carl Rodgers is highly inspired by Søren Kierkegaard and phenomenology. Well, but it's also just an excellent book. "

We're pipped by.

Please

15.4. THE PARTICIPANTS CREATED A SITE STRATEGY

Early in this project, the new Site Manager group addressed a very direct inquiry to me as project manager for the cultural project. The question was quite simple; Can't your two groups come up with a presentation to a Common Site Strategy? There was a small garden at the task, that it should have been finished before we got started. We were given a month to the task if we wanted to take it on.

In the Young Wild, the task was received with enthusiasm, although it would mean a significant extra effort for the small group. A tight meeting series was immediately launched and the young people went to the task with great zeal.

In the Cultural Board, the assignment was also positively received, albeit not with the same great support. Here too, an overall schedule was developed.

The task was that the two groups each should come up with a presentation to a Site Strategy on a Site Manager Meeting, 5 weeks after launch.

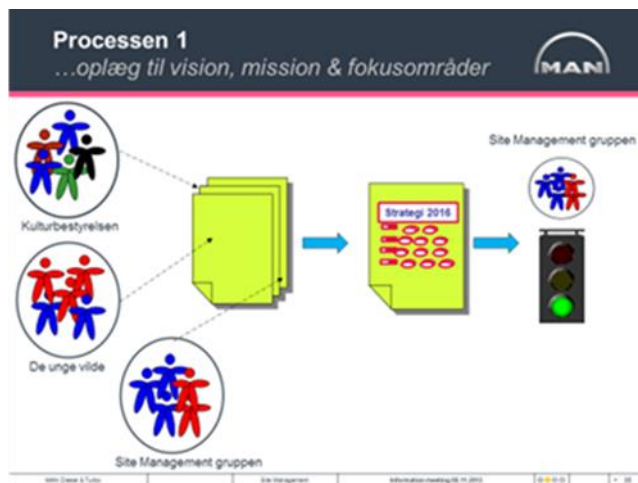


Figure 56. The Cultural Board, the Young Wild and Site Manager group should generate every strategy paper that would be compiled.

Representatives of the two groups worked very closely with the task and through workshops where you work actively with. SWOT analyzes, Mission and Vision and focus areas on the four perspectives in BSC, namely employee perspective, internal processes, customers and economics.

The Cultural Board presented the following slides at a joint meeting in an exciting presentation with a mission and vision.

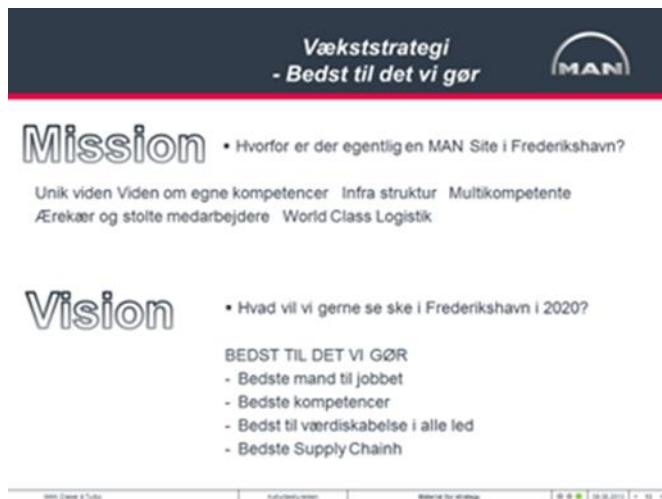


Figure 57. The Culture Board's strategy papers

The Cultural Board's vision of being better at what we do and always doing things best meant that they created a vision with the mundane name, the 5 Bees. The Culture Board had also identified the main focus areas within the four BSC perspectives.

The youngsters wanted to prepare a similar presentation to the new Site Strategy.

The young people had a great focus on the future and the ability to attract and maintain a well-qualified workforce. In their SWOT analysis, they had raised some exciting weaknesses in the organization.

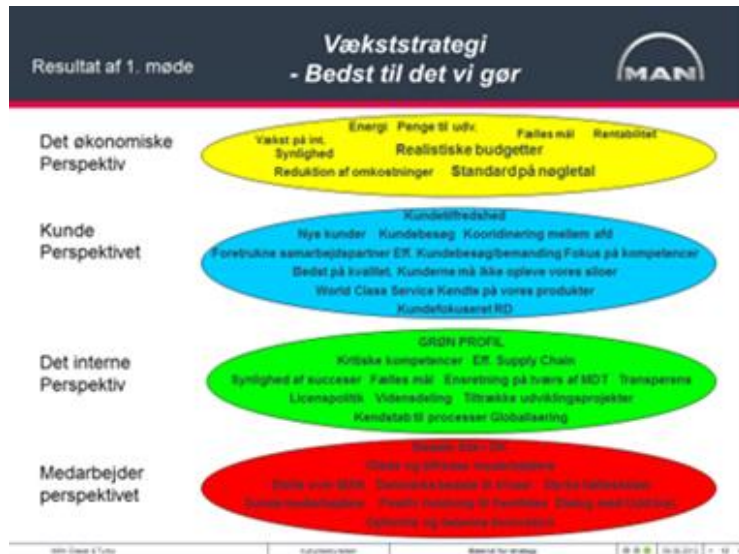


Figure 58. The Cultural Board also had concrete presentations to focus areas

De unge vilde Strategioplæg

Materiale til en vision

Det foretrukne site

Vi vil på tværs af siloerne i organisationen skabe den stærkeste site, igennem samarbejde med vidensinstitutioner.

Vi vil tiltrække kvalificerede medarbejdere (lækkerhedsfaktor)

Vi vil skabe den bedste service.

Vi bevæger verden

- Lokal forankret

Igennem en synlig implementeret site strategi, som er på forkant med udviklingen vil vi være den mest attraktive site for alle interesserterne.

- Med innovative processer vil vi skabe en værdiskabende organisation

I 2020 vil vi være Nordjyllands mest attraktive arbejdsplads

Figure 59. The youngsters wanted to present a mission and vision

The unclear strategy, the silo formation and an unwillingness of the employees towards changes in strategy "We want things to be as they always have been". The

closed management style and the lack of experience of shared values are also worth sticking to.

At a gathering on November 8, all MDT employees in FRH were invited to a large-scale meeting, where the new Site Strategy was presented by the newly appointed Site Manager Group.

The first strategy slides became these;



Figure 60. The good ship Alpha and Alpha culture are going to the museum



Figure 61, The new mission

The good ship Alpha and Alpha spirit are now sent to the museum, the initial tones around the strategy. The new joint mission has become "We move the words 24-7-365." There was great excitement about the new common vision for Site Frederikshavn and the most important focus areas for Site Frederikshavn in the next many years are;

De unge vilde Strategioplæg



Svagheder:

Modstridende mål (siloer i organisationen)
Uklar sitestrategi
Uvillighed fra medarbejdere over for ændringer i strategi "vil gerne have at tingene er som de altid har været"
Tung, tysk ledelse = mange regler og overvågning af medarbejdere
Overgang fra produktions- til videns virksomhed
Kan ikke tiltrække de unge ingeniører
Dress code – mangelfuld på brand.
IT platformen
Silotænkningen
Politik & skakspil
Ikke fælles oplevede værdier
Lukket ledelsesstil
Operationel detailleret ledelse og for lidt leadership
Konservativ model
Fokus på penge frem for værdi/effektivitet

© 2010 Dansk & Tysk
Group Communications
Standard Company Presentation
09.09.2010

Figure 62. A selection from the SWOT analysis

Vores Vision
...hvad vil vi opnå for fremtiden?



I 2020 vil vi være Nordjyllands mest attraktive arbejdsplads



Figure 63. We will be North Jutland's best workplace by 2020

The two groups of the Cultural Board and the Youngsters would be pleased to note that the new Site Management Group had received the two groups' presentation to such an extent that their work today is the key element of the strategy.

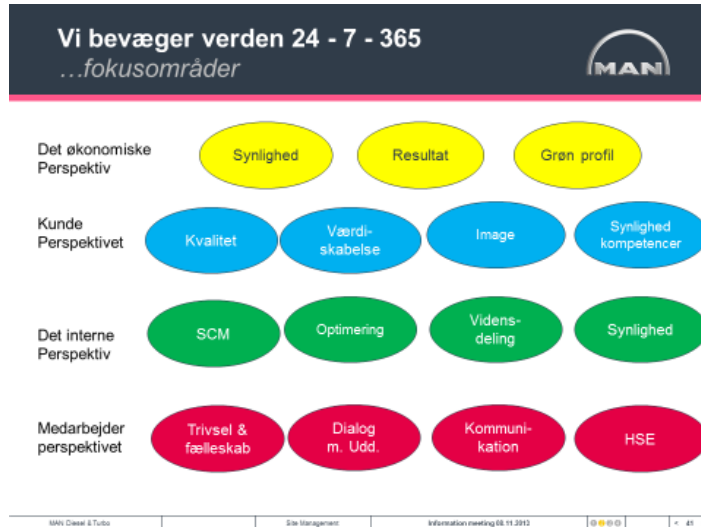


Figure 64. The site's new focus areas

The whole process thus became a successful Bottom-up process that the new site groups could subsequently spread to the rest of the organization, each of which would generate some concrete efforts within the chosen focus areas. This strategy product was probably the clearest sign of the work of the two groups.

The enthusiasm and feedback the two groups received from the site manager group gave the groups a strong motivation for the continued work.

"First, I would like to say that there are impressive posts you have produced in such a short time and I do not want to ask, I just want to say thank you, for highlighting the Alpha Spirit as a weakness, I think we are too long to There has been focus on - it is precisely that with the reflection and production company if only we could come back; It can not be useful, the world is moving forward and we also need it, and then connect it with sales - it's brilliant." Comment from PK on presentation of the group's presentation in October.

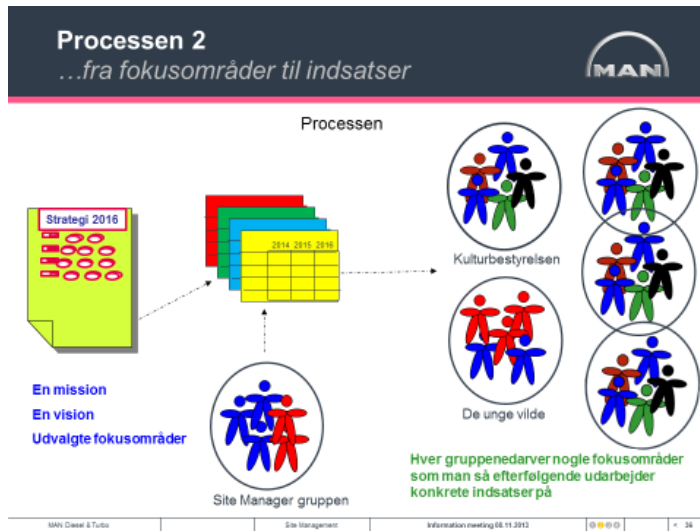


Figure 65. The new strategy will then be dealt with in concrete efforts in the coming years.

It was a distinctly impressed Site Manager group who, according to the two groups, found that there had become a highly qualified strategy paper, but the groups also showed that they could stand up and present a clear message in plenary. As one of the leaders said; *"I do not think I have many managers in my department who could do what the young people would have just done."*

The strategy and the many slides were presented at the 2011 storm summit.

15.5. INTERIM CONCLUSION

The Culture Board & The Young Wild conducted a sort of exam assignment in October 2013 and they performed this task in a very nice style and delivered a product that the Site Manager group had not expected. Both the more experienced and the new managers in the Site Manager group were very excited about the work presented.

In the process and at subsequent meetings as an observer at Site Manager meetings, I belonged to many dialogues about the new strategy. Out of these dialogues, I quickly realized that even in this small closed circle of leaders ruled a language that indicated that there was no consensus on many of the more common strategy concepts. We discussed this observation and agreed that if you had uncertainties about the different strategic concepts in this area, there was a high probability that the intermediary group could also have this turmoil. The Site Manager Group, therefore, asked if I, as a researcher, would conduct a teaching series in the strategy of the middle management team. Subsequently, two strategic courses of 3.5 hours duration were arranged, where the most basic concepts in the strategic terms from Kaplan & Norton's (Kaplan & Norton, 1998) Balanced Scorecard were reviewed.

MAN Diesel & Turbo
„Engineering the Future – since 1758.“

Strategi seminar 12. marts kl. 12.30
17. marts kl 12.30

Der er tale om et seminar, som afholdes på to datoer. Vælg den der passer dig bedst.

Site manager ledelsen i Frederikshavn vil gerne invitere dig til et par lærerige timer omkring de grundlæggende begreber og teorier omkring strategi. Møderne afholdes i Støbenikontinen i tidsrummet 12.30 – 16.00

INDHOLD:
Grundlæggende begreber omkring strategi i praksis.
Praktisk case omkring en strategi.
Site Strategi i forhold til drift strategi.
Kultur & Strategi.
Dialog og spørgsmål.



‘Culture eats strategy for breakfast’
- Peter Drucker

I 2020 vil vi være Nordjyllands mest attraktive arbejdsplads



Figure 66. Note for the Strategic Course

CHAPTER 16. CO-RESEARCHER LEARNING

This action research project has had some actors, co-researchers, who have been the direct and primary source of influence in this action research project. Has this project had a direct impact on the participants?

"But it seems to me there can be no doubt that the great horizon of the past, out of which our culture and our present lives, influences us in everything we want, hope for, or fear in the future" (Gadamer, 2008, s9).

Gadamer says very accurately that our lives in an organization is to a certain extent, characterized by the horizon that the past has generated within the individual. All experiences and new creations are created with this background from the past. When you, as a new actor and researcher, are invited into this group's present day, you are constantly confronted with the group's past. It can be in the form of narratives, but many times you can also read it in the specific behavior and in actions. When the manager tells about his insecurity or when the culture excludes new members or when some feel the acknowledgment of repression.

At the start of this project it was clear that those who entered my research room at the factory were there to ease their hearts. They talked about the big changes, cuts and layoffs. You talked about the fear of the future. The culture survey showed that less than 50% of the leaders thought they were in the organization in 5 years.

"Prejudices are biases of our openness to the world. They are simply conditions whereby we experience something" (Gadamer, 2008, s9).

When you enter into such a case study we are all characterized by our understanding. Everything we experience is projecting into an already saved understanding of what

we can expect from a given context. This understanding I had as a researcher of course, also when I enter MDT with my background as a smith and engineer. I have a strong understanding of the culture I will meet. Participants in the project have similar understandings of a researcher from Aalborg University. And as Gadamer expresses, there is a clear connection between this understanding and the authorities we apply to the subjects we deal with.

”The concept of prejudice is closely connected to the concept of authority, and the above image makes it clear that it is in need of hermeneutical rehabilitation” (Gadamer, 2008, s9).

When we become aware of our prejudices and we try to look behind these in a phenomenological perspective, we use a critical reflection to challenge those prejudices. Why do we act as we do and why do we take some things for granted without reflecting on the motives?

16.1. DATA SUMMARY – QUALITATIVE INVESTIGATIONS

The normal critical research perspective and think-valued data collection are often based on a lack of confidence in local narratives. This lack of trust is not shared in phenomenology, as we through these tales gain access to the living life of the organization.

Thus, in an action research project, we place great emphasis on the local context and on the social and linguistic construction of reality, through an openness to qualitative diversity and the diversity of meanings in local contexts (Kvale 1997, p51-52).

In phenomenology we are interested in highlighting what appears and how it appears. We would like to try to explore the researchers' perspectives on their everyday lives. The qualitative interview or dialogue is based on phenomenology so that it seeks to understand the social phenomena from the perspective of the individual subject and

describes the experience as experienced by the interviewer. In this project I am looking forward to picking up the co-researchers' experience of their reality.

The ideal is an unprecedented description of the phenomenon of phenomena, which implies that we do not build it on our understanding, but that a critical reflection of our own perceptions and assumptions must be made (Kvale 1997, pp. 62-63). An action research project must be termed qualitative research as research that uses qualitative research methods and thus works with qualitative data. For this study, I have chosen open qualitative research questions, with the purpose of obtaining descriptions of the researcher's life world, so we can interpret the described phenomena.

16.2. RELATIONSHIP BETWEEN MEMBERS AND RESEARCH

In an action research project, you, as a researcher, come very close to the field you work in. It is just like the whole idea of action research. This close connection naturally influences the respondents of such a qualitative questionnaire. There is therefore a high level of social proximity. Bourdieu has worked to educate non-professional interviewers with the purpose of counteracting the impact of arbitrary intrusion, caused by researchers and interviewers on the participants. He refers here to the symbolic violence in the relationship that can affect the answers (Bourdieu 1999, p. 608). Since the relationship between researchers and researchers has existed for more than 2 years, social close proximity and even communication have been achieved, reducing the fear of a random response. The questions used in the questionnaire have previously been discussed with some of the researchers.

Question No 1; Have you in the process experienced something that has made an emotional impression on you?

When you work with culture and change, you will often be emotionally influenced when someone comes and questions your own everyday considerations and understandings. The critical reflection may occasionally produce quite powerful

reactions, such as when we, for example, questioned the perspective that forced many to see everything positive and acknowledging. If all is good, it may be hard to carry out the critical reflection without anyone feeling attacked. When we, as humans, put our own predictions into play, it affects both feelings and feelings of confidence. With the question, I want to get an insight into the emotional experiences of the participants.

Question No 2; Try to describe whether you have created new creations about the subject of culture through your participation?

The motivation for this question is to get the participants to reflect on their own prejudices and understandings about culture. Did the participants get a more nuanced picture of the concept of culture? By verbalizing the predominant culture and criticizing it, we have provoked the organization to act and talk about culture. Has this process created new acknowledgments for the participants?

Question 3; Have you got new concepts or knowledge that means that you have a different understanding or a more nuanced understanding of the culture of your workplace today? Have you changed behavior today because of this new insight?

This question is perhaps a little too guilty, but the desire for this was whether we could get the participants to describe one. behavior change. Of course there is a risk that, as a co-investigator, you would like to respond positively to this as a kind of sensemaking process that will justify the resources used. Nevertheless, I would like to defend the question that it is also important that the participants think about one. changed behavior.

Question 4; Is there something you do differently today that you can refer to your participation in this project.

This question is really what would like to connect one's act directly with this project. This should be understood in the context because during this project period there have

been a lot of other influences of participating researchers who may have influenced new realities and changed the act. Can your learning be linked to this project or have the other exciting projects had a greater impact?

Question 5; If you can talk about a culture in Frederikshavn, how would you describe it? Has it changed in recent years?

This question is exciting because I can compare it with descriptions of the culture from 2013. By looking at these statements, I can get an idea that the cultural description has undergone a significant change.

Question 6; What has your participation meant for your personal development?

Throughout the project, there has been a focus on offering participation in the project to create a counterpart in the form of personal development for the participants. We have supported this by offering a psychological behavior profile to those who have wanted one. Personal development is the one to create the individual improved working conditions, which is the DNA of action research. Therefore, it is important to get an indication if such a desired development has taken place.

Question 7; The word is free - write whatever you want.

This question should be considered a kind of safety valve. What if the "gold" about the project was beyond the questionnaire, then it would be a shame if there was no opportunity to answer something that was considered important.

16.3. QUALITATIVE STATEMENTS FROM CO-RESEARCHERS IN THE PROJECT

Have you in the process experienced something that has made an emotional impression on you?

ID. No.	Response	Researcher comment
A: 2015-01	Yes, I have to a large extent. I have experienced that the usefulness of the Wellbeing concept has been questioned. I have experienced that the Valuation Thought has been underestimated and described and conveyed as being directly harmful and inhibitory by the researcher. It has made me both angry, sad, misunderstood and frustrated, and I have felt a sense of powerlessness.	<i>A researcher who has had great emotional challenges in the project. A conflict situation around the square and the right to be critical.</i>
A: 2015-02	Annoying that our management has run a loop course around the project. Have often been doubted whether the project has contributed to the company, or most to personal development, which of course also contributes to the company. Incorrect to use you as a teacher in other context in the company.	A co-investigator who also has a critical attitude, although it is concluded that development has been brought.
A: 2015-03	Yes, as it is the culture we have worked with, there are many emotions connected. <i>You easily get people over your toes and what you say can easily be misunderstood - or you even misunderstand what is being said.</i> Among other things, our talk about Alpha's spirit - <i>it seems that there are many interpretations of the alpha spirit</i> - some see it as positive and others interpret it as being negative. The employees who have been in the company for many years see it as positive as they connect cooperation and good relationships with the Alfa spirit - whereas new employees believe they hold on to something old that's not existing - they connect production with Alpha Spirit. After talking about this, I could get a bit annoyed	A researcher who has been very committed also emotionally. New creations about the content of the Alpha Spirit. New knowledge about the culture concept.

	and frustrated - because suddenly it was flying much more than the meaning of the sentence - on the other hand, I can see why it was flowing and that was precisely because so many feelings are involved.	
A: 2015-04	First and foremost, the somewhat swinging commitment and dropout among the other participants. <i>However, it was offset by the educational process I thought it had been and the very positive feedback we received from management on our presentation of the results from our workshops.</i>	Emphasizes management's influence, and emphasizes the process as instructive.
A: 2015-05	<i>It has been fun and interesting to work with people from other parts of the site, which you may not be able to get around everyday. It has been enriching in the form that the ideas I have had in some cases have been confirmed and in others have been changed after getting broader and / or deeper insights into the conditions. Finally, it has also made sense to get the many different views on management and management culture from both researchers and lead-investigator-Mogens.</i>	Positive and very inclusive acknowledgments.
A: 2015-06	The horseback riding it has been. We started out with a set-up, It was changed a part and the participants changed / stopped. <i>It was such a little water and the direction was hard to find. However, there have always been some great meetings we had where we had talk time and learned something about ourselves and culture - and that was the whole way through. Eventually it became a canon group and it was really built a good foundation for the culture board.</i>	A critical attitude to management's support and structure, but positive acknowledgments about the process in general.
A: 2015 – 07	I have been frustrated by how hard it is to change people's mindset - including my own. In addition, how difficult it is actually to "DO ANY" to change the culture. <i>It's easy to sit and talk about what you could do, but actually get started with some actions - yes, that's another matter.</i>	New recognitions about the formation of opinions and the difference between reflection and real action.

A: 2015-08	Proud that the effort "penetrates" in the management and that we received very positive feedback on it.	A very positive experience of the process
A: 2015- 09	<i>Yes, in connection with the Culture Board, I have thought that I should be a "cultural carrier", whatever the negative, and certainly also positive.</i>	A very positive experience of the process
A: 2015-10	<i>I was prepared a personal analysis, which naturally "fills" when you have received a message. Otherwise, I've most been proud of working somewhere where so many seemingly will do a lot because it will be a good workplace.</i>	A very positive experience of the process
A: 2015-11	<i>Very happy to have talked about the positive of our culture and where we want change.</i>	A very positive experience of the process
A: 2015- 12	<i>I think culture and the like are very fluffy - It's something inseparable that you can not even just underline. It and many times I have felt that we have been in a mess and talked about the same thing</i>	A little frustrated researcher, but also good reflections.
A: 2015- 13	<i>I started very motivated, in my opinion, an exciting project. Many other tasks combined with too little progress resulted in my passport.</i>	Lost focus ... Any support from the leader?

These 13 statements bear witness to a great emotional commitment to the project. There has also been a largely positive attitude towards the processes and I interpret these statements as honest and sincere acknowledgments from the co-researchers. The process has had a great emotional impact.

Try to describe whether through your participation you have created new acknowledgments about the subject of culture?

B: 2015-01	<i>Have gained insight into what culture carriers are in a company, how important it is to be a "good" cultural carrier and to provide the good culture to new employees. But also how important it is to safeguard the good culture and be open to new initiatives. A lot of humility is required.</i>	<i>Sincerely tells about new cultural acknowledgments from the project.</i>
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B: 2015-02	<i>Yes, I've found out how important it is to someone you're neutral in such a project.</i>	<i>A little doubtful about what this is like.</i>
B: 2015-03	<i>I have become wiser about culture in the sense that it is not just a word that is said - there is enormously much in the word culture. At the same time, I found out that "Leader creates culture" and that is a very important point that leaders must take seriously! "It's important that leaders are at the forefront when talking culture and cultural change, losing their focus / interest falls the whole change process to the ground.</i>	<i>Sincerely tells about new cultural acknowledgments from the project.</i>
B: 2015-04	<i>Maybe not decided new acknowledgments. But I have nevertheless experienced it as very constructive. It has been a really good experience and I appreciated the work of the project.</i>	<i>Tells positively about the process</i>
B: 2015-05	<i>My perception of what culture is at all times is that it basically is about "how we do things here". That perception has not been pinned as such. What, on the other hand, has changed is that it has come to my attention, how different people from the "same culture" can look at and perceive their own culture - it is very interesting.</i>	<i>Sincerely tells about new cultural acknowledgments from the project.</i>
B: 2015-06	<i>That culture is more than displayed with value words hanging in the canteen. Culture is also how you walk, stand, talk, sit - how your table turns. It's all about it and is incredibly important to be aware of everything you do and are.</i>	<i>Sincerely tells about new cultural acknowledgments from the project.</i>
B: 2015-07	<i>I have learned the term "culture is something one gives to each other". It is very important about the importance of having a good culture and that culture is something that has to be "lived" between people and not hanging on a dusty poster in a corner of a room.</i>	<i>Sincerely tells about new cultural acknowledgments from the project.</i>
B: 2015-08	<i>First and foremost insight into the concept and what it covers. Understand how the culture was before the project and how it could be influenced / investigated. I have learned that the impact is already taking place in the investigation, as the turnover itself changes the culture</i>	<i>Sincerely tells about new cultural acknowledgments from the project.</i>
B: 2015-09	<i>The great power a company's culture has, how difficult it is to change this has been a big surprise to me</i>	<i>Sincerely tells about new cultural acknowledgments from the project.</i>
B: 2015-10	<i>Did well know that culture can move a lot, but has been surprised at how much and how fast a culture can be</i>	<i>Sincerely tells about new cultural</i>

	<i>moved, under a focused effort. We could quite quickly see the results of the effort</i>	<i>acknowledgments from the project.</i>
<i>B: 2015-11</i>	<i>Has become more aware of the importance of culture in organizations.</i>	<i>A bit difficult to interpret ...</i>
<i>B :2015-12</i>	<i>I have become more aware of the culture in my own department as it is of great importance when we speak of changes and the like.</i>	<i>Sincerely tells about new cultural acknowledgments from the project.</i>
<i>B: 2015- 13</i>	<i>Culture is still a "heavy" size, but I learned a lot of things during the seasons I managed to participate in. The biggest eye opener, however, was your post about strategy, which was super inspirational.</i>	<i>Sincerely tells about new cultural acknowledgments from the project.</i>

12 out of 13 statements are about new acknowledgments from the process. New creations about culture and new creations about the process. Proposals B: 2015-10, tells about a focused effort to quickly see results. This researcher participates in the Site Manager group, and is a bit in contrast to several of the others who consider it difficult to create these fast visible results. It is exciting that you have been able to observe visible changes in the new site management.

Have you got new concepts or knowledge that means that you have a different understanding or a more nuanced understanding of the culture of your workplace today? Have you changed behavior today because of this new insight?

<i>C: 2015- 02</i>	<i>Not much</i>	<i>The shop steward</i>
<i>C: 2015-03</i>	<i>After participating in this work, I think much more about culture - not only at MAN Diesel & Turbo, but also in places where I come in my spare time. I reflect a lot about the things that have come true of the meetings and yes I think I have changed because of the new insight - for example, being more conscious</i>	<i>Exciting reflections</i>
<i>C: 2015-04</i>	<i>I have become more aware of the fact that 'culture is something we give to each other' in practice.</i>	<i>The conclusion on the project ...</i>
<i>C: 2015- 05</i>	<i>If I have changed behavior, I do not know. I have not even noticed it, but maybe others have ... My understanding of the culture of MAN Alpha has, from my point of view, not changed so much. I have probably been further supported in my overall</i>	<i>Exciting reflections can reflect the familiar culture well.</i>

	<i>view. Having said that, we have learned a few more concepts, which may mean that my description of the culture today will be a little different than when we started.</i>	
<i>C: 2015 - 06</i>	<i>I have at least tried to change my behavior. However, it is scary how much one's habitus is in one. That you really are who you are! Should you change your behavior, it requires all one's forces.</i>	<i>Exciting new reflections</i>
<i>C: 2015 - 07</i>	<i>Before, I was often annoyed by the people who talked about "the good old alpha spirit" and "like this we did in the good old days", but now I have gained a better understanding of why they are so deep in them.</i>	<i>New recognitions</i>
<i>C: 2015 - 08</i>	<i>Lots of new concepts and new knowledge, but I think my behavior has not changed. Not conscious at least.</i>	<i>New recognitions</i>
<i>C: 2015 - 09</i>	<i>Yes, to a large extent. I think a lot about what I have learned and I am very aware that as a leader I have a responsibility for using the culture correctly.</i>	<i>New recognitions</i>
<i>C. 2015 - 10</i>	<i>We should spend even more time on communication, especially story counting. However, at the same time, I realized that no matter how much time and how many different ways one communicates, there is always a demand for more information from employees behavior change is good, we spend more time communicating from the management side.</i>	<i>New recognitions</i>
<i>C: 2015 – 11</i>	<i>I have gained a better understanding of the culture of the company.</i>	<i>New recognitions</i>
<i>C: 2015 – 12</i>	<i>Yes, I have changed behavior - I think about my actions and what consequences it may have. The leaders help to culture and so things that do in everyday life can adversely affect the culture</i>	<i>New recognitions</i>
<i>C: 2015 - 13</i>	<i>Has gained a greater insight, but has not proven a changed behavior as a result of this knowledge.</i>	<i>New recognitions</i>

12 out of 13 researchers report new recognitions, new creations and really fine reflections. If 12 out of 13 leaders have thus created a new understanding horizon and the group as a whole has created new common concepts about culture and strategy, a

new intersubjective understanding horizon has been created. There are also new reflections that culture is something we give to each other, which is exciting.

Is there anything you do today that you can refer to your participation in this project?

D: 2015-01	<i>I want to be aware of new employees, and I will protect my pride from being in a company like ours. I will carry on the good culture further.</i>	<i>New focus on culture</i>
D: 2015-02	<i>Talking to some, as I have not known before, so I get some angles from others.</i>	<i>Larger touch surface</i>
D: 2015-03	<i>I have become better at speaking culture rather than taking culture as a matter of course. - not only culture but also issues, challenges - I have become more open</i>	<i>Increased focus on culture and greater openness</i>
D: 2015-04	<i>I have had a network and had the opportunity to influence the development of the company. In some way, one gets a "back back" a little more than I would otherwise have done. Faith in one self has become greater. But also the belief that the company can move.</i>	<i>Renewed insight and confidence</i>
D: 2015-05	<i>My own behavior may have changed a bit from time to time - understood that I've become a little more aware of when it might be beneficial to "brawl", provoke a little or maybe take a good care to promote / create results and faster to achieve my goals.</i>	<i>Increased self-awareness</i>
D: 2015-06	<i>I try to be more responsive to others.</i>	<i>Increased self-awareness</i>
D: 2015-07	<i>Changing a culture is a lot about selling it - so I try to avoid falling into the supper phase by talking to "how hard we have it" and where "tramp" can sometimes be. We have a good workplace - why should there be so many who have 25 years of anniversary. Instead, it's worth using forces to list the positive things at the company so we can change the mindset.</i>	<i>Increased self-awareness and changed behavior</i>
D: 2015-08	<i>Pretty sure, but I think most of the things are unconscious.</i>	<i>Neutral</i>
D: 2015-09	<i>Yes, see previous answers</i>	<i>Increased self-awareness</i>
D: 2015-10	<i>Not special, but may communicate more.</i>	<i>Neutral</i>
D: 2015-11	<i>Thinking about what culture means to employees.</i>	<i>Increased focus on culture</i>
D: 2015-12	<i>No</i>	<i>Negative</i>

<i>D: 2015-13</i>	<i>The significant changes we have made since 2009 have clearly influenced our culture. I am much more aware today compared to before the project.</i>	<i>Increased insight into organizational conditions</i>
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There are striking statements about increased self-awareness and change in relation to culture. When so many of the researchers say so, the project has had a significant influence on their future actions in the organization. They will be more proof of what the words can do and what it means to articulate certain things. This increased focus on culture and the elements that create the culture will spread as little in the water.

If you can talk about a culture in Frederikshavn, how would you describe it? Has it changed in recent years?

<i>E: 2015-01</i>	<i>There is a great sense of pride.</i>	<i>Status Quo</i>
<i>E: 2015-02</i>	<i>Certainly because of the closure of production, we have gone from a highly responsible culture to a more indifferent culture. From a belief in the future to a fear of the future. We are so very well on our way back in the positive direction again. Older employees find it hard to accept the system and rules governing us or maybe they can not follow the fast time we live in and thus have a more negative mention of the company than before. There is not much Alpha Spirit -)</i>	<i>There are talk of changes and improvements. An age-old culture</i>
<i>E: 2015-03</i>	<i>It has changed in the way that we have become better at talking about things - I think management has become more visible and it can be felt through the rows.</i>	<i>Better communication and visible management</i>
<i>E: 2015-04</i>	<i>It has changed. We are on the way to becoming more knowledge- and service-oriented, with all that implies (see, among other things, the 10 recommendations)</i>	<i>Changes and improvements</i>
<i>E: 2015-05</i>	<i>Just where a difficult question ... The following is just my assessment and maybe not the truth if you can talk about such a ...? There is not only one culture but more subcultures. In my view, however, there are some general more general features that go again. One of them is that for me to see, there is a very big difference at times how older and</i>	<i>An age-old culture Good reflections on culture The fear is still there</i>

	<p>younger (old and new) employees look at conditions and culture. The old people are often denied the feeling of "the cool years" where the business went on, for now it's not so much fun anymore. Here I think that our younger employees sometimes have easier to take on the hat and think about it without being bound by how we usually used or used to do things and that we are not driven by things to return as they were, but may develop in completely new directions. Nor will we come across the notion of the "Alpha Spirit", which I really hate to hear about. It's an exercise in tolerance every time the subject comes up and I think it was so good that Poul came to say it's dead. My attitude is that the spirit from yesterday, last month, last year and "the good old days" is gone today. The spirit and culture are as we create it today - it lives in the present and for us who must be in it and work in a company with so many processor and guidelines that we have in MDT, then an Alpha Spirit is mostly like a hammer , as it merely represents another thing to live. Finally, in my view, part of the employee behavior is also ruled that an at times completely unrealistic gloomy idea of future prospects, where (as we have also talked about) fear is governing - fear of management and what they think of, fear of firing, fear of change. There is sometimes so much fear that it is quite scary O)</p>	
E: 2015-06		
E: 2015-07	<p>The culture has previously been characterized by the fact that MDT was regarded as a company that was over its greatness, and later became known as an "old engine manufacturer", which was just back as a little bitch that was about to shut down . One was often met with "still exists" despite the fact that almost 600 employees have their daily walk in this so-called biks. Now I think pride has come back, people are proud of MAN and have got the courage and see the future like light - I think this is due to three things on the cultural side (turnover etc. is another matter) .1. The cultural project of Mogens Sparre . VALCON 3. The site strategy, which is one of the very concrete things the cultural project has contributed to. People take the site strategy</p>	<p>A very positive and confirmatory explanation of the impact of the project.</p>

	<i>seriously - some may laugh a bit of it - but it can be remembered and talked about it, and the management takes it seriously. COOL!!</i>	
<i>E: 2015-08</i>		
<i>E: 2015-09</i>	<i>YES it is perhaps the most amazing. I'm one of those who have been in the business for many years and I can see that we are really moving. There is a greater degree of positivity, helpfulness and a willingness to help each other.</i>	<i>Positive statements that come from one of the old cultural bearers.</i>
<i>E: 2015-10</i>	<i>There has been a greater job satisfaction as the company has been given new tasks that promise good for the future. Generally, greater optimism among all employees = more faith in the future of the company.</i>	<i>The positive is due to new orders and new activities.</i>
<i>E: 2015-11</i>	<i>You are very loyal to the company, but have been eager to find the debtor on a problem. Recently, more went away from finding the debtor and focusing on avoiding errors in the future instead.</i>	<i>Positive change of behavior</i>
<i>E: 2015-12</i>	<i>We have a willing culture and a culture where we fighter. We are aware that we are a small player in a very large group but we do not want to win</i>	<i>Neutral</i>
<i>E: 2015-13</i>	<i>Is sure the culture in the shift from production to service and the company's business has changed. The composition of employees has changed significantly, but on the other hand, I can not clarify specific changes.</i>	<i>Positive change of behavior</i>

The general impression is that the action research project has had a significant impact on culture, and some tell about an age-divided culture. The elders with the Alpha Spirit have a story with which the young people want to make up with.

Has this project influenced the way in which management is conducted today?

<i>F: 2015-01</i>	<i>The new site management model has meant more top level executives. There is democracy amongst the top executives. Management in the groups has not changed significantly.</i>	<i>Positive influence on management</i>
<i>F: 2015-02</i>	<i>I do not know, but do not think much, there would probably have been something else instead</i>	<i>Status Quo</i>

CULTURE IS SOMETHING THAT WE GIVE TO EACH OTHER

<i>F: 2015-03</i>	<i>Yes, management has become more visible and has become better at involving the employee. At the same time, management has become better at informing.</i>	<i>Positive influence on management</i>
<i>F: 2015-04</i>	<i>There has been focus on some areas that I believe have made a difference. The way to work with, for example, the values of the company</i>	<i>Positive influence on management</i>
<i>F: 2015-05</i>	<i>I do not have any management responsibilities officially. Unofficially, I had a part to say in the former R & D department due to the lack of competencies of the then leader. Not to be the official leader is always a bit of a balance, but I think I've become more nuanced and more focused on what a leader's role is and more precisely how this role is performed</i>	<i>Positive influence on management</i>
<i>F: 2015-06</i>	<i>I do not think I can do it. However, I hope that many of the culture board are MAN's future leaders and they will clearly influence positively!</i>	<i>Positive influence on management</i>
<i>F: 2015-07</i>	<i>I think so. The site management group is cut to the bone. Poul Knudsgaard has become more "relaxed" in his attitude - we have got a bunch of cultural leaders in leadership that help to convey the positive talk about our culture - Large-scale management courses have been held for the middle management team, which I personally think has stopped earlier</i>	<i>Positive influence on management</i>
<i>F: 2015-08</i>	<i>Definitely. Management is no longer "dictatorship" but "democracy" where it is a group that makes decisions. In addition, the mood is unlocked. There is no longer the same "rigid" system. Shorter way to do things.</i>	<i>Positive influence on management</i>
<i>F: 2015-09</i>	<i>Yes</i>	<i>Positive influence on management</i>
<i>F: 2015-10</i>	<i>Will we have a more democratic approach to leadership than we had before the project. Site management is a small group now where the various topics are reversed, instead of a manager taking all decisions</i>	<i>Positive influence on management</i>
<i>F: 2015-11</i>	<i>Yes</i>	<i>Positive influence on management</i>
<i>F: 2015-12</i>	<i>Yes</i>	<i>Positive influence on management</i>
<i>F: 2015- 13</i>	<i>Site management has definitely changed. Great focus on frequent sharing of information through different</i>	<i>Positive influence on management</i>

	<i>media, barely formal leadership style, great focus on a visible strategy is among some of the changes.</i>	
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The impact of the project on how management is conducted is experienced by 12 and 13 as influenced for the better. In the individual perception, the project has influenced MDT leaders in a more positive and engaging direction. More focus has been on communication. Management culture is significantly affected.

What has your participation meant for your personal development?

<i>G: 2015-01</i>	<i>I have learned to stand by my values, be true to them and fight for them. At the same time, I have learned that I have something to contribute, even when it comes to creating a good culture</i>	<i>New recognitions</i>
<i>G: 2015-02</i>	<i>Have learned some things about humans</i>	<i>New recognitions</i>
<i>G: 2015-03</i>	<i>I have become more aware of my own personality and my own leadership style. I think I've got a lot of tools that will make me hopefully become a better leader in the long run. At the same time, I have had a lot of new networks, which means a lot to me as a person</i>	<i>New recognitions</i>
<i>G: 2015-04</i>	<i>That has meant a lot. I have, among other things, taken a bigger 'leadership' than I usually do.</i>	<i>New recognitions</i>
<i>G: 2015-05</i>	<i>Very much - especially in having been given the opportunity to get a very thorough personality analysis, which helped set focus to those places where a person in personal development would be beneficial</i>	<i>New recognitions</i>
<i>G: 2015-06</i>	<i>It has taught me to prioritize the importance of interdisciplinary communication in MAN! The importance of networking internally, the importance of a non-management speaker.</i>	<i>New recognitions</i>
<i>G: 2015-07</i>	<i>I have learned a lot about culture, what it means to a company and how to influence it. In addition, I have received a lot of concepts and theory in my backpack, which I am very grateful for.</i>	<i>New recognitions</i>
<i>G: 2015-08</i>	<i>Great insight into things other than everyday tasks, which I found very interesting. In addition, the group has achieved a path to management where we can</i>	<i>New recognitions</i>

	<i>influence new / alternative initiatives. This has meant a lot to me when I seek influence and insight.</i>	
<i>G: 2015-09</i>	<i>Strengthened my knowledge of culture work, strengthened my self-awareness</i>	<i>New recognitions</i>
<i>G: 2015-10</i>	<i>Yes, it has been very exciting to work with other people and thus get even more tools and understand the motives of others for their "worldview" My person analysis has of course also meant the perception of my view of myself.</i>	<i>New recognitions</i>
<i>G: 2015-11</i>	<i>A little about cultural understanding.</i>	<i>New recognitions</i>
<i>G: 2015-12</i>	<i>A lot! My Neo-Pi-R analysis is always in the back of my mind and I know what to work with</i>	<i>New recognitions</i>
<i>G: 2015-13</i>	<i>More evidence of the importance of a visible strategy, mission and vision.</i>	<i>New recognitions</i>

Throughout the project, all so-researchers have received new personal creations. Several emphasize the personal NEO-PI-R analysis as important. This was an offer that 10 managers chose to make use of. The new personal creations cover widely, but everyone has gained new personal insights or acknowledgments that can control their future work in this or other organizations..

The word is free - write whatever you want.

<i>H: 2015-01</i>	<i>It has been exciting to be part of the project, but also a big challenge to defend the work you really are passionate about.</i>	<i>There has been frustration over the critical reflection.</i>
<i>H: 2015-02</i>	<i>This took more than 10 minutes.</i>	
<i>H: 2015-03</i>	<i>I am grateful that I have had the chance to participate in this work. I think it's been exciting and I've got a lot with my backpack. I am pleased to have worked on its strategy, which I think was a very interesting work.</i>	<i>Positive experience</i>
<i>H: 2015-04</i>	<i>So I just want to say thanks to Mogens. It has been a pleasure and I'm going to miss our work together. I'm also going to miss the work of the project, which fortunately has nevertheless allowed me to move on, which is very pleasing</i>	<i>Positive experience</i>
<i>H: 2015-05</i>	<i>It has been really fun, exciting, interesting to contribute - a very positive experience</i>	<i>Positive experience</i>

<i>H: 2015-06</i>	<i>Well fought! You really had good intentions to make it very free the first year. Unfortunately, I do not think there was so much out of it, as with tighter frames for what we should. But I understand why you chose to create free frames. It's probably not something (we) staff at MAN were ready for :-)</i>	<i>Positive experience</i>
<i>H: 2015-07</i>	<i>Dear Mogens. Thanks for the game. I am very pleased that you have taken up the fight, and not least that you have stopped, although sometimes it has had to look a little black and been a bit uphill. I am very pleased to have participated in the project and I think I have contributed - as well as I have been able to - and I have learned a lot that I can bring in my backpack</i>	<i>Positive experience</i>
<i>H: 2015-08</i>	<i>Thanks for a great effort from you and all the good luck in your dissertation</i>	<i>Positive</i>
<i>H: 2015-09</i>	<i>Thanks for the collaboration Mogens, it has been very good.</i>	<i>Positive experience</i>
<i>H: 2015-10</i>	<i>Thank you for a very exciting project that has been very instructive</i>	<i>Positive experience</i>
<i>H: 2015-11</i>	<i>Thanks for now:-)</i>	<i>Positive</i>
<i>H: 2015-12</i>	<i>Thank you for the kicks and the suppositories you have given the management as well as the intermediary group - I hope and believe the development will continue</i>	<i>Positive experience</i>
<i>H: 2015</i>	<i>Is pleased that our department has consistently represented when knowledge is certainly achieved as we have been able to contribute to the project. In addition, we have in turn used the opportunity to save with an external around different challenges.</i>	<i>Positive experience</i>

The co-researcher's qualitative statements indicate that they have had a positive and educational experience through their participation in the project. If you try to look at the statements, they also tell a little about the relationship and the researcher's positioning. The group has been characterized by equality and cooperation. As a researcher, I have not registered or perceived that co-researchers have imposed restrictions on themselves or viewed me as a part of the management.

The fact that the Union Spokesman and a single participant had problems with the often critical reflection and challenging shape, I isolate the two people, because both throughout the project, have been guided by some other important and personal agendas.

A Union Spokesman has his power base outside the group, and by nature is always aware of the power of the organization, which is underpinned by many observations.

The criticism of the oppressive recognition has been expressed through many of the dialogues and confirmed in the qualitative statements. That this criticism has been dealt with by me has been to protect those co-researchers who have expressed their frustrations to me, why the anger against this criticism is directed at me as a researcher.

16.4. CONCLUSION ON FEEDBACK FROM COLLEAGUES

All the co-researchers who have participated in this action research project have been emotionally involved in the process. There is no one who has NOT had feelings about it, regardless of whether you have been angry with researcher, co-researchers, managers or colleagues. Best of all, as we had worked to create a more positive attitude towards MDT, HR-KBH released new deteriorations, thus acting directly opposite the work done on this project.

``Settlement of employee benefits (retrospective holidays without compensation)
- contradicts the goal of being North Jutland's most attractive workplace.”

2014-7-14

Leaders who failed support and got co-researchers to withdraw from the project, etc. For many years, MDT has been working on systematic leadership training, well-being and acknowledgment in communication. This work has had a very nice influence on climate and well-being. However, some have spoken of some kind of "repressive oppression" when experiencing a context where it is not possible to

convey their criticism. When working, as an organization, with Coaching, Mindfulness and Work Live Balance, there may be a risk of shifting focus from the organization to the individual. This enables you to achieve that a problem is our single problem, not a problem between the organization and the individual. This possibly inconvenience has been verbalized and this has led to frustrations among those who worked with just well-being. This has certainly led to increased awareness and sharpened their argument for these tools. The feelings have definitely been in play.

As a consequence of our project, the local HR department in FRH today works with an introductory program that has culture as an essential element.

The co-researchers have all positive or negative feelings about the project, which, from a phenomenological perspective, indicate that there has been an influence on the lives of the participants, and thus the individual has moved his cognitive horizon around culture.

The analysis tells us that the culture still has more subcultures and there is something that indicates a difference in the perception of culture, which is age-divided. Nevertheless, one of the old cultural bearers (3rd generation at MDT) emphasizes that culture has changed and become much better. So the split on age may not be entirely.

C: 2015-04: "I have become more aware of the fact that, in practice, culture is something we give to each other".

The above quotation might be part of the core of this project. Culture is not something in the buildings, it's something individuals convey to each other through our interaction and language every single day. Culture is only what we do to each other. The culture goes home every day to fyraften, and it's what we do when we come back the next day that determines our culture. Culture is not just the others. The culture is you. You are the culture, and you assign it to yourself the value you give it, and you can change that value yourself. Culture is something you give to your relationships.

Thus, you also receive the culture when you receive what the others give and how you treat what you receive, and subsequently pass on in your social relationships is crucial to the culture you are a part of.

CHAPTER 17. SUMMARY ANALYSIS

In this chapter I will try to pick up the "Sagen Selbst" as I see that the action research project has affected the participating researchers and other employees in MDT. It is a "first person's perspective" description from a phenomenological angle.

Management had a dream or vision to create an active influence on the culture of MDT in Frederikshavn. This vision was about changing the "old culture" which, according to management, was about going back to the old days when Frederikshavn was a "real" industrial organization that transformed labor, energy and raw materials into modern shipping supplies to the shipping industry.

Over a long period, MDT employees have experienced how the change in the MDT strategy has meant restructuring, rationalization and closure of major production units in Frederikshavn. Over a period of 20 years, the staff has been reduced by almost 50%. The employees who were there in 2009 experienced a huge shock in their expectation for the future when they ceased producing ship engines in Frederikshavn, and more than 600 employees had to leave the workplace. The employees mentioned this incident as a culture shock.

When so many of one's colleagues lose faith and expectation for the future and face a new and uncertain future, the individual experiences the challenge to blow into the nearest development zone. When the subject can no longer predict the near future, an immediate fear of what the future will bring brings forth. When many subjects in an organization experience this, it is perceived that the intersubjective cultural share is shaken. It is for the individual unexpected use of power that management uses when it comes to such massive changes in the lives of many people affects all individuals' expectations for the future, and when many experience this, the intersubjective cultural part is affected by the same uncertainty and fear of the near future.

Subsequently many ongoing changes and adaptations were experienced by many as one deterioration after another. Many had difficulty creating images of a possible

future and thus retaining optimism. For what would the service department survive in the future if new engines were not produced? Such frustrations were not uncommon to hear in 2013.

The 3-year action research project was approved by Poul Knudsgaard in Germany in November 2012, and in 2013 we created a "researcher's office" in the production area. With a blend of equal share of curiosity and mistrust, the project started well in 2013. When a subject faces an unknown project, which can be selected from time to time, a lot of reflections about pro or versus participation begin. Can the individual view the project as meaningful in the form that the project will benefit the individual.

One can imagine consideration as; Could this project hurt me or could it create value for me? What does it mean that the organization's top power position recommends the project? What has happened to the organization with participants in such projects previously? Do I trust the one who stands for the project? If I do not choose it now, I do not risk anything. Is there an experience that participation in such projects can promote one's career, or have I seen examples that some of the organizations have been penalized for such projects. The field of action project to work with was the overall management team at MDT, which was between 30-40 employees.

The first cultural analysis contained some empirical evidence that could indicate insecurity and insufficient information spicy with great uncertainty about the future. Top management was termed either invisible or hard. The Site Manager group was very invisible and did not work as a management team, but rather as a kind of information exchange forum. There was no, or very little, confidentiality in the group, and there was no widely discussed future. When an organization does not explicitly describe elements of a possible future, could it be because you primarily reward those who show action on the short horizon? A highly operational and detrimental organization is the hallmark of rewarding those who can solve crises and clean up, and have as little focus on those who think long-term.

If one can not make sense of a possible future opportunity, many find that the future is uncertain because we are not talking about it and because there are always strange and incomprehensible decisions from top management. When you experience these sudden events of experienced deterioration over and over again, some members of the organization may lose faith in the future. If you can not immediately change jobs and you are uncertain about the future, the individual will be uncertain and fear of what the future will offer.

When we worked with the different cultures of the culture analysis and talked about the culture was strong or weak, it was a strong statement that many experienced the culture as strong because you could constantly hear colleagues referring to the culture as strong. That they could not agree on what the content of the culture really consists of was striking. We tested and tested the culture in Schneider's four perspectives (Schneider, 1999)

Collaborative culture- Participating, team-oriented, experience-sharing, characterized by partnerships.

Competence culture - Impersonal, oriented towards excellence, knowledge-driven, competitive, demanding environment.

Control culture - Isolated, command-oriented, task-oriented, rule-based, impersonal.

Cultivation culture - Conviction-oriented, purpose and value-controlled, person-centered.

There was no consensus about where the culture could be placed as the groups would draw the location into Schneider's perspective.

During a break a leader came to me and stated;

” Mogens - I think that the reason we soon agreed that our culture is strong may be related to the fact that we constantly go and tell each other that we have a strong culture. It is a completely unreflected answer that we always use.”

There may be a correlation between what is being explicated and so the experience of the individuals experienced. For many leaders, the first cultural analysis was a big surprise, and many leaders were shaken at the clear signals and messages that were in that measurement. Although some might well know in advance that many employees felt unsure of the job situation, it was nevertheless a surprise that some speech and qualitative statements came to light, confirming uncertainty and fear for the future. Not least the top management was surprised by the outcome. On some points, the sensations of uncertainty and lack of visibility from management were confirmed.

That the Site Manager group was poorly functioning was not a real surprise, but a confirmation of an already felt acknowledgment. In talks with two of the leaders (PK & KN), both gave a clear and unambiguous explanation that the current Site Management Group, which was perceived as invisible and not functioning as a management unit, did not work as expected from an effective management team. About this particular group there were statements such as lack of confidentiality, no sparring, orientation and not leading. PK makes it clear that he is considering converting the group and discussing this relationship with the undersigned. Thus, the culture analysis confirmed a phenomenon that was already recognized by most of the organization, and so it was noted about several of the factors that the analysis could demonstrate.

The cultural project should address a selection of organization leaders and through a job advertisement, they were invited to participate in the project, backed by PK, who briefed the organization about the project's purpose, namely working with the ruling culture. PK had a picture that the culture in 2013 consisted primarily of a desire to

return to old days with a full scale production plant. The culture wanted PK replaced with a culture with a more dynamic and service-oriented content.

During the period from the start of the project to the implementation of the first cultural analysis, many dialogues and talks were conducted with the MDT leaders. The classic interview form (Kvale, 1997, s111) was initially deselected because we did not want to position us in a power relations (Foucault, 1980) as a researcher interviewing a subject in an organization. On the contrary, I wanted to create an experience of a dialogue between two equal subjects employed in the same organization and in the same context. The conversations are recorded but are not transcribed and analyzed as normal research interviews. The many dialogues and videos have been reviewed thus, affecting my opinion about the project. The selection is included in the form of a copy or quotation.

Two groups, "The Young Wild" and The "Cultural Board" were formed as two groups of co-researchers who, together with the researcher, had to work on influencing the intersubjective culture in Frederikshavn. The "Cultural Board" was leaders with real management and budget responsibility, which had a significant influence on operations in MDT. The group of "The young wild" was partly younger employees, but not everyone had managerial responsibility.

In the "Young Wild" and "Culture Board", the results of the cultural analysis were discussed intensively, and on the basis of these dialogues, both groups created the basis for a number of concrete efforts for their work. Actions with acknowledging dialogues, cultural dialogues, Meet the Cultural Council, speech at leadership meetings, local workshops, etc.

The two groups got the raw data of the analysis to be reviewed before they were collected and published to validate the analysis with the experienced everyday life among the leaders. The measurements were presented without valuation remarks, but rather with a number of reflective questions. We would like the analyzes not to be presented as a valid image of the culture, but could rather be perceived as a concrete

chosen group of employees (preferably managers) perception. The most important of the three analyses were the many qualitative statements that we subsequently treated in the groups.

The first culture survey had many summary qualitative statements about the "invisible management team" in comparison with the quantitative targets, supported the PK's desire to create a smaller and more focused management group for the overall site in MDT in Frederikshavn.

The site management group, as one of the first consequences of the results of the survey, was thus restructured and presented at the major information meeting in the spring. The many successive and varied efforts, ranging from workshops, Meet the Management, Management's Corner on Intranet, Meet the Culture Board in the canteen, strategy workshops, and information meetings in middle management groups, etc. thus became the active influence of the groups and articulation / expression of the culture.

The new and smaller Site Management Group soon realized that, in view of the need for a local unified strategy vision for Site Frederikshavn, as evidenced by the cultural measurement and a wish from the management of MDT in Germany, the two research groups were invited to take an active role around a new Site Strategy.

The new Site Manager Group wanted an input to a Site Strategy. One task the two mediator groups resolved with great enthusiasm and intense work. The groups worked very intensively in small working groups and produced and presented a thorough presentation to the Siteledelsen.

MDT's Site Vision, being the most attractive workplace in North Jutland in 2020, is born out of the work of this project. 95% of the new local strategy is a direct product of the research groups' work, and all the crucial elements are created as a bottom-up process, eventually approved by the new Site Manager Group.

In the collaborators' review of the cultural measurement, a lot of the fears were derived from the many qualitative statements in the analysis. Fear can be explained as a feeling the person experiences when there is a lack of confidence in a situation, event or person. Fear can also be described as severe discomfort in certain circumstances or objects such as fear of darkness, fear of ghosts, fear of spiders, etc. Fear is one of the basic human emotions.

The fear of being dismissed, the fear of making mistakes, the fear that arises when one can not use his own experiences to create a future. When one's experiences are perceived as a large number of cuts, restrictions on space, withdrawal of responsibility, etc., fear arises from the lack of faith in the future.

The group of researchers worked together with researchers to create a model that enabled us to understand the connection between unexpected power and power and resistance. Researcher presented a sketch of Foucault's theories of power and resistance. We discussed how much focus management in MDT applied to Security and Compliance. In the symbiosis of these dialogues, the explanation model grew about the creation of fear. MDT is strongly influenced by the parent company's major focus on safety and compliance rules, which are often strongly inspired by German culture, more than the Danish. The German leadership culture is experienced and described by the leaders as very detail-oriented and impersonal, with an overweight of rules and instructions to be complied with. Compliance rules such as warning of security breach, such as when an employee fails to hold the handrail when on a stairway. Many narratives are told about PK and the other management, overly exaggerated, approach and focus on security. Comments like; *they have nothing more important to do than to care about how we park?* (Quote from a researcher, May, 2014)

This perception of regularity and consistent approach to rules is contrary to the more "relaxed" approach to compliance with rules in the Danish context.

An employee brings a joyful home from a journey, and hurries up to a senior management member to tell about his fine order. In his eagerness, the seller parked

his car in violation of the rules for this, so instead of the expected recognition, sellers blame for an "illegal" parking (Co-researcher's experience in 2014).

This is experienced by many as a cultural crash between Danish and German culture, and in comparison with a great uncertainty about the future, it was visible as the phenomenon of MDT in 2013. Many MDT leaders are very loyal to their German leaders, which may mean that they become more bearers of German culture than a true Danish culture, and thus more employees experience these leaders as being too far in the effort to do what the German leaders want.

The model on page 201, fig. 25, was discussed and was through many dialogues in the Cultural Board and the Youngsters wanted to model on pages 279 and 280, fig. 40 & 41. When experiencing an expected management style that does not interfere with one's expectations for the future, which is a byproduct of one's total memories, the individual subject is in a natural comfort zone that does not generate uncertainty, fear or anxiety. If, on the other hand, the subject experiences an unexpected leadership style or unexpected power exercise, faith in the future of uncertainty is replaced, thereby creating resilience and impotence. In the midst of power and resistance, the subject creates the feeling of fear. As an explanatory model, we have created a model metaphor that can help us understand what things can contribute to fear and thus we may also work to prevent it from happening.

Much of the work of the two cultures has focused on helping to create meaning and faith in the future of MDT. We have worked with what good leadership is and what it is not. We have created a new vision for the future and through many small actions we have brought communication and information into the organization. There have been created and explicitly clarified new positive narratives about culture, which has become part of the new tales of culture.

The dialogue, about what the "Alpha culture" is for a size, is probably the most significant dialogue the groups have worked with. There are not many employees at MDT who have not participated in 4-8 dialogues as a minimum about what we should

/ can understand in our culture. There have been a lot of elements about the culture forward, which at the same time revealed that the culture of MDT is not a particular thing at all. Many have become aware that culture is something we carry around in our heads each and so we all have our unique understanding of this mass designation, as the "Alpha Culture" is.

If culture is a part of our intersubjective everyday common-sense, we have a shared or shared view of what the culture is like. Culture must be what we share. What we do not share is the individual's creation of the individual's perception of the culture. It has been revealed that there are many unique descriptions of the "Alpha culture". However, it has also been shown that many have some fairly similar elements of the culture as common sense about the cultural dependencies. Thus, there are elements of culture that can be assumed to be a common intersubjective recognition - but with the fact that there are individual interpretations of the individual subject as well. The subject is situated and has a unique biographical situation, so all interpretations belong to the subject. Some of them are negotiated, but with different groups, and determined by the specific context. Any interpretation of the experienced world rests on a layer of past experiences, as well as experiences we have received from others (Schutz, 2005, p80). By putting new interpretations of the culture into play, you do not remove previous experiences of culture, but by putting the new stories into play, you can find that past experiences are not much more important. Speech actions should then be followed by changing patterns of action so that you can see the connection between what we say and what we do.

The two groups have worked to put the many individual cultural descriptions into a common dialogue space that can be characterized as the context in which both existing and new social actions are perceived as a commonplace common-sense in a common intersubjective world of life. Through the many dialogues, there has thus been an increased focus on what we went and thought we talked about is not an object or something uniformly regulated and the same. Thus, the term "Alpha Culture" is

not an intersubjective concept, as the organization's subjects do not understand the same content of this particular term.

When many have created specific understandings based on the experienced culture and take these predictions for granted (Alvesson, 2013, p161), new inputs in the dialogue will interfere with this image, thus revealing the many "taken for granted assumptions". Throughout this process, we interfere with the subjects to reflect more on everyday practice. Eg. it disturbed many that we did not all have a fairly clear picture of "Alpha Culture" and the perception of the content of good leadership was also the subject of many good dialogues. When we presented the results of cultural analyzes, others were disturbed in their idyllic perception. For some, the culture is unifying and for others the same elements are exclusive, which is especially noted by the organization's new members.

” When my colleagues mention "Alpha Culture" I do not feel included because it belongs to a time when I was not employed. "Quote by HR employee

When Løgstrup's interactive point of view that the individual subject has some of its future dialogue partners (Løgstrup, 2010, p36), and Gadamer's description of the enlargement of recognition horizons (Gadamer, 2007, p288) in the recognition of new meaning profiles, it can be explained that many dialogues in the relations between MDT leaders have gradually approached each other's understanding of the concept of culture and the importance of culture for everyday communication on MDT. This dialogue process has most likely created a larger intersubjective recognition of or for the concept of culture, thus distorting the previously-acquired experience of culture.

In MDT, there has now been a great focus on the important organizational recognition element, which we call culture. We have seen how we can put the culture on the agenda. We have seen that we can make management focus on culture, as something we say and create in our everyday lives. We have seen that the subjects in the organization have gained increased focus on what culture is and everyone has their

own subjective experiences of this particular culture. Culture is not an object or something outside of the organization's subjects. Culture is part of our communication, that is something we are expressing between each other.

Culture must be understood as the intersubjective amount of our articulated beliefs, which the individual life-worlds of the subjects involved share as a sort of everyday sense.

Alvesson believes that it is social conception.

“Culture describes social action as depending on the meaning it has for those involved ”(Alvesson, 2013, p6).

When creating opinions with other subjects, we form part of a social process where our individual opinions are exchanged and shared, and in that process we synchronize our meaning formation, thus making the product part of our intersubjectivity. Social perception thus occurs with the individual subject, but it is social because the common sense is shared by the other.

In this case study, we have worked with a metaphor as a model which shows that no matter what cultural structure we have been able to identify, such as Martine's three perspectives, we have found that we have influenced our individual experience of the culture. The qualitative statements of the three cultural analyses and the many dialogues support the significant impact. We have seen that the subjects in the organization have each experienced that the meaning of culture has been influenced, which means it has come from the state it was in before the impact. It is thus the individual's opinion about the culture that is influenced. We have also seen that these influences can vary in strength and thus the influence on the individual's intersubjective experience of the culture.

The explanation model fig. 67 on page 344, have been used by the co-researchers to explain that the culture is allowed to affect, and the impact can disappear again. If management does not back up the impact, the subject may experience a failing engagement with other leading colleagues which may result in changes being neutralized.

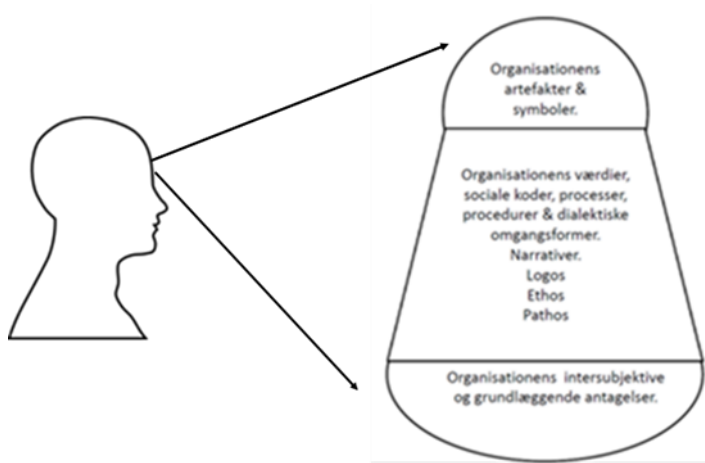


Figure 67. Introduction to my model

As evidenced by the many qualitative statements about this, the swinging statements by the management frustrated some of the participants. The employees who chose to back up on the many exciting actions are taking a strategic chance every day, as they can stand alone with responsibility if the managers lose interest in the project. If this happens, it can be read as a failure to ignore such strategic chances in the future.

When management's focus decreases, in the form of lack of managerial support, some of the participants find that the prestige of participating in such a project may not be so much longer, and then more gradually, the question of the value of the project begins to question.

PK's support was quite significant at the start of the project, but in mid-2014 Paul Knudsgaard stated;

- " I understand that many of you think you are too busy and therefore I would like to help prioritize what the work we are living is what happens in the silo, everything else comes in second row."

Some executives ask some participants to retire from the project due to the scarce resources and the highly resource-intensive Valcon strategy project in MDT.

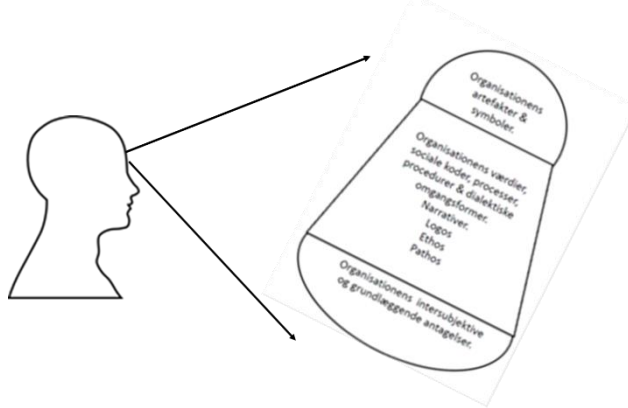


Figure 68. When you feel that the culture is affected or out of balance

Figure 67 illustrates the experience that the culture is experienced as influenced and that the influence can vary over time. The experience of changes has occurred relatively quick according to the many statements from the co-researchers.

Another visible proof that the concept of culture has come to light is that MDT HR has devoted a whole day to a topic they call "Cultural Intelligence", which contains the following, on their new introductory program for new employees:

- What is meant by culture ?
- What does it mean to be culturally intelligent?
- Cultural values and differences
- Cultural Profiles

- To act culturally intelligently in an international company
- Tasks cases and group work


<div> <div>Introduktion af nye medarbejdere</div>  </div>									
Introduktionsdag	Atlet	Værtsættende Tidspunkt / W-L-G	Kend de motor	Kulturel intelligens	Introduktionsdag	Atlet	Værtsættende Tidspunkt / W-L-G	Kend de motor	Compliance & Assessment
16.03.15 kl. 09.00-14.00		16.03.15 kl. 12.00-14.00	25.03.15 kl. 09.00-14.00	14.06.15-15.06.15 kl. 09.00-16.00	27.05.15 kl. 09.00-16.00	16.06.15 kl. 09.00-14.00	23.06.15 kl. 12.00-14.00	28.06.15 kl. 09.00-14.00	13.10.15-14.10.15 kl. 09.00-16.00
<ul style="list-style-type: none"> • Presentation af virksomheden • Kinesisk regel • Code of Conduct • Sikkerheds- og arbejdsskadeorganisation • Virksomhedens sociale ansvar • Tidspunktsrepræsentation • HR • Teamundervisning • Asiatisk 	<ul style="list-style-type: none"> • Introduktion af virksomheden • Kinesisk regel • Code of Conduct • Sikkerheds- og arbejdsskadeorganisation • Virksomhedens sociale ansvar • Tidspunktsrepræsentation • HR • Teamundervisning • Asiatisk 	<ul style="list-style-type: none"> • Introduktion og præsentation af den værtsættende bane • Afsættelse af bane og grænser • Motor 2705 og 2101 • Kommunikation og den værtsættende bane • Motor 2705 og 2101 • Kommunikation og den værtsættende bane • Motor 2705 og 2101 • Kommunikation og den værtsættende bane • Motor 2705 og 2101 • Kommunikation og den værtsættende bane • Motor 2705 og 2101 	<ul style="list-style-type: none"> • Introduktion og præsentation af den værtsættende bane • Afsættelse af bane og grænser • Motor 2705 og 2101 • Kommunikation og den værtsættende bane • Motor 2705 og 2101 • Kommunikation og den værtsættende bane • Motor 2705 og 2101 • Kommunikation og den værtsættende bane • Motor 2705 og 2101 • Kommunikation og den værtsættende bane • Motor 2705 og 2101 	<ul style="list-style-type: none"> • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? 	<ul style="list-style-type: none"> • Presentation af virksomheden • Kinesisk regel • Code of Conduct • Sikkerheds- og arbejdsskadeorganisation • Virksomhedens sociale ansvar • Tidspunktsrepræsentation • HR • Teamundervisning • Asiatisk 	<ul style="list-style-type: none"> • Introduktion af virksomheden • Kinesisk regel • Code of Conduct • Sikkerheds- og arbejdsskadeorganisation • Virksomhedens sociale ansvar • Tidspunktsrepræsentation • HR • Teamundervisning • Asiatisk 	<ul style="list-style-type: none"> • Introduktion og præsentation af den værtsættende bane • Afsættelse af bane og grænser • Motor 2705 og 2101 • Kommunikation og den værtsættende bane • Motor 2705 og 2101 • Kommunikation og den værtsættende bane • Motor 2705 og 2101 • Kommunikation og den værtsættende bane • Motor 2705 og 2101 • Kommunikation og den værtsættende bane • Motor 2705 og 2101 	<ul style="list-style-type: none"> • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? • Hvad er kulturel intelligens? 	<ul style="list-style-type: none"> • Introduktion af virksomheden • Kinesisk regel • Code of Conduct • Sikkerheds- og arbejdsskadeorganisation • Virksomhedens sociale ansvar • Tidspunktsrepræsentation • HR • Teamundervisning • Asiatisk
HR	HR	AMO / HR	Academy	LMing Institut	HR	HR	AMO / HR	Academy	THB

Figure 69. Introductory program for new employees. Adopted in 2015.

The importance of culture has thus emerged as an important parameter for the introduction of new employees.

The mediator group we created through the project is still active in the organization today, and in that group it is said that; **Culture, is something we give to each other.**

Understanding that culture is something that is in the individual universe of recognition and that is something we each interfere with. With our language, we express and communicate our experiences and opinions about the concepts of power, structure, values, expectations, experiences and social codes. Culture is not what something else does - it is ourselves. We're not in a queue, we're the queue. We are not aboard in a culture - culture is what we ourselves do, and we create our own opinions about it. This is a significant change in the term, which was previously regarded as something beyond the individual and its influence.

Such a renewed approach to culture has meant that the members of the organization in MDT work seriously with the concept of culture, because through this project they

have seen how wrong the common sense of opinion can be if you do not work to make the culture as tangible and visible as possible. Everyone is co-responsible for the culture we each experience. The recognition that we often perceive the concept of culture differently means that through the many dialogues, we get a better understanding of each other's images of the culture. The more we talk about culture, the more the individual experiences a horizons expansion. When the intersubjective understanding of the elements of the common mind-forming culture increases, gradually a more synchronous image of the culture is created.

One leader said; "If the culture does not work, we can not understand each other properly."

The many common sense understandings and acknowledgments are crucial to our ability to communicate properly. When we have more common experiences of concrete content of concrete concepts, we make easier agreement in our everyday communication. There are too many misunderstandings, if our understanding is not adapted to the common perceived context. Just the many individual and different interpretations of what the culture contains, the dialogue between PK and a group of employees was a visible evidence when PK wanted to kill or sail the old culture in port or museum. All the misunderstandings and turmoil created by these executive statements could have been avoided if there had been a greater consensus about the recognition of the part of our subjectivity, which we call the content of the culture.

Culture analysis 2 was conducted in spring 2014. The raw data analysis was again the subject of dialogues between the leaders and the research groups at MDT. The results were discussed at workshops and on internal management and management meetings. There was quite a great deal of satisfaction with the rapid emergence of positive improvements between the two analyses.

Several investigators doubted that it could really change in such a positive direction and in such a short time. The many new initiatives around Site Strategy, the new

management team, the communication and the many qualitative cultural descriptions suggested that the impact of the cultural project could be immediately recorded in the raw data from the analysis but also in the qualitative statements.

The fear element, in terms of qualitative statements in cultural analysis 1, was reduced in cultural analysis 2, although there were still 10 statements (14 in 2013) which could indicate that the experience of fear for some still was represented in the qualitative statements.

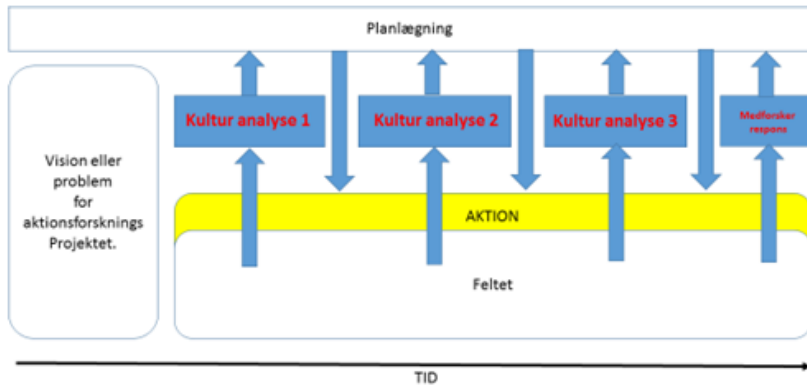
Culture Analysis 3 was conducted in spring 2015. Again, the raw data of the analysis was processed and discussed in the research group before it became the published cultural analysis 3. The elements of uncertainty and fear, especially in the first analysis, were completely eliminated in the third analysis.

Although there had been a significant and significant change among respondents in the three analyses, it was remarkable that both the Site Manager group and the co-researchers supported the many positive results the analysis showed. As the researcher demonstrated the lack of validity in the measurements carried out, it was emphasized that the significant progress the analyses showed, corresponded with the experience the current management team experienced and this should not be asked of the researcher.

“Knowing in action. When we go about the spontaneous, intuitive performance of the actions of every-day life, we show ourselves to be knowledgeable in a special way. Often we cannot say what we know. When we try to describe it we find ourselves at a loss, or we produce descriptions that are obviously in-appropriate. Our knowing is ordinarily tacit, implicit in our patterns of action and in our feel for the stuff with which we are dealing. It seems right to say that our knowledge is in our action. And similarly, the workaday life of the professional practitioner reveals, in its recognitions, judgments, and skills, a pattern of tacit knowing in action” (Schön, 1975, p27-34).

When Schön writes that at times we describe our experiences inaccurate or, because they are just perceived as described, it does not mean that what you describe is wrong.

The current management team finds that there has been a significant change and improvement of the management team's well-being and culture and although there is no secure validation of the analysis conducted, the group's perception of the phenomenon is not to doubt.



The matter is simple that the change is acknowledged by the individual subjects' recognition.

The scientific value of the three cultural analyses in response to a concrete change is highly doubtful due to the massive replacement of respondents over a long period of time, but as feed back loops and topics for subsequent dialogues, they have seemed far better than expected. They have served as a feedback loop for co-researchers efforts and they have been used to focus on concrete efforts and actions. They have been the basis of many disturbances in the form of reactions and frustrations when one could not agree to interpret the many statements and results. Is there for example fear in an organization when 4-10 statements deal with elements that could indicate fears among a few leaders? Or are the significant progress always a sign of progress, or is it just because there has been a shift among respondents?

When the project has worked with power, leadership, resistance and the element of fear the work has affected both the visible and the more hidden power symbols, one which has also influenced management culture. Power is always a part of our relationship, and we must therefore only decide on its use. It's there all the time. We can not use the power in a relationship (Foucault, 1980).

” Because there is power in any relationship between humans, we are always locked in advance - in the decision whether we will use power for the other or not" (Løgstrup, 2010, p66).

When we form part of a relationship with another human being, we can not help but relate to each other's power relations. Even when we do not use our power, it is also an exercise of power, the other also having an expectation of power. So when we fail to use the power, we also exercise power. We may also choose to use the power in such a way that the consequences of this use of power affect the other long after we have interrupted the social relationship. For example, if the manager resulting from a violent blasphemy of an act, one can destroy the self's self-esteem long after the dialogue has taken place.

Sensegiving (Giola & Chittipeddi, 1991) in the form of leadership of new meaning content and the attempt to move an organization's experienced culture from A to B requires that the subjects in the organization have a common sense of being at the same starting point (Alvesson, 2013, p179). We do not know where to go, but it is important that we sense that we start from the same place.

Throughout the process, the elements of fear of the first two cultural have been the subject of workshops and dialogues about power, fear and leadership. There are leaders who have gained a renewed focus on communication, including how to use power and symbolic violence in power. The removal of the reserved parking spaces and the increased proximity through the everyday meeting and the many updates on the intranet have largely influenced and changed the subjects' opinions about some of the more traditional industry power symbols.

The fact that a number of physical power symbols have been changed and there has been a focus on the influence of culture on daily communication and strategy which means that the culture has been put into motion and the individual subject has become much more aware of the fact that the culture is not other than what we each assign it to value. The culture is what we make in terms of the opinions and values that each attaches to it. The individual is responsible for giving his own image of the culture to his colleagues and the new ones coming to the organization.

As MDT is so positive about the impact of the project, the overall management team has legitimized that the group of researchers should continue the work of actively influencing and verbalizing the culture of MDT. It is a great satisfaction for the many active leaders that the work will not be closed down with this project, which also emphasizes that the project has had a significant impact in the "The Swampy Lowland", such as Donald Schön (Schön, 1975, p27 -34) calls it.

Throughout the process, every single researcher has also been through a significant personal learning process. The co-researchers' feedback largely tells about new insights and personal development.

New concepts have been introduced and the many dialogues have led to new reflections about how an organization works. There have been periods of frustration and periods of emotional influences that have created new learning rooms and the many qualitative statements speak of great gratitude for participating in the project.

A small faithful group of co-researchers has until the submission of the dissertation, continued to work through reading and input.

In action research projects, you do not come from one point to another, but you start a journey towards the unknown. What you get is the result. There are no wrong results, and there is no end or ends. The efforts and initiatives that were made in this project are currently living and their deposits will now and in future be part of MDT Frederikshavn.

CHAPTER 18. CONCLUSION

In this section I will summarize the project's purpose and compare the results achieved with the problem formulation created through the project.

"When my knowledge benefits the various players in the field, I know that I know." (Schein in Scharmer, 2010, p63).

When we, as humans, judge something, we do that based on our prejudices of what we see. The prejudice is a temporary judgment on what our intentional purpose is. When we come to the case itself, this judgment can be confirmed or void. Once you have come to the "actual case", the subject then gives the final judgment. Such a verdict is a prejudice about the actual, about the matter, about the object as it is experienced. Before we meet the concrete, we thus have some experience-based prejudices about what we expect to find, and these prejudices or perceptions are constantly influencing the judgments our intentionality initiates. A conclusion of an action research project is many judgments that I have made based on the case as I have experienced it. When you have a connection to a given event, you access it with a given perspective, which subsequently influences on the impression you create. In my childhood, I remember a portrait of a woman. Regardless of how to position in relation to the picture, the woman always looked straight into the eyes. Looking at the window she looked to the left and stood right to the same. What is the valid truth? There can not be two answers. We must tell from what angle we have seen the picture?

To create a valid understanding, we must apply as many perspectives as possible, and my statements are subsequently shared and tested by a number of my researchers who have had the opportunity to elaborate, criticize, reject or continue contributing to my judge.

"The interpreter's attachment to the text resembles the way in which you look at a picture, that the eye's point of view belongs to the perspective of the image. The one who understands does not choose his point of view arbitrarily, but, on the contrary, finds his position given in advance." (Gadamer, 2007, p313).

” One to admit that understanding always includes application of the understanding. ”(Gadamer, 2007, p316).

The hermeneutic understanding process depends on our handling of the reflected judgment, and as Kant, Gadamer et al. advances, it's something you can sharpen by making use of this, like the other senses. How do we become aware of our understanding, which is usually so self-evident that we often ignore these, but that to the extent that affects what we are experiencing?

Any assessment of something intentional in its specificity, ie. Any assessment that is required of us in the situations where to trade is strictly a judgment of a particular case. This only means that in the assessment of the individual case, only the general scale under which it is included is that the assessment itself helps to define, supplement and adjust the scale (Gadamer, 2007, p43).

The conclusion and the many judgments we have conducted in this case study are, as Gadamer argues, unique judgments about unique cases made by unique subjects with unique vitality. Thus, when our subjects in this project begin to verbalize the subject of culture and begin to work on their own judgments, they also begin to expand their own understanding horizon about this topic, which again creates a new backdrop for future prejudices about culture.

In the phenomenological perspective, it is an important task to articulate hidden and covered understandings so that we can try to understand the phenomenon we face. How do you get the mediator's understandings forward so that we can work with the background to these judgments?

Levin's old expression that you can not understand an organization before you really try to change it, is an old idea of breaking a norm to see how it affects the social phenomenon. In the phenomenological perspective, this process is discussed for Breaching (Schiermer, 2013, p36). Challenging given discourses or just putting things together in a new context can help confuse our tagged typifications. In this project, through the many workshops, efforts and other actions, we have always been working

to "disturb" everyday common-sense typifications and constructions to get the reactions of the subjects. As a researcher, I have often acted critically against the proposed conventions, and often I have chosen a critical approach to challenge the group's prejudices. When the group's subjects are thus pushed to their own prejudices, they become more visible than when it was "taken for granted". It is in this perspective that you can become aware of the daily communication effects.

Thus, when working from a phenomenological perspective, one works to consciously and revive metaphors that are often so worn and self-reliant that they have also become invisible or simply die. The rediscovery of the hidden metaphorical content in the everyday language is also a viable way to create new insights into the implicit understandings around us. Our everyday language and collective understanding systems and typing schemas are important to understand and challenge if you want to try to approach the phenomena you work in an action research project.

	Knowledge Production Mode 1	Knowledge production 2
Research Problem	The problem is defined and examined in an academic research context.	Leads out of "practice" where you want to change or create a new state or realization.
The method	Strongly guided by disciplines and science-theoretical perspective.	Interdisciplinary method that includes all methods that can create renewal in practice.
Skills	Stringent and professional homogeneity.	Generalist with interdisciplinary domain knowledge.
Organization	Establishment of projects and structures.	Involving interorganism teams or project groups.
Knowledge creation	Performs in established practice	Many places, in groups, in individuals, networks and participating actors.
The validity	Fits into the theories and methods of the subject.	Socially oriented and includes ratings from stakeholders.

Figure 71. Inspired by the article by Christiansen, Wellendorf and West, 2004

The most important part of a participatory action research project is to make a significant difference and improvement for the participants involved in the project. If the participants do not experience a significant difference in their act in everyday life after such a project, the project has not reached its primary focus.

When we try to validate the results obtained in a kind of conclusion on an action research project, we must be based on the stakeholders involved in the project

(Christiansen, Wellendorf & Vest, 2004, p194). By gaining the qualitative statements of participating researchers about their own learning and feelings of the process they have contributed to, we create a validity of knowledge produced in fashion 2. which is to be assessed in its own perspective.

“Action research consists of three elements: Action – Research – Participation. If not all three parts are in place, it may well be that something is achieved, but it would not be action research”(Greenwood & Levin, 2007, p5).

That there has been both action and active participation in this project has been evident throughout the project. Is there also research done? I would like to argue that there is. The contribution of the research is the phenomenological description of the case and the derived judgments about the impact of the concrete actions.

The management group wanted a cultural impact in the organization, where they had experienced that the old "Alpha culture" paved the way for a future where one would live by providing world-class service.

Such an impact on an existing culture can not be pushed through as a top-down process, so it was important to involve as many of the leading employees as possible. Through the many initial processes, analyzes and workshops, we were actively working to influence the culture, while gaining insight into the bearing theories about culture in organizations.

At one of the first workshops of the Cultural Board, MDT asked the joint trustee; *"Mogens, should we be participants in this project because you have to do a PhD, or because PK will kill our Alpha culture?"*

This is a very good question, which can be interpreted to contain a large amount of skepticism about the project's intentions. As responsible for the project, I answered without hesitation that everyone's primary purpose of participating in this project was to create a noticeable individual improvement in the individual's working relationship. If I can get a dissertation from it, something comes in second, and they should not be held responsible. This has always been the purpose of the individual being able to experience an improvement in the working environment.

We also created a problem formulation that eventually came to be called;

How can an employee-induced process influence a traditional rooted industrial culture towards a more time-consuming culture of service, creating new opinions and experiences of culture through involvement?

In continuation of the problem formulation, was it a crucial factor that participants should have a personal benefit from the process?

Such a problem formulation should really be understood from behind. In the definition of action research, the focus on the participating subjects is the most important element. Then did the participants receive personal benefit from the process?

In Chapter 15.3, many participants come up with a number of significant statements that so much support the impression that the project has affected ALL participants in a direction that will mean a lot for their future, whether inside or outside MDT.

A: 2015-05	<i>It has been fun and interesting to work with people from other parts of the site, which you may not be able to get around everyday. It has been enriching in the form that the ideas I have had in some cases have been confirmed and in others have been changed after getting broader and / or deeper insights into the conditions. Finally, it has also made sense to get the many different views on management and management culture from both researchers and lead-investigator-Mogens.</i>
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The statement A 2015-05 states that; ... *performances I have had in some cases have been confirmed and in others have been changed after getting broader and / or deeper insights*. This statement clearly illustrates the fact that working with our judgments and prejudices about the concept of culture has had a significant influence on many of the researchers. It is also clear that the above statements bear witness to an extended understanding horizon about the concepts of leadership and culture.

These many statements testify to a great emotional commitment to the project. There has also been a largely positive attitude towards the processes and I interpret these statements as honest and sincere acknowledgments from the co-researchers. The process has had a great emotional impact.

B: 2015- 05	<i>My perception of what culture is at all times is that it basically is about "how we do things here". That perception has not been pinned as such. What, on the other hand, has changed is that it has come to my attention, how different people from the "same culture" can look at and perceive their own culture - it is very interesting.</i>
B: 2015-06	<i>That culture is more than displayed with value words hanging in the canteen. Culture is also how you walk, stand, talk, sit - how your table turns. It's all about it and is incredibly important to be aware of everything you do and are.</i>
B: 2015-07	<i>I have learned the term "culture is something one gives to each other". It is very important about the importance of having a good culture and that culture is something that has to be "lived" between people and not hanging on a dusty poster in a corner of a room.</i>
B: 2015-09	<i>The great power a company's culture has, how difficult it is to change this has been a big surprise to me</i>
B: 2015-10	<i>Did well know that culture can move a lot, but has been surprised at how much and how fast a culture can be moved, under a focused effort. We could quite quickly see the results of the effort</i>

12 out of 13 statements are about new acknowledgments from the process. New are orders about culture and new acknowledgments about the process. Proposals B: 2015-10, tells about a focused effort to quickly see results. This researcher participates in the Site Manager group and is a bit in contrast to several of the others who consider it difficult to create these fast-visible results. It is exciting that in the new site management you have been able to observe visible changes. The fact that the participating researchers today have very well-presented images of how to handle the concept of culture is a big change for many. The fact that today's proof of the influence of culture and how to work with it will in future make a significant contribution to the development.

Statement B: 2015-07 tells us that culture is something we give to each other, and culture is something that is experienced between an organization's unique subjects. This statement has emerged as a product of the fact that at some workshops we have come to the conclusion that culture is something we give to each other.

E: 2015-07	The culture has previously been characterized by the fact that MDT was regarded as a company that was over its greatness, and later became known as an "old engine manufacturer", which was just back as a little bitch that was about to shut down .
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	<p>One was often met with "still exists" despite the fact that almost 600 employees have their daily walk in this so-called biks. Now I think pride has come back, people are proud of MAN and have got the courage and see the future like light - I think this is due to three things on the cultural side (turnover etc. is another matter)</p> <p>1. The cultural project of Mogens Sparre, 2. VALCON, 3. The site strategy, which is one of the very concrete things the cultural project has contributed to. People take the sgu site strategy seriously - some may laugh a bit of it - but it can be remembered and talked about it, and the management takes it seriously. COOL!!</p>
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The participants tell of a renewed belief in the future and the general impression is that the action research project has had a significant impact on culture, and some tell about an age-divided culture. The elders with the Alpha Spirit have a story with which the young people want to make up with.

<i>H: 2015-01</i>	<i>It has been exciting to be part of the project, but also a big challenge to defend the work you really are passionate about.</i>
<i>H: 2015-02</i>	<i>This took more than 10 minutes.</i>
<i>H: 2015-03</i>	<i>I am grateful that I have had the chance to participate in this work. I think it's been exciting and I've got a lot with my backpack. I am pleased to have worked on its strategy, which I think was a very interesting work.</i>
<i>H: 2015-04</i>	<i>So I just want to say TAK to Mogens. It has been a pleasure and I'm going to miss our work together. I'm also going to miss the work of the project, which fortunately has nevertheless allowed me to move on, which is very pleasing</i>
<i>H: 2015-05</i>	<i>It has been really fun, exciting, interesting to contribute - a very positive experience</i>
<i>H: 2015-06</i>	<i>Well fought! You really had good intentions to make it very free the first year. Unfortunately, I do not think there was so much out of it, as with tighter frames for what we should. But I understand why you chose to create free frames. It's probably not something (we) staff at MAN were ready for :-)</i>
<i>H: 2015-07</i>	<i>Dear Mogens. Thanks for the game. I am very pleased that you have taken up the fight, and not least that you have stopped, although sometimes it has had to look a little black and been a bit uphill. I am very pleased to have participated in the project and I think I have contributed - as well as I have been able to - and I have learned a lot that I can bring in my backpack</i>
<i>H: 2015-08</i>	<i>Thanks for a great effort from you and all the good luck in your dissertation</i>
<i>H: 2015-09</i>	<i>Thanks for the collaboration Mogens, it has been very good.</i>
<i>H: 2015-10</i>	<i>Thank you for a very exciting project that has been very instructive</i>
<i>H: 2015-11</i>	<i>Thanks for now:-)</i>
<i>H: 2015-12</i>	<i>Thank you for the kicks and the suppositories you have given the management as well as the intermediary group - I hope and believe the development will continue</i>

H: 2015-13	<i>Is pleased that our department has consistently represented when knowledge is certainly achieved as we have been able to contribute to the project. In addition, we have in turn used the opportunity to save with an external around different challenges.</i>
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Finally, with the above statements, come directly to the case itself, did the participants get any part of participating in this project that will affect their future work? The personal benefit of the process has been of significant importance for all participants. The last element of the problem formulation that the project has improved the participants' daily lives can be answered with a large yes.

Has new knowledge about the concept of culture also been created and the culture of MDT has changed against what Paul Knudsgaard would like it to?

If the majority of the management team has received a renewed and changed view of both the concept of culture one can reasonably establish that the individual subject has changed its view of the ruling culture in MDT. If the individual subject has changed its approach to the culture of culture and what the culture consists of, one must ascertain that the massive impact of this project and other projects has created new opportunities for the perception of the experienced culture in MDT.

The co-researchers' 10 recommendations for management will form the backdrop of how the common recognition processes about the culture of MDT will and can unfold in the future. The 10 recommendations have been created as a direct extension of this action research project and this is how these recommendations will be implemented in the future, which will determine whether MDT gets the culture it believes will bring them safely into the new industry time.

In chapter 3, I have described the research design of this project and how I have established the research groups. The fact that the co-researchers themselves had applied to join the project and they experienced direct access to the senior management and through the work could have influenced decision making, has been a crucial factor in the experience of participating in a significant project. The

involvement of the co-researchers throughout the period was dependent on the support of their own leaders, and it was clear that those participants who did not have the full support of their own leaders had to go to court to participate.

Chapter 11 describes the three cultural analyzes and their impact on the project. There was a big skepticism about my insistent attitude about the development of AAU. My reason was that in MDT they would give an experience that something is being produced tangibly, and that it is not just talk in groups.

The scientific validity itself is highly doubtful, from a phenomenological perspective, as an analysis, but as a focal point for many valuable workshops and dialogues in research groups, the three analyzes have had a significant influence on the new perception of the concept of culture and leadership. If the analyses have been self-deception or direct lying is not really interesting because they have never been presented as a truth but as a valuable input to a dialogue about culture and leadership.

” You do not lie about what you are ignorant of; You do not lie when you pass on a mistake that you are fooled by; You do not lie when you are wrong” (Sartre, 2013, p83).

Through this project we have demonstrated that it is possible to work proactively to influence the experienced culture of an organization's members. The culture is elements of some social mental consciousnesses that individual individuals treat in their own understanding horizons, and which are more or less shared by other individuals in the form of an amount in intersubjective recognition, but also in differentiated form beyond common consciousness. When the subjects object to something, subjective fragments of opinions are created, some of which are called a culture. How the individual subject creates opinions of what one's purpose is aimed at can not be accessed, but through the dialogue two or more individuals together can create internal horizons that gradually mean that they create a larger intersubjectivity about the concept and content of the joint experienced cultural influences.

A participatory action research project has proved to be an extremely effective approach and perspective to actively engage and influence an organization's culture.

The participants in this case have experienced great positive improvements and personal development perspectives, which means that they all have had an experience of personal development and at the same time have had a positive impact on their future workplace.

Chapter 13 describes a summary of some elements of management experienced in the project. The executive leadership has been discussed at many leadership meetings and individual dialogues with many of the leaders. Through these dialogues we have been working to create visibility over the many everyday power applications, thus creating new individual acknowledgments about the use of the common power symbols. The removed parking spaces for selected executives and the many small power symbols have been reinvigorated throughout the sales process, which means that they are currently being used more reflectively and thus considered.

At the final management meeting in April, described in Section 15, the new management team was presented with 10 recommendations for a future active effort to work with the culture of MDT. This work marked a formal completion of the project, and agreed by the management team expressed its unreserved respect for the project's significant influence on the existing culture in MDT.

Although, the project is formally completed per. November 1, 2015, the established mediator group will continue to actively maintain and strengthen the culture and working environment at MDT in Frederikshavn.

CHAPTER 19. SCIENTIFIC CONTRIBUTIONS OF THE PROJECT

This thesis is a case study conducted as an action research project in a concrete organization. Thus, the scientific contribution is not an attempt to create a generalistic theory contribution, in the form of an explanation model for organizational change, but to further describe a concrete practical action research project that we may learn from.

” It is unacceptable to assume that mathematical accuracy is the only valid criterion for science, and to argue that any area that can not be described with such precision is less worth or even less real” (Zahavi, 2013, p25).

Thus, if more general learning is possible, it must primarily relate to the experiences we have had with the research design and perspective of involving action researchers and the experiences and opinions associated with an organizational and management change project. As a reader of the dissertation, there may also be learning and inspiration for change and through the involvement of the members of the organization.

“Often Action Research reports are called “mere storytelling” an insulting attempt to disqualify the general knowledge gained in a specific AR case” (Greenwood & Levin, 2007, p67).

This thesis, as Greenwood & Levin manufactures it, will probably be considered by some as a long storytelling. However, it is in line with the phenomenological tradition to describe a case study as it is experienced, but it also shows case study in the nature of the research to try to describe the case as detailed as possible.

Through my article search, I have not seen many action research projects in Denmark in the manufacturing industry, where there has been a significant focus on influencing the organization's culture. Culture as the subject of research is not unique, but the

massive activation of leaders as co-researchers in a Danish manufacturing company is unique and therefore the case can certainly inspire many managers, employees and change consultants to look at a bottom-up process with the aim of creating a renewed culture. The organization's participating subjects have had a decisive influence on the future work of shaping the development of the organization's culture, and together we have developed an increased intersubjective culture understanding, which we have subsequently taken into play in the form of actions and dialogues in the organization.

The design of creating a "Culture Board" and a more progressive group called "The Young Wild" has been a valuable setup which has meant that I, as a researcher, have had some active co-researchers who have provided me valuable interpretations of their experiences out of the organization. The groups' organizational structure and recruitment through a job application also seem to work as we had hoped for. Together with Site Manager Group, the two groups have been "comprehensive" for overall management at MDT.

In the present case, it may seem that we have had a lucky hand in creating a changed perception of the dominant perception of the concept of culture, and a common experience has been achieved that culture is not objective outside the individual subject. It is the individual who puts value and meaning on the subject's intentionality. The sentence we created in the process became; CULTURE IS SOMETHING WE GIVE TO EACH OTHER.

This metaphor or lesson means that we each have a responsibility for the culture we create in our relationship with each other. When we started the project, culture was something management had to take care of. When we asked the co-group at the start of what we needed to get a culture we would like, many wishes emerged about soon and soon. We slowly suggested that it might be much more about what we each could contribute. We started asking the question; WHAT CAN OR WILL YOU ALSO DO?

As this recognition became integrated into our everyday language, it became increasingly and more evident that we have the culture we create for each other. The

dialogue on culture expands the understanding horizon of the individual subjects, but also the understanding of each other and how to create something together.

A theory model (Figures 40 & 41) to understand a possible link between management and the risk of creating fear has been born in this project. When the power is used unexpectedly, it can deprive the participating subjects in the near future, and this loss creates the feeling of uncertainty and fear. The model has a horizontal axis. Our management power has a scale from a desire for compliance to the purely voluntary nature of Adherence. No matter where the leadership is exercised on this scale, according to many theoretical perspectives, it will create resistance (Foucault, 1980). When the subject becomes consistent with the applied leadership, both power and resistance are "normalized" and accepted. The subject thus creates an expectation, based on the previous experience of the expected use of power.

When the subject experiences an unexpected use of power, there is a renewed focus on resistance, and in a mixture of impotence and resistance, a fear of the future is created because the expected future based on past experiences can no longer be used. The greater the deviation, the more fear is created. Experiences create expectations for the future and when we can no longer create a picture of the near future, we become insecure and afraid of individuals.

The model has been created through the many workshops we have had with the co-researchers, and in this case it has served as an explanation of the relationship between power, powerlessness, fear and leadership style. When Foucault (1980) talks that power can not be resisted without resistance, we realized that in many cases we could not mobilize a concrete resistance, so we found that in many cases it was possible to locate Resistance simply manifested itself as impotence. We found that only the strongest subjects can mobilize and articulate a concrete resistance. One can see in large organizations the silent resistance in the form of impotence. Organizations have an established function to speak the individual's case, namely the trustee's function, which is precisely aimed at securing a power platform from which those who do not have so much formal power can be heard.

Resistance to new initiatives can often be relegated to the subjects' experiences of such news. There have for example been a lot of news with which negative consequences creates a completely natural response to news. For MDT, there has been "negative" news for a number of years, so natural skepticism or resistance to all news is justified in the experience. When the expectations for the future become uncertain or completely disappear, the subject experiences a lack of control and this loss of control will naturally resist resistance to all the new ones.

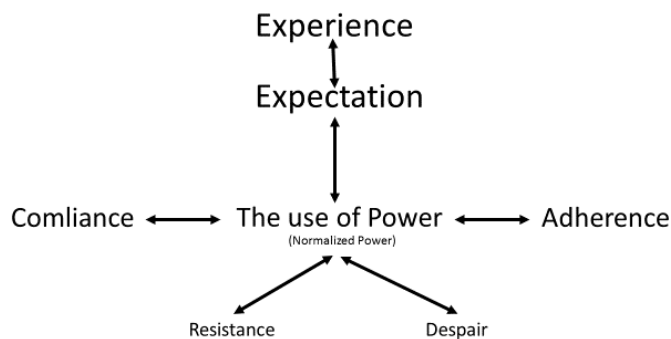


Figure 41. The metaphor for the connection between unexpected leadership style and fear.

The model thus creates a visual description of a fear generator in the form of a management power that is not transparent. You can get used to bad management, just know it in advance. Thus, it is not the current management style that is crucial if there is fear. It is when there is a shift in the expected management style and power utilization that fear grows

Our metaphor sets the leadership style together with the creation of fear. When we apply force to the scale, we can illustrate that normalized power use does not create significant resistance, while at the same time illustrating that unexpected leadership can create a significant fear (Chapter 14, Figures 39-40, 276).

The model has been created in a co-production process in the research groups and, as stated by several, it makes sense to want to try to communicate why a leader must be trustworthy, transparent and trustworthy.

Another important explanation model that has been matured in this project is the "A balance doll" metaphor about the cultural impact. That in this way we offer a 4 model to Martins (Martin, 1992, p79) Three recognized cultural models have also gained a great deal in the organization. When we all work to spread a message, we create the feeling that we move or influence something that we share, namely our intersubjective understanding of the cultural element. That it can grow and fall in strength or tilt around a zero point can serve as an illustration of our experience, and in this way the model can affect our meaning creation.

This action research project has had the primary aim of creating improvements to the everyday life of the participants and it has been successful, but also trying to understand organizational development and cultural change - and how to understand themselves in the organization and as an attempt to become part of it you work with. If the scientific contribution is valuable, only time will show us.

19.1. MY BID FOR A NEW CULTURE MODEL

“What is the crux of science and what is scientific work? Central to Weber is the striving towards creating knowledge about the phenomena of life in their cultural importance. The concept culture is a concept of value, and the empirical reality is culture” (Clark & Fast, 2008, p86)

In this research project I have found how to promote an organization's inner consciousness and understanding of the concept of culture. Among the many employees, it appeared in a number of dialogues that there was a very big difference in the perception of it, or the existing subcultures. Several emphasized the culture of

their own department as production-promoting and motivational, and in the same sentence they were concerned about the culture of the "other" departments.

"In general, I think that the culture in some areas is slightly different on the floor compared to an office area."

"Experience that the culture at the factory is more ready for change than at the port"

"You can clearly notice the difference between this department and the rest of the organization in Frederikshavn."

"So the department's culture is probably a little different from other departments, as we often have to work with the old things from production."

"My department appears to some extent as frontrunners in the transition from manufacturing to knowledge business."

Pick out quotes from 2014.

The subjective world is shared with other subjects, making it a common set of perceptions and thus not uniquely subjective. It is thus a picture of reality that is also recognized and interpreted by others, and together, new understandings and opinions of the concrete phenomenon are created.

"It is intersubjective because we live in it as human beings among other people, associated with it through mutual influence and work, as we understand others and are understood by them" (Schutz, 2005, p31). Intersubjectivity is that people through the interpretation create their own worlds and understandings of reality that they saw while sharing with others in the organization. What is considered real is thus created and confirmed through the other subjects that interact with everyday life. Individuals agree to add the same phenomenon to the same meaning, even though they do not have access to what the other really thinks about the phenomenon. A kind of everyday commonality or logic.

An image of this can be seen as if the top management's picture of how many employees perceive the organization's culture does not necessarily correspond to the image of the same employees themselves. It is highly problematic when the senior management has a picture of the employee's image, which shows a discrepancy. My

work with culture in several organizations points to the strength in the sense that culture is something we create within our consciousness, thus having the individual subject in an organization, a completely unique understanding of what the culture at his workplace is.

This individual understanding of culture has so far some overlap with the other subjects in the organization. It has not been possible in my data material to determine a clear clarification of the culture according to Martin's three perspectives, why I have tried to build an alternative description. Martin calls for a fourth explanation for culture, so I'm asking that question to bid. Each individual sees a phenomenon that is termed culture. In Fig. 66, s353 is a bidding for what can be included in such a sense of opinion.

My bid for an explanation model is based on a metaphor, which is a toy that we call a Væltepeter. It is thus constructed that the bottom has a very heavy material in the form of an iron block. Around this there is an outer frame of plastic that gives it shape. When pushing the model, it shifts in relation to the affected force. There must be at least the power to crush the model when pushing as high as possible. The top level is artifacts, symbols, language, procedures, etc. When we change artefacts it is visible to everyone in the members of the organization, and you expect something new to happen. Later we begin to work with the language and the narratives that are told.

Pressing down on the lower level, you are under the center of gravity and the figure will actually oppose a chain. Below are the basic assumptions about our organization and our worldview. These basic and experience-based assumptions need a lot to change.

When it comes to working with the entire "community" culture of the organization, most people think that it is exciting and you would like to participate. It is understood that just my "culture recognition" is true and it is all the "others" culture that benefits from a change. This means that everyone engages in such cultural work with great

motivation, especially when the senior leader has been in the lead that it would be a good idea to participate.

What is most evident in an organization culture is what Schein calls as artifacts, and Hatch also has the symbols, which in many cases are artifacts. The components I place at the top of my model because they easily change or affect. When an airline needs new uniforms, it's usually not because the old ones are worn out, but because the organization wants to symbolize renewal, dynamics or just want a new layout. Such "fast" influences can also be achieved by painting the workshop, the canteen or the office. These activities have an impact on the individuals in the organization.

In the "stomach" of the model we have all the narratives, values, times, social codes, procedures, etc. Such phenomena are more rooted and carried by the unique individuals. Should we have the individual to work on the perception of the phenomena, more involvement must be taken. A change here requires a larger and more focused long-term strategic effort and, in addition to time, also takes resources.

In that Schein, the basic assumptions call me intersubjectivity, and the commencement of the weekends conventions. There are some basic meaning structures that the individual does not question, and thus these meaning structures are rarely subject to the individual's reflection.

When we work with our community, social codes, power relationships, etc. it gets everyone who participates in a new focus on their own relationships and behaviors. Just like in the famous Hawthorn studies, you can immediately track a positive change when you just spend time interacting with your employees.

When we work with the cultural forms, structures, values, dialogues, etc. one immediately sees a change in both language and behavior. In this research project, an analysis showed that management was not operational and visible so that a new management team was created and 14 leaders became a new leadership group on 5 Power Symbols such as parking spaces for privileged managers were closed. Management power was delegated and a bottom-up strategy process was launched, in

which a co-production and dialogue created a bid for a new vision and a bid for some new focus areas. The involved employees were characterized by high motivation and a sincere desire for change. The culture was dealt with and focused on the positive common understanding of the overall culture. Discrepancies were presented, treated and promoted in light, one could relate to the disagreements. The individual departmental subcultures were also influenced by the participants' many local efforts. Cultural phenomena became part of everyday dialogues.

Specific quantitative and qualitative differences and changes in the three cultural analyses have been identified. The analyses demonstrate increased security and greater job satisfaction, while more and more people like local management. There have been changes, although you can not produce any more tangible characters.

As time passes and the project matures, management focuses on the cultural project. At one point, the senior management states that cultural work is of course important, but if in doubt, it should be emphasized that it is the operation we are living in. So you participate in cultural work if you have time. Shortly after the senior management announced it, several people reported themselves on the project, bearing in mind that it was not so important for their leader. Some were told directly that they should NOT work more on the cultural project.

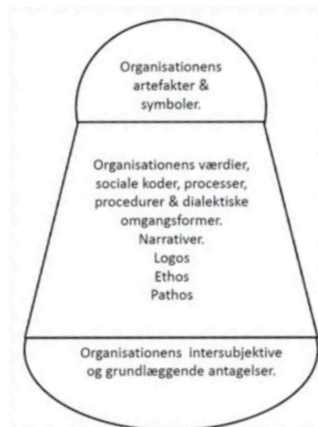


Figure 72. When the culture is affected, it comes out of the natural balance or equilibrium.

The power perspective was now changed again. What was previously interpreted as a career promotion was now prioritized. Were those who were in the beginning because they wanted or because they thought it was career-advancing? Have the participants now read the culture wrong? Was it true in 2013 and 2014 changed in 2015? The reflection on the phenomenon of culture should now be recreated once more. The culture is, therefore, the subjects think about it.

It has been striking to see how motivation and activity levels have changed, and see how it's only the core, the most faithful investigators left in the project. Some of the researchers have invested many personal resources in the project, and also contributed to personal development. In other major change projects, one has been able to see how in the first periods of a project a significant change in both dialogue and behavior occurs. If the period of management's focus and pressure disappears, you can see many different reactions. Some resign and say that it is as it usually goes with changes in this organization. Others get frustrated and seek away.

Kurt Levin's change model, by creating more persistent changes through a controlled change process in the form of the three stages, thawing - change-freezing, can illustrate what is happening to a culture in such cases. If management's pressure on culture lasts long enough for the freezing period in the new level of culture to be completed, thawing and freezing will mean that the culture has actually moved from one place to another. If that period is too short, you can see examples that the culture returns to the starting point again. Levin's perspective indicates the perception of an organization as an independent entity that can dissolve and freeze again.

It is not entirely in line with my phenomenological perspective, but when I disregard the use of the description, it is because I want to take the metaphorical approach to change and see the organization's subjects as a single unit.

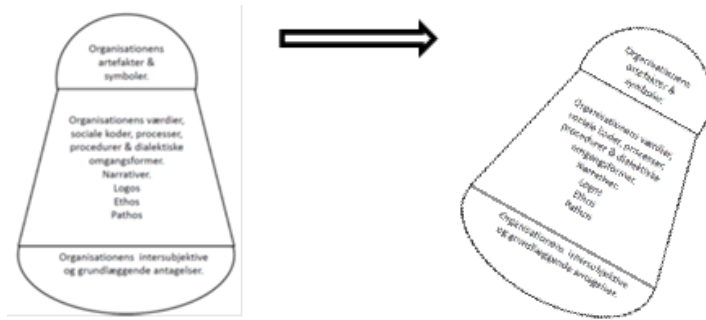


Figure 73. An illustration of a culture out of balance due to massive impact

Let's find out that an organization does not have a life in itself and is not an objective entity but consists of the actions of the subjects that are creative, while maintaining and transforming the organization through social relationships (Clark & Fast, 2008). An organization can not be considered as an independent actor with its own self-consciousness. An organization is created by different people with subjective understanding horizons (Clark & Fast, 2008).

When the metaphor model can still be used, it is because it brings together an otherwise multi-complex phenomenon to a concept that the subjects can use to create a dialogue about the effects of the cultural influences that are exposed to. The model has been tested in both the MDT and in several teaching situations, and as an understanding metaphor, it makes sense to see a real impact on the culture. Martin's three perspectives, integration, differentiation and fragmentation perspectives can thus be identifiable, but the dynamic impact can not be seen immediately. Eg. can an integration culture come out of balance as illustrated in Fig. 73, in the case of a management's influence, whether it results in lasting changes or just short-term imbalances is dependent on management's ability to focus on changes over time so that the desired changes are deposited.

CHAPTER 20. PERSPECTIVATION

In this section I will try to put some perspectives on the project results and try to argue for the new acknowledgments we have gained through the process. Our learning is ours, but others are welcome to relate to our acknowledgments.

When you reach the end with a 3-year Ph.D. research project, one can reflect a little on what this effort has caused as new acknowledgments for the parties involved. Can you create new knowledge from a single case study? - is also a relevant question to ask. The scientific perspective of the project has been presented and described as a case study, and the method has been action research. The creations we have created are unique and created in a unique environment, and through an abduction we come up with some possible understandings and recognitions that may inspire others to apply our experiences.

This project has two relevant perspectives that we can reflect on, namely the action approach with the involvement of co-researchers who should research in their own practice, and then the attempt to influence an organization's experienced culture.

To say that knowledge of science and practice are different is not to say that they stand in opposition to each other, rather they complement one another" (Van De Ven, 2007, p3).

Our language enables us to reflect and become more intelligent of ourselves and the phenomena we experience together. Man admit that understanding always includes application of the pre-understanding (Gadamer, 2007, p316). The fact that we have worked to involve practice through our collaborators has created a validation that we would otherwise not have had access to.

Had we chosen a more traditional research approach, such as an observational and analytical approach, we would not have been able to create the significant changes we have made in MDT, but have we also created a research project? The difference between practice and science is in this case study attempted and smoothed in the form of a participatory action research project.

In the *Qualitative Research Handbook* from 2011, Flyvbjerg presents 5 general misunderstandings about Case Study research. (Flyvbjerg, 2011, p302)

Misunderstanding No. 1	Theoretically generalizable knowledge is more valuable a concrete case-made knowledge?
Misunderstanding No. 2	One cannot generalize on the basis of an individual case, and therefore case study can not contribute to scientific knowledge production.
Misunderstanding No. 3	Case Study is most suitable for creating hypotheses, ie the first step, a major research project, while other methods are more suitable for testing such hypotheses, thus creating new theories.
Misunderstanding No. 4	A case study contains a bias around verification that may tend to confirm the researcher's understanding.
Misunderstanding No. 5	It is often difficult to summarize and develop general suggestions and theories based on a single case.

Misunderstanding No. 1 that generalizable knowledge is more valuable than concrete knowledge from a specific and unique case study is so deeply founded in many researchers and practitioners that one even doubts about one's contribution. The whole of the scientific tradition derives from the positivist position of seeking generalizable laws that can create new knowledge. But in human science, it has long been realized that unique people in unique organizations must be treated differently from the scientific and mechanical approach.

"Life cannot be understood as a machine, neither can it be explained merely as an organic system, because human life is what we experience in our activities and reflections as we live out our personal histories" (Dilthey in Clark & Fast, 2008, p 85).

Just studying a specific case, you can access some valuable insights, which you can subsequently check in other contexts.

In this case, we have made great efforts to describe the case and the actions as detailed as possible so that you should be able to get an impression of the concrete actions and the hypotheses and metaphors we have created throughout the case. The creations we have come to realize are true to us, but are they also true to you? We can point out that action research approaches have had a significant impact on the participants' cultural events, and the many indications that the awareness that culture is an interpersonal linguistic activity may be applicable in cases other than this, thus supporting misunderstanding No. 2. is also a very big misunderstanding or wrong prejudice.

There are many prejudices about the social research nature. This resulted in AAU receiving a "Scientific dishonesty" inquiry from a well-trained MDT employee.

"The matter is that I want to file a complaint about Mogens Sparre, who works at his business PhD. with us (MAN Diesel & Turbo) Last but not least, I do not think the university will endorse fraudulent research results. Can we talk together before I send my complaint to the university?" Picked out from mail.

Many still have a prejudice about the behavior of a researcher in an organization. A researcher is a "neutral observer" who does not create more involvement than necessary. For many, it has been a new acknowledgment that a researcher can act as an equal dialogue partner and colleague, and many still do not think it is research when you work to the extent that you are researching. It has been a great surprise, that today there is so little knowledge of the nature of action research. Fortunately, no complaint was made, and the responsible executives took a sharp distance from the employee's inquiry.

The research design ensured that no efforts or actions were taken because, as a researcher, I could find it interesting.

"Doing scientific work is not copying methodological blueprints written up in textbooks but applying research methods in the complex settings of the social world" (Greenwood & Levin, 2007, p57).

When we want to do research in a social field, we must, on the one hand, adapt to the possibilities offered by the case or which are possible, but at the same time we can not take control and make research scientists in a research project. With the participants in charge of efforts and co-responsible in all abductive acknowledgments, we will secure ourselves against the researcher's possible understandings or wishes are governing the process.

Greenwood & Levin talk about creating an in-depth valid knowledge of those who create it, and then they talk about the external validations, as when convincing others who have not participated in the project that we have created valid results (Greenwood & Levin, 2007, p67). This is a more complex task, precisely because action research is a coherent process between action and reflection. Therefore, these action research projects are often accused of being storytelling, and of course the work with narratives is important, but through abduction we have also created and tested some possible explanatory metaphors, which not least the participants have found valuable.

“How can the outcome be integrated in a meaning construction process that creates new knowledge?” (Greenwood & Levin, 2007, p68).

As Berger & Luckmann (1971) argues, all knowledge is socially designed, but it does not mean that all knowledge is equally valid. But precisely in action research and specifically in this project, all abductive opinion creation has been conducted through a social process that ensures that all statements are verified through a reflexive process by participating researchers and nothing has been done because the researcher has found it interesting.

The involvement of co-researchers ensured that conclusions were not generated that were not addressed by participants. This process has continued until delivery. The research design with a renewal in the form of the groups being given the veto and we followed a set of dogma rules for the collaborators' work has been a great success, which should be used to this extent in future projects.

As we also chose to focus on natural personal development in the form of NEO-PI-R personal analyzes, participants received a unique opportunity to speed up personal development in the research office. Many people also received through the process guidance for various personal and private education projects. The trust that has been built up through these dialogues has also had a very significant influence on the work to break down the positioning between researchers and the participating subjects.

Culture analyses 1, 2 and 3 also had a surprisingly good effect on the process of the dialogues about whether we had the culture we would like to support. As the analyses were presented in MDT, they were previously processed by the co-researchers, but all three were presented without actual value-added conclusions. By failing to evaluate the results and adding some of the results to a positive or negative value, we tried to create as "clean data" as possible. The purpose was that they should form the basis for choosing in the many management groups to discuss the results of the analyzes, which succeeded and confirmed through the many qualitative feedbacks. Many reported that they did not understand why we did not process and commented on data, but afterwards they could see the purpose just because they themselves would add the analyzes to their own acknowledgments.

In the culture analysis, we created some theoretical explanatory models or metaphors that we tested on others in the organization by confronting them with our new explanatory models. Could we explain the fear analysis 1 and 2 produced? Was there a connection between the fears and the experiences of the organization's members with the many management measures they had been exposed to over the last 10 years? Through these confrontational submissions, one could find that some found it uncomfortable that we did not always seek recognition and the positive perspective. The analyses and our models created the necessary disturbances in the "daily order" which made it interesting to take the many dialogues about the topics raised.

Our model that an unexpected or surprising management action that breaks the employee's immediate expectation creates great opposition, powerlessness and fear. This is an explanation model that I have used in my teaching at MBA and other

education at AAU, and the response I receive is largely positive, and many can see the relationship between unexpected use of power and the creation of fear.

Joanne Martin's three models (Fig. 15, p136) to describe a culture lack a dynamic element, and the model or metaphor that the "culture" for a moment is perceived as an object that can be influenced acts as an explanation of why many can experience that something has happened to the culture quite soon after we started the project. Martin relates to the culture of culture, but regardless of what internal structure the culture may have, we could find that the new focus on the project's focus on culture meant that everyone just talked about culture, even to an extent that was not the case before. When many in an organization talk about culture becomes that present. Some talked about the fact that all the cultures were about to be too much, but it was clear to all the researchers that this new focus meant that we began to reflect on our act and everyday life to an extent that meant a visible and significant change in relation to the period prior to the project. This immediate change is not explained by Martin's models, but it may be observed which of Martin's structures may apply.

The "Sparre" metaphor is a model I have used for several years, and when presented to the co-researchers, it became a clarifying effect, and it became a part of our common intersubjective language about the concept of culture. Some, however, had objections to the relevance of the model. Although we all today agree that culture is something people give to each other, there is also an intersubjective understanding that together we can create an atmosphere that is experienced as if we have accomplished something and we can all feel one shared enthusiasm, which can be quickly fought down by one or more unfortunate comments from the management.

When the metaphor "Sparres culture model" moves, it expresses our intersubjective understanding that our culture creates a backdrop of experiences that affect our immediate judgments and actions in our daily work in the organization. When we feel that the culture is positive, we become optimistic and happy, and in the next moment, as the German leadership in the middle of the project sent out some sharp

deteriorations of employee benefits with retroactive effect, one becomes dissatisfied and negative.

This project was completed on November 1, 2015, but MDT continues to work with the results we created, and maybe we did not get where we wanted, but we came somewhere. The Culture Board has got its own page on Site FRH's website. Everyone gets permission to write and edit. On the page will be added the 10 recommendations, minutes of meetings, etc.

In action research one can not get a wrong result, you get what you get, and then we must act from here.

The project remains viable and on January 6, 2016, the "Cultural Board" held a meeting and decided that they continued to work on the following subjects:

"To gather good ideas and input from the organization's employees on how to create the most attractive company mhp. further processing and dissemination for relevant decision makers

To exchange experiences about initiatives, initiatives and possibly. challenges and opportunities we have encountered in the work of influencing our culture

To document what happened during the year within the individual recommendations mhp. to present 'Annual Report' for Site Mng. Follow-up is ongoing at the planned meetings.

To 'take the temperature' on the 10 recommendations

To select relevant focus areas and make suggestions on how we get 'moved' within parts of the 10 recommendations ('lighthouses') that lack focus or as it could be worth focusing on"

(Selected from the minutes of the meeting on 6 January 2016)

Today's culture in MDT is not the same culture as when we started the project. No culture would be. The recognition of the individual's culture about the culture is influenced by the nature of the treat and how much is spoken of culture. This action research project has put so many rings in the water (Vision for the young wild) that the culture will always have some deposits of this process. There will also be deposits

of Valcon and all the other projects the subjects of MDT have been involved in, but if it has turned from being an industrial culture to a service culture, I can not say anything about it - it determines those who are always employed at MDT.

This action research project has contributed to an increased understanding of the culture's creation and influence of the individual, and the new acknowledgment that we can be co-authors of the experience. Such a significant influence on the individual's understanding of culture and the social understanding of the effects of what we say and do have a significant influence on the space we each create in our consciousness. If we all begin to tell each other that we having a culture of knowledge, we will not experience that?

” The inductive method is used completely independent of metaphysical assumptions and speculation about how the observed phenomena occur. You are not trying to find reasons for certain effects, but just to find out some regularities. It is thus completely irrelevant whether you believe in the free will or not, in order to make some predictions about social life” (Gadamer, 2007, p10).

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