

Building Constructive Relations for Successful Intercultural Communication

A study of intercultural communication at DONG Energy

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Executive summary

The purpose of this research was to study intercultural communication in Danish organizations that are in a process of increasingly becoming global. Danish companies today are taking advantage of foreign market opportunities, leading to expansions of businesses internationally. Such expansions naturally create a workforce constituted of various cultural differences to which successful intercultural communication is a necessity. This development motivated the following thesis to study how Danish employees achieve successful intercultural communication with colleagues of different national backgrounds.

A review of the literature showed that it was dominated by two opposing approaches to intercultural communication and cultural differences; a functionalistic approach that sought to generalize and focus on managing cultural differences and a social constructionist approach that viewed intercultural communication and cultural differences in a more complex and context-dependent manner. This division further created an interest for studying the extent to which cultural differences influenced intercultural communication or whether other significant influencers would be emphasized when conducting a research in a Danish, international organization.

Based on interviews with Danish employees working at DONG Energy, an investigation of the company's approach to communication across national backgrounds was initiated. By applying a constructivist grounded theory approach, this thesis explored the perceptions, observations, and experiences of intercultural communication internally at DONG Energy to discover how these employees achieved successful intercultural communication. As a result of completing this research, a constructivist grounded theory was created which held that achieving successful intercultural communication was done through building constructive relations. Four influencers on the ability to build constructive relations were further identified: intercultural competence, balancing power relations, advanced language skills, and time. Considering these findings, it was concluded that the role of cultural differences in the intercultural communication investigated was not as prevalent as anticipated prior to conducting the research. In addition, adding this constructivist grounded theory to international organizations' initiatives concerning intercultural communication across national backgrounds was suggested in order to have an intercultural communication strategy that encompasses the complexities of intercultural communication as found in this study.

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1. Introduction

It is an often-cited reality that organizations are becoming increasingly international due to globalization (MacNab & Worthley, 2012, p. 62). Today, Danish companies are taking advantage of open boundaries, legislations, and market opportunities across the world. This leads to expansions of businesses, creating a demand for new departments internationally to follow the rapidly changing environment to meet customer needs and to sustain competitive advantage. This development has created highly complex organizational environments where employees engage in intercultural communication as part of their daily work life. As is shown from a quick view of the literature, internationalization is creating new demands for businesses to adapt to different cultural environments, and it is often emphasized that intercultural communication skills need to be considered in order to avoid communication barriers to organizational development (Trompenaars & Hampden-Turner, 2011; Bennett, Aston & Colquhoun, 2000; Bartlett & Ghoshal, 1987).

A vast amount of literature has been written on the subject of national culture and intercultural communication and on how best to manage them, and the emphasis is frequently on how intercultural communication is challenging (Søderberg & Holden, 2002, p. 105). According to Noma & Crossmann (2012), the more and the wider differences are and become, the more challenging intercultural communication gets (p. 116). The same goes for when employees are distributed across different countries, creating a greater struggle to communicate effectively (Daim, Ha, Reutiman, Hughes, Pathak, Bynum & Bhatla 2012, p. 199). However, there are also those who see cross-cultural communication as advantageous (Søderberg & Holden, 2002, p. 112). For instance, focusing on the benefits of intercultural communication, Neuliep (2006) stresses that there are important benefits of intercultural communication when done successfully, such as possibly having a healthier community, increased international, national and local commerce, reduced conflict, and personal growth through increased tolerance (p. 4).

The subject of intercultural communication is highly complex and entangled by implicit and hard to observe individual perceptions, emotions, and backgrounds. It seems that many theoretical assumptions about cultural differences is that they are the main cause for misunderstandings and communication breakdowns in intercultural communication. Yet one might wonder if cultural differences are in fact to blame, or whether we should understand the nature of intercultural interactions differently? What if the people doing the intercultural communication were asked about their experiences with it; would they emphasize cultural differences as the main barrier to achieving

successful intercultural communication, or would there be something else entirely different defining their interactions?¹ And what does it take to achieve successful intercultural communication if one asks the practitioners?

1.1. Case description

At the Danish-founded company DONG Energy, initiatives were at the time of research being made to support the increasing internationalization of the company, which included an increased focus on intercultural communication internally in the company. These initiatives were particularly coming from DONG Energy's human resource department called People & Development (P&D).

DONG Energy is headquartered in Denmark and was at the time of research the global leader in offshore sustainable wind power. The organization had gone through a transformation from being one of the most coal intensive utility companies to a global leader within sustainable energy in less than a decade (DONG Energy, 2015, p. 15). In 2015, DONG Energy stated it had become one of the fastest growing companies in the world due to its focus on sustainable and green energy (DONG Energy, 2015, p. 8). This had caused DONG Energy to expand its organization globally (Appendix A, p. 1) to accommodate the increasing demand for internationalization.

In connection to this development, one of the company's recent initiatives at the time of investigation towards becoming increasingly internationalized was an intensified focus on recruiting for a "global mindset" (Appendix B, p. 1). One way in which this was promoted internally at DONG Energy was through the internal managers' magazine called Manager's Brief (Appendix B, p. 1). Manager's Brief was a magazine published quarterly to 900 managers across the entire organization concerning initiatives at DONG Energy, which served to keep managers informed of changes and initiatives of relevance to their work. In the February 2017 edition of Manager's Brief, an article had been published about the focus on an international mindset and mobility when recruiting new employees (Appendix B, p. 1).

At the time being, one of the researchers for this thesis was a part-time employee in HR at DONG Energy. During our research, she had an informal talk about the initiative with Christian Jørgensen, Head of Sourcing & Analytics in People & Development, who was also featured in the Manager's Brief article. Christian Jørgensen explained that the article served as guidance for hiring managers for their recruitment approach to ensure hired candidates had an "international mindset",

¹Please find the template for interview questions in appendix E.

and that candidates were willing to work abroad. For this purpose, the article included six questions, which managers could use for recruitment interviews. In the article, Christian Jørgensen was quoted for saying that an international mindset was, “the ability to collaborate with people of different nationalities and from different cultures [which is] an asset in most positions in DONG Energy” (Appendix B, p. 1). However, when discussing the article with Christian Jørgensen, he did express that the emphasis was mostly on ensuring that the employees hired were open to international mobility and that the candidate had previous experience with working abroad to avoid a mismatch in expectations from both the recruiting party and the one being recruited. The article published in Manager’s Brief was the first official material published encouraging an increased focus on international mindset.

As our research progressed, so did the communication promoting an international mindset with DONG Energy’s employees. In end March 2017, Senior Vice President in People & Development, Hanne Blume, sent out an invitation to all People & Development employees for the annual People & Development forum (P&D forum)² in which she announced that the topic for P&D Forum 2017 would be globalization (Appendix C, p. 1). As the researcher working part-time at DONG Energy had observed, when something was announced as the theme of the P&D Forum, it was in DONG Energy’s HR department considered of great importance to the entire business. In this invitation, Hanne Blume stated:

“we will focus on strengthening our global mindset within P&D (...). A lot of us are also supporting the business in this journey which makes it even more relevant that we are on top of the globalization agenda in P&D”.

The arguments Hanne Blume presented for the topic of globalization were that DONG Energy was becoming increasingly global with the company entering one new country per year since 2013.

In addition to placing focus on globalization and global mindset at the P&D Forum, in a news announcement via P&D’s internal communication platform, Hanne Blume also addressed the intensified focus on gaining a global mindset. In addressing ways to achieve results, she stated the following:

² The P&D Forum is a full-day event where all HR employees at DONG Energy are invited for a day of networking, presentations, and discussions concerning the HR business challenges, successes, and targets going forward.

“We will focus on building a global company culture and streamlining how we enter new countries. Together with our business units we are working on ensuring smooth processes and a global mindset” (Appendix D, p. 2).

Considering the statements above, there seemed to be a certain interest and willingness to increase focus on this concept of ‘global mindset’ at DONG Energy.

Being a multinational corporation, DONG Energy had locations stretching across the globe from Boston to Kuala Lumpur, which meant that colleagues communicated across national, linguistic, and other cultural differences. The company was therefore dependent on efficient intercultural communication to reach its global targets. Due to these characteristics of the company, and because of the particular focus on the effects of globalization internally in the company, DONG Energy is considered an appropriate case study for the research of this thesis.

1.2. Delimitation

DONG Energy was at the time of research situated in nine countries (Appendix A, p. 1), of which the largest department was situated in Gentofte with 2,500 employees working at the facility. Being one of the major centers of DONG Energy’s global business affairs, many employees at the Gentofte department conducted their work through an extensive amount of intercultural communication, communicating internally in the company with colleagues of different national backgrounds. Considering DONG Energy’s desire to have employees with a global mindset, and because Danes made up a large majority of the employees at this location, we considered studying Danish employees from this location who frequently interacted with colleagues of different national backgrounds as part of their job a viable sample for this research. The data collection was conducted in spring 2017 where six Danish employees who frequently communicated with colleagues of different national backgrounds as part of their work in People & Development were interviewed about their experiences with intercultural communication with these colleagues.

It is important to note here that narrowing the focus of this study to the intercultural communication occurring between Danes and their colleagues of different national backgrounds did not mean that we confined ‘intercultural communication’ to merely be communication events across nationalities. This delimitation was simply made based on the notion that both in practice and in the literature, national cultural differences were frequently claimed as the main challenge to

successful intercultural communication. Additionally, national cultural differences were the main focus at DONG Energy in the company's initiatives towards communication between colleagues of different national backgrounds.

1.2.1. People & Development department description

As all our informants worked within People & Development (P&D), a brief department description has been deemed appropriate. People & Development was DONG Energy's human resource department, which consisted of approximately 130 employees working across all of DONG Energy's departments. Of these 130 employees, approximately 80 employees worked at DONG Energy's office in Gentofte, which was the largest department of the company. The remaining employees would be dispersed across other national and international departments, supporting e.g. country-specific or business-unit departments. In terms of organizational structure within P&D, various teams were set up for different business needs, e.g. legal, global mobility, and health & safety. Teams would be responsible for individual human resource areas, yet collaboration across teams surrounding different initiatives such as e.g. 'global mindset' would frequently occur.

1.3. Research question

Taking point of departure in the problem area, a qualitative approach, the case description, and the delimitation above, we wish to answer the following research question:

How do Danish employees achieve successful intercultural communication with colleagues of different national backgrounds at DONG Energy?

- What is the role of cultural differences in intercultural communication at DONG Energy?
- What do the employees at DONG Energy emphasize as significant influencers on achieving successful intercultural communication?

These two sub-questions supported us in answering our research question. The reason for choosing the first sub-question is because of previous tendencies in the literature to mainly blame national cultural differences for the challenges that arise in intercultural communication and because more

recent studies emphasize that culture may not be the only barrier in intercultural communication. This made us wonder what role cultural differences play in intercultural communication at DONG Energy.

The reason for choosing the second sub-question is because intercultural communication was increasingly becoming more complex at DONG Energy as the organization was becoming increasingly international, which created new challenges and a demand for effective intercultural communication. Therefore, as we got a deeper understanding of the employees' experiences with the intercultural communication they engaged in, we were able to analyze what the employees perceived as significant influencers to intercultural communication. These sub-questions paved the way for answering the question of how to best achieve successful intercultural communication with colleagues at DONG Energy.

1.4. Structure of the thesis

Figure 1 illustrates how our thesis is structured in a traditional, chronological manner. Despite this chronological structure, it must be emphasized that the research process has been anything but. As will become evident from our methodological presentation, constructivist grounded theory research is an iterative, non-linear process. This means that as our research progressed, we discovered new unexpected findings, which required alterations in our literature review and theory. Nevertheless, creating a chronological structure serves to support the reader in understanding the line of thinking and argumentation of the thesis.

The first chapter of our thesis consists of our introduction, which includes definitions of relevant concepts frequently employed in the thesis. In chapter two, our literature review is presented, which is a combination of theoretical perspectives on intercultural communication and various studies concerning influencers on intercultural communication. Chapter three presents our methodology of our research including our approach to our constructivist grounded theory method, our philosophy of science, ethics, and our position as researchers. Next, chapter four is our chapter of analysis in which our constructivist grounded theory is presented through our analytical findings. Chapter five is our discussion of our analysis comprised of two parts: a comparison of our research findings with our literature review and a presentation of other significant findings that appeared from our research. In the sixth chapter, our conclusion is presented emphasizing our main findings contributing to our constructivist grounded theory. In addition, chapter six comprises a section of

reflections on our constructivist grounded theory and its implications for practice as well as suggestions for further research within the field of intercultural communication.

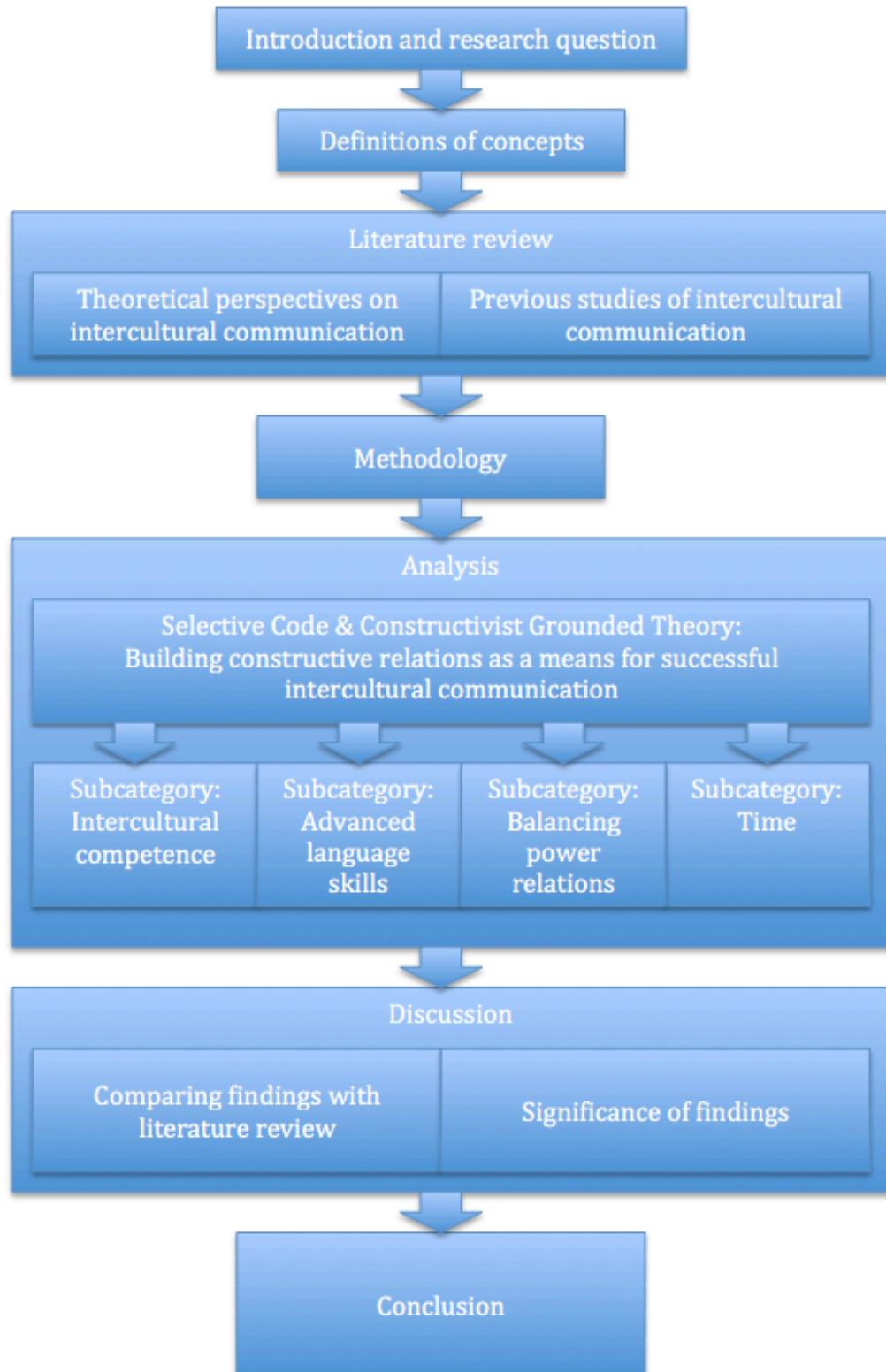


Figure 1 Structure of the thesis

1.5. Relevance

Seeking to answer the research question of this thesis was relevant in several ways. Firstly, as is evident from the literature review conducted for this research, the literature has varied perceptions and explanations towards what enhances and what causes misunderstandings and misconceptions in intercultural communication. The popular theoretical belief that cultural differences are the main cause of communication breakdowns was however not a theoretical point of departure we chose for this research. In our approach, the data itself was what generated our theory. In generating theory, we also compared our findings to previous literature to discover the similarities and whether our study contributed with findings that indicated nuances in successful intercultural communication, which had yet to be considered.

Secondly, initiating this research at DONG Energy was considered of practical relevance for the company as it was in the company's interest to have employees with a global mindset. It was our presumption that our findings could potentially reveal problem areas, or perhaps ways of achieving successful intercultural communication, which the company in particular could benefit from as the communication investigated took place within the company's boundaries.

1.6. Definitions of concepts

Two essential components of intercultural communication are 'culture' and 'communication'. They are interrelated and reciprocal in the sense that culture influences communication and vice versa (Martin & Nakayama, 2010, p. 95). Additionally, 'intercultural communication' can be understood as both a concept and a competence (LANQUA, 2017). Therefore, the following section will constitute the definitions of the three key concepts: 'culture', 'intercultural communication', and 'intercultural competence', as they will be applied throughout the research. As the philosophy of science of this research is founded in social constructionism, it should be emphasized that the definitions are seen as subject to the context in which they are placed, i.e. the following research.

1.6.1. Culture

Culture is one of the most complicated concepts in the English language, and it is often considered the core concept in intercultural communication (Martin & Nakayama, 2010, p. 84). Moreover, the

current literature suggests that the influence of culture and cultural beliefs on organizational practices is inevitable (Noma & Crossman 2012, p. 116).

Culture has been defined in various ways due to its complexity. Some view it as a pattern of perceptions, while others see as a site of contestation and conflict. This complexity makes it important to reflect on the role of culture in our own interactions (Martin & Nakayama, 2012, p. 84) and the interactions investigated in this research. Most commonly in the literature, culture is defined as a joined way of life (Herlitz, 1999, p. 11). Yet, many of these definitions define culture rather narrowly and mostly in terms of ‘nationality’ (Ooi, 2007, p. 46). Therefore, to understand the complexity of culture, we cannot depend on the thinking of past generations. Instead, we must take a different approach to culture and see it as something dynamic and socially constructed (Plum, 2010, p. 10.). Aligned with our social constructionist approach, it is essential to understand that culture is not something we are born with, but it is something that we learn through our social interactions (Schmidt, Conaway, Easton & Wardope, 2007, p. 20).

Martin & Nakayama (2010) are among the scholars trying not to make any final definitions of culture and intercultural communication. Similar to Martin & Nakayama (2010), we do not wish to state any right or wrong definition of culture. However, despite the lack of a definition encapsulating the whole palette of culture, we must still adhere to a conceptualization of the term in order to have a stance from which we make conclusions.

Since we take an inductive, social constructionist, and interpretative approach to intercultural communication, we wish to apply a definition that embraces the dynamic, complex, and socially determined aspects of the phenomenon. Therefore, we do *not* limit ourselves to an understanding of culture as merely referring to nationality. Neither do we believe that culture is static and independent of its surroundings. We understand culture as a dynamic construct constantly in flux, affected by time, space, and context and as something that is created and maintained through communication (Martin & Nakayama, 2010, p. 59). Additionally, we see culture as a practice between people in a community where members have a common understanding of what is right or wrong, routines, what is esoteric, and what separates them from other groups (Plum, 2010). Culture is not a thing, but a community that is created, maintained, and altered through our mutual communication (Plum, Dræby & Jensen, 2008).

Similarly to Plum et al.’s (2008) definition, Herlitz (1999) states that people who associate themselves with a particular community have a somewhat uniform worldview, which means they have similar values and behave similarly (p. 11). Furthermore, Herlitz (1999) invented the term

“cultural grammar” to illustrate how norms and behavior, symbols, and rules can be just as common sense to people as grammar in writing. Herlitz (1999) argued that if you do not understand another person’s cultural grammar, understanding the person’s message could be challenging just as if the two did not speak the same language (p. 14). In conclusion, we applied these conceptualizations of culture to our research approach as they embrace culture as socially constructed (Plum, 2010).

1.6.2. Intercultural communication

Communication is just as complex a concept as culture as it encompasses many different definitions and perspectives. We do not make a comprehensive description of the concept of communication as it was *intercultural* communication as a specific form of communication that was of interest to this study. However, we will briefly discuss the term as it is an essential component that cannot be detached from either culture nor intercultural communication.

Since we took a social constructionist approach to our research, we do not hold a view that sees communication as merely the transmission of messages (Martin & Nakayama, 2010, p. 94). We understand communication as a dialogue and as a dynamic process where two or more people negotiate meanings (p. 94). Dialogue here is not confined to verbal and written but may be through any mode of expression. Martin & Nakayama (2010) define communication as, “a symbolic process whereby reality is produced, maintained, repaired and transformed” (p. 94). The point is that we all possess a symbolic system, which we assume others share. However, this assumption may be faulty leading to communication breakdowns. Thus, words gain their significance from an agreed upon meaning, but in their literary form they do not have any inherent meaning. Rather, it is their symbolic value that creates meaning (p. 94). Adopting this view for our study, we see communication as the dynamic two-way process of negotiating meaning, which constitutes our reality and is expressed through the symbolic value of the words we speak.

Intercultural communication has also been defined in various ways, with some being more simplistic than others. Our above definitions of culture and communication bring us to our definition of intercultural communication as it is suited for this study. Terms like intracultural, interethnic, interracial, and cross-cultural communication are often applied when discussing intercultural communication. Cross-cultural communication is often used synonymously with intercultural communication while the other terms are distinguished by their different focus on differences in communication (Ooi, 2007, p. 32).

For this study, we found the following to be an appropriate definition of intercultural communication:

“[Intercultural communication is] the symbolic exchange process whereby individuals from two (or more) different cultural communities negotiate shared meanings in an interactive situation” (Ting-Toomey, 1999, p. 16)

This definition is encompassing for our research purposes as it does not confine culture to e.g. national or linguistic groups. In addition, the notion of communication as a symbolic exchange process is emphasized. Finally, the notion of intercultural communication as a negotiation of shared meanings illustrates our understanding of culture as communities with a particular worldview, which each have their own distinguished “cultural grammar” through which they communicate. This “cultural grammar” either alters or conflicts with other cultures’ worldviews.

1.6.3. Intercultural competence

Many theories and definitions exist about what it means to be culturally intelligent or competent. However, we have observed that two different terms seem to occur sporadically in studies and theories about the same phenomenon: cultural intelligence and intercultural communication competence. Through investigation, we have sought to find the distinction between them. However, this attempt was without much luck. The closest we came to such a distinction is Yeke & Semercioz (2016), describing cultural intelligence as being the capability to manage, adapt, and understand cultural diversity, whereas intercultural communication competence is the competence to ‘solve’ messages by understanding attitudes and behaviors of individuals representing unfamiliar cultures (p. 314-315). However, a clear explanation of their differences seems to be lacking and simply up to the reader’s interpretation.

Considering the literature describing intercultural communication competence, Nyíri & Breidenbach (2015) described it as, “a set of skills that define an individual’s ability to work with cultural differences” (p. 358). Intercultural communication competence is also described as encompassing listening skills, prior cross-cultural experiences, and having a global outlook as opposed to an ethnocentric one (Arasaratnam & Doerfel, 2005, p. 137).

What we found from researching definitions of cultural intelligence was that several studies define cultural intelligence in a manner inspired by Earley & Ang (2003), who briefly described it as, “the capability to function effectively in intercultural contexts” (Ang, Vane Dyne & Tan, 2008, p. 274; Ang, Rockstuhl & Tan, 2015; Ang, Van Dyne, Koh, Ng, Templer, Tay & Chandrasekar, 2007, p. 336). Plum et al. (2008) argued that cultural intelligence is knowledge-based, practical, and emotional, providing a deeper understanding of cultural dynamics as it is affected by emotional drives and irrational reactions (p. 11). They defined it as, “the ability to act appropriately in situations where cultural differences are important, and the ability to make yourself understood and to establish a constructive partnership across cultural differences” (Plum et al., 2008, p. 19).

Prior to researching the definitions of the two, we expected a division of the two terms with intercultural communication competence being focused on practical abilities in intercultural communication and cultural intelligence being focused on a reflexive knowledge and understanding of cultural differences. However, when comparing the definitions of these two terms, we found that both intercultural communication competence and cultural intelligence has been described as concerning capabilities, skills, and abilities in practice when communicating in an intercultural context. Furthermore, both terms have been described as concerning understanding and knowledge of cultures. Our comparison thus highlights how the two terms are much related and difficult to distinguish between (Yeke & Semercioz, 2016, p. 316).

Thus, for the purpose of this study we chose to construct the term ‘intercultural competence’ as an appropriate and encompassing term for both cultural intelligence and intercultural communication competence. We favored the concept of ‘competence’ as it seemed to encompass the dynamic of the communication process and acknowledged the role of perception in communication as also described by Yeke & Semercioz (2016, p. 315). However, we also found that competent intercultural communication requires cultural knowledge, emotional self-control, and prior experience before the act of intercultural communication can be performed successfully. These considerations amounted to the following definition of intercultural competence, which we found was the essence of the two concepts:

Intercultural competence is the ability to communicate successfully across cultural differences through cultural awareness, appropriate behavior, and knowledge gained through prior intercultural experience.

Despite having constructed this holistic definition of intercultural competence, it should be noted that the two terms ‘cultural intelligence’ and ‘intercultural communication competence’ still appear in our study when we refer to the literature. However, this should not confuse the reader as it does not change our understanding of the concepts as interchangeable and constituting our definition of intercultural competence.

2. Literature Review

The literature within the field of intercultural communication continues to increase as globalization and the technological development puts new pressures on businesses to adapt and communicate across various cultures. Today, awareness of cultural differences is often considered a prerequisite for international success (Bennett et al., 2000; Nummela, Saarenketo & Puimalainen, 2004). As research has accumulated, numerous suggestions have been made regarding the influencers on and barriers to intercultural communication, and studies have been conducted in abundance to discover the nature of intercultural communication. To guide the reader through the findings regarding intercultural communication of relevance to this study, the following section will be a literature review of the different theoretical perspectives on intercultural communication and various literature and studies on influencers on intercultural communication. At the end of each section of the literature review, the relevance of the studies and theories of the sections for our thesis will be presented.

2.1. Different theoretical perspectives on intercultural communication

Reviewing the literature, it became evident that not much attention had been given to studying intercultural communication from an interpretivist and social constructionist perspective. In fact, most studies seemed to be comparative and absorbed by a management perspective to intercultural communication, especially those within the functionalist paradigm. However, a consensus of how to most effectively achieve successful intercultural communication had yet to be reached. This is likely because of the divide between the essentialist view of functionalists and the subjective and holistic view of social constructionists.

Functionalists believe that cultural differences can be ‘packed’ in predefined boxes and used to explain potential conflicts. This has led to the construction of cross-cultural comparative tools in international business research, which have gained wide popularity among organizations. The result is a wave of consultants and management handbooks, as organizations keep demanding efficient ways of managing cultural differences while still performing successfully (Ooi, 2007, p. 124).

In contrast, social constructionists view the functionalistic approach to cultural differences as highly problematic, as it does not account for the complexities that exist in intercultural encounters. The dominating perspective on managing intercultural communication has further

divided those scholars who embrace diversity as an advantage and as a source of power and those who believe diversity is a problem that needs to be managed (Aytemiz Seymen, 2006, p. 301), not to mention those scholars who accuse the traditional approach in organizational research of having a “managerial bias” (Pacanowsky & O’Donnel-Trujillo 1982, p. 119).

We saw that the managerial orientation was highly represented within more traditional organizational research (p. 120), influenced by a functionalistic perspective and often built by quantitative methods. The managerial bias and essentialist view resonates with Xu’s (2013) point that simple definitions neglect the historical context, power relations, unnecessary dichotomies, rigid expectations and for taking a unitary and essentializing view of the self (p. 380). Xu (2013) refers to it as the difference-as-problem approach as it, “reflects a worldview that linguistic and cultural differences can be reduced to a communication problem, which can be managed by applying appropriate and effective communication tools” (p. 380). This quote resonates with Pacanowsky & O’Donnel-Trujillo’s (1982) belief that organizational research is too constrained by a managerial emphasis producing simple ‘casual’ theories that help managers to “get the job done” (p. 120).

According to Ooi (2007), one reason a functionalistic approach to studying culture is so problematic is that communities are inevitably heterogeneous making it more and more difficult to assume that there is something that is ‘common’ within a country, especially when it comes to one common language. A second reason is that culture continues to change because circumstances change, altering the customs, lifestyles, and values that characterize a society and our sociocultural practices (p. 114). A third reason is the argument that, “lived culture is very different from presented culture” (p. 111), and that there is no clear line between reality and what is imagined. We simply understand the world differently depending on our previous encounters as they form how we imagine a society in a selective and particular manner (p. 115).

Xu (2013) takes a critical dialogic perspective to intercultural communication arguing that we have been too focused on differences as a problem. In fact, he argues that the problem is not difference. The problem has much more to do with the attitude towards differences of the people involved. Instead, he suggests that we celebrate differences in order to practice effective intercultural communication (p. 394). This means seeing people in a relation of complementarity rather than a relation of conflict and confrontation (p. 294). “Being dialogic and intercultural is to celebrate difference and plurality, and to engage in dialog of different discourse with the awareness of difference between cultures” (Xu, 2013, p. 294).

Similarly, Stephanie Zimmermann (1995) mentions that intercultural communication is something that must be explored and encouraged rather than a problem that needs to be solved (p. 321). If we want to avoid a short-sited view on intercultural communication and protect ourselves from being controlled by stereotypes and ethnocentrism, we need to move on from simply comparing intercultural communication patterns and start focusing on the actual intercultural interactions within an organizational context (Xu, 2013, p. 394; Peltokorpi & Clausen, 2011, p. 509).

It can become confusing to some why we are still being persuaded by the traditional and functionalist research despite its inefficiencies to comprehend the more complex issues that need to be accounted for. To this, Ooi (2007) argues that it is because predefined cultural characteristics function as a social engineer helping organizations to understand what makes up others and our own culture in order to make them more relatable (p. 127). In contrast, more holistic views brought by contemporary research on international business have been welcomed but not much appreciated, as they slow down progress in otherwise fast-paced environments where issues must be made manageable preventing the intrusion of complexity so that the organizational wheel can keep turning (Ooi, 2007, p. 127; Pacanowsky & O'Donnell-Trujillo, 1982, p. 120).

In our study, the preceding theoretical perspectives on intercultural communication served as a theoretical framework for how scholars have different understandings of intercultural communication, e.g. whether cultural differences are seen as a problem and something that can be 'packaged', or whether one should rather account for the contextual complexities of each individual interaction. We took these different viewpoints into consideration for our analysis and discussion.

2.2. Influencers on intercultural communication

From reviewing the theoretical perspectives on intercultural communication, we move on to studies of influencers on intercultural communication. In the international business literature, there is a vast amount of studies and writings concerning different influencers causing barriers and challenges to intercultural communication (Aytemiz Seymen, 2006, p. 301). Not surprisingly, a broad conclusion prevails that barriers and challenges are caused by misunderstandings and misinterpretations rooted in cultural differences (Schmidt et al., 2007, p. 34). The following section of the literature review will be our encompassment of what the literature most frequently illustrated as influencers on intercultural communication. This includes both the studies that concern themselves with barriers and challenges to intercultural communication, and those who emphasize factors that support

successful intercultural communication. We conclude the literature review with a final section concerning other influencers that are less commonly noted in the literature.

2.2.1. Culture as an influence on intercultural communication

The construction of culture has been under the loop for many years. However, what became evident from our review was that the literature within intercultural communication has increasingly developed a more holistic understanding of the influencers on intercultural communication, making literature on culture as the sole influencer on intercultural communication a rare finding. For example, some scholars have noted that intercultural communication is just as influenced by factors such as language and communication styles (Peltokorpi & Clausen, 2011; Peltokorpi, 2007). However, a rich amount of literature still emphasizes culture as the main influencer on communication (Zakaria, 2016, p. 1; Zhang, Lowry, Zhou & Fu, 2007; Noma & Crossman, 2012, p. 124).

The two highly credited social scientists Geert Hofstede and Edward T. Hall are among the scholars emphasizing culture's influence on communication. Today, they represent some of the most well known research on culture, cultural differences and consequences thereof within the functionalist paradigm (Hofstede & Hofstede, 2001; Hofstede, Neuijen, Ohayv & Sanders, 1990; Hall, 1966; Hall, 1959; Hall, 1984). Based on their studies, Hofstede and Hall both distinguish between cultures on a number of dimensions representing differences in national cultural values and beliefs (Shachaf, 2008, p. 132), where Hofstede's research has developed into one of the most classic views on the linkage between national culture and corporate core values (Jacob, 2003, p. 107). According to Hofstede, multinational corporations may apply these dimensions to national cultures for them to adopt appropriate management styles matching the culture of the country they are working in (Jacob, 2003, p. 3). The point of Hall's research is that it enables organizations to adjust and manage their communication depending on which type of society they are dealing with (Jacob, 2003, p. 73).

Despite the significant contributions by these scholars, their research has also been subjected to much critique as the field of culture in communication has evolved and new findings have emerged. Apart from being primarily focused on nationality, the critique has been aimed at their attempt to make too simplified generalizations about culture as something that can be reduced to a number of characteristics constituting a specific culture, thus forcing an essentialist view on culture

as something stable over time (Xu, 2013; Ooi, 2007). However, many scholars have been inspired by scholars like Hall and Hofstede in conducting their own research since their comprehensive framework of dimensions presents a helpful foundation for future research.

Jenifer & Raman (2015) have in a study found that misunderstandings, norms and rules, values and beliefs, stereotyping, and ethnocentrism are the five main cultural barriers in intercultural communication (p. 349-50). To overcome these barriers, they suggest that cross-cultural competence is improved through policies and language and cross-cultural training (p. 350). Peltokorpi & Clausen (2011) did a study examining the causes and consequences of linguistic and cultural barriers to intercultural communication in foreign subsidiaries. Not only did they find that the two influencers had a differentiated impact. They also found that cultural values, collectivism, and status and power differences were the three main cultural barriers influencing intercultural communication (p. 509). In an earlier study conducted by Peltokorpi (2007), she similarly found that collectivism and verticality had a negative impact on intercultural communication (p. 68).

Reviewing the literature, it was also interesting how a majority of intercultural communication studies have chosen to examine intercultural communication between people representing Asian countries vs. Nordic or Western countries (Spencer-Rodgers & McGovern, 2002; Peltokorpi, 2007; Peltokorpi & Clausen, 2011; Leonardi & Rodriquez-Lluesma, 2013; Klitmøller & Lauring, 2013). The argument for these studies was that there is a significant difference between these societies offering more contrasting results.

This part of the literature review is relevant for our study as we compared culture as an influence on intercultural communication to what other factors of influence studies have found. The findings above were taken into consideration in relation to possible other influencers to keep in mind for our data collection and were also considered for analysis and discussion.

2.2.2. The role of language in intercultural communication

As critics keep questioning previous research and contest it with new research developments, the arena of intercultural communication has opened up many other influencers than simply culture. In Peltokorpi & Clausen's (2011) study on the linguistic and cultural barriers to intercultural communication, they also found that there was a tendency in the literature towards magnifying culture as the biggest influencer in intercultural communication. However, their research findings showed otherwise. First of all, their study revealed that language and culture are interrelated as

culture influences how we think and language is used to express that thinking (Peltokorpi & Clausen 2011, p. 511). However, their most interesting finding was that language proved to be one of the largest and most persistent barriers to intercultural communication (p. 517), despite language often being overlooked as an important part of international business (p. 509). More specifically, language proficiency and motivation to improve language skills presented themselves as the most persistent barriers to intercultural communication (p. 518). They found that people often believe that when sharing a common foreign language, they are automatically sharing the same context and interpretations, which is a false impression as culturally different individuals have different communication styles and interpretations of words and actions. Words simply possess different meanings depending on the culture (p. 523).

Similarly, to Peltokorpi & Clausen's (2011) findings, Annelise Ly (Kristensen, 2016) discovered in a study of intercultural communication in a Norwegian shipping company that despite the company's belief that cultural differences were causing a barrier to intercultural communication, the problem was in fact poor language and communication skills, e.g. lack of nuances when corresponding via email (Kristensen, 2016). Finally, Klitmøller & Lauring (2013) found in a field-study of knowledge sharing in a Danish multinational corporation that a lack of shared language commonality had a bigger impact on knowledge sharing than previously assumed (p. 405). In another study by Lauring & Klitmøller (2015), five contextual factors, formality level, media leanness, group size, power differences and relation strength, were found to create language barriers and influence avoidance behavior in intercultural encounters (p. 46). For instance, Lauring & Klitmøller (2015) found that individuals have a tendency to avoid speaking the corporate language in informal spheres compared to more formal situations due to language insufficiencies in the corporate language (p. 50). Insufficient language proficiency combined with a lean media such as phone calls also proved to increase avoidance particularly due to the absence of body language. In connection with group-size, second language speakers were more withholding of their contributions due to lack of confidence in the corporate language (p. 51). Similarly, when power differences were prevalent second language speakers became more insecure and aware of their language deficiencies. Power differences were found to interact with relation strength since we tend to engage more easily with people we know better (p. 52). To avoid these barriers, Lauring & Klitmøller (2015) suggest that organizations focus more on language-based training and recruitment as well as easing anxiety levels (p. 53).

Finally, in terms of the relation between language proficiencies and power differences, Baryshnikov (2014) has theorized the influence of language on intercultural communication. As Baryshnikov (2014) argues, when intercultural communication occurs in a language, which is native to one partner and foreign to another, it is difficult to maintain equal status of the very process of intercultural communication and formal equality of the partners communicating (p. 47). Ultimately, if there is inequality in language proficiencies, it may lead to imbalances and failures of partners' equality, he argues.

Just as culture resides inside intercultural communication, we cannot ignore the role of language as it plays an important role in intercultural communication. According to Martin & Nakayama (2010), language is closely related to culture in the sense that it is tied with our identity and social place in society. An often made but faulty understanding of the role of language is to believe that we simply need to share a common language in order to communicate successfully. However, language is much more than the words spoken, it is *the way* it is spoken that affects how an encounter unfolds (Martin & Nakayama 2010, p. 218).

This section of the literature review has provided an indication that differences in language proficiencies, lack of nuances in language, and language challenges as a cause for power differences are prevalent influencers on intercultural communication. This has been taken into account when analyzing the data and discussing our findings.

2.2.3. Anxiety and uncertainty in intercultural communication

Apart from the role of language in intercultural communication, various scholars claim that anxiety and uncertainty are the two basic causes of communication failures in intercultural encounters (Griffin, 2009, p. 429; Schmidt et al. 2007, p. 66). Uncertainty is here understood as a cognitive phenomenon that arises from a lack of predictability, and in intercultural encounters lack of predictability is related to the inability to predict attitudes, feelings, beliefs, values, and behavior (Samochowiec & Florack, 2010, pp. 507-508). Anxiety is an emotion that involves feelings of uneasiness and awkwardness in the presence of out-group members (p. 508). Schmidt et al. (2007) argued that when engaging with people who are different from us and with whom our relations are limited, there will almost always be some level of anxiety and uncertainty when individuals try to understand each other. When anxiety is strong, we are prevented from communicating effectively with a new culture (Beamer, 1995, p. 148-49).

Gudykunst (1998) introduced the concepts of anxiety and uncertainty in his widely acknowledged anxiety and uncertainty management theory, which is a theory created to improve intercultural communication (Gudykunst, 1998, p. 228; Gudykunst & Nishida, 2001, p. 56; Duronto, Nishida & Nakayama, 2005, p. 550). This theory holds that to improve intercultural communication, uncertainty and anxiety must be managed and reduced as they function as emotional processes affecting intercultural communication negatively (Griffin, 2009, p. 426). In addition, Gudykunst introduced the concept of “strangeness”. As he argued, we can be strangers both when we are from a different culture and when we are from the same culture, but the highest degree of strangeness exists when we relate to people from another culture. Anxiety and uncertainty prevails as strangers experience a lack of security and information about each other (Duronto et al., 2005, p. 550). Gudykunst & Nishida’s (2001) own study revealed that effective communication is less likely when there is either a lot of anxiety and uncertainty or almost no anxiety and uncertainty. If anxiety and uncertainty is either too high or too low, it could result in overconfidence, demotivation, and stereotypical interpretations of others.

The relationship between anxiety, uncertainty, and avoidance has also been examined in Duronto et al.’s (2005) study as avoidance is considered one of the behavioral consequences of high levels of uncertainty and anxiety (p. 551). Their findings revealed that anxiety and uncertainty significantly affects avoidance behavior. The study also revealed that uncertainty was significantly higher between strangers from different cultures compared to those from the same culture.

Gudykunst & Nishida (2001) and Duoronto et al.’s (2005) findings have later been supported by Samochowiec & Florack’s (2010) study, in which they concluded from a major questionnaire that a context free of anxiety is one important precondition for facilitating contact. Finally, Logan, Steel & Hunt (2014) did a study of anxiety, uncertainty, and ethnocentrism’s effect on willingness to interact in intercultural communication, surveying 140 undergraduate psychology students from the University of Sydney. Their findings were that people are less willing to interact when an intercultural situation appears anxiety provoking. In addition, they found that ethnocentrism significantly affects willingness to engage in intercultural situations (p. 49).

As anxiety and uncertainty was particularly prevalent in the literature, and since it has been deemed to be an influencer on intercultural communication, it was considered of relevance to include it in our literature. A discussion of the extent to which these findings correlate with our findings is included in the discussion section of our thesis.

2.2.4. The role of technology in intercultural communication

Much attention has been given to technology's role in communication in general, and much of this also relates to issues of intercultural communication, as technologically mediated communication is becoming an inevitable form of communication.

Daim et al. (2012) did a study of the factors that significantly contribute to communication breakdowns in global virtual teams (GVTs) by interviewing members of GVTs at Intel Corporation along with surveys with experts in the high-tech sector. What they found was that building trust was often problematic when face-to-face communication was not an option (p. 204). They further argued that technologically mediated communication blocks out the cues that help people sense affections like trust, warmth, and attentiveness (p. 206). The major finding made by Daim et al. (2012) was that GVTs often perform poorly when communicating in an intercultural context, and they cannot leverage benefits from intercultural encounters. However, the one thing that did foster effective communication was a strong presence of corporate culture (p. 207).

Daim et al.'s (2012) findings bring us to Pikhart's (2014) argument that inappropriate use of modern communication technologies can cause a substantial proportion of information to be lost. In addition, Pikhart (2014) emphasized trust as a prerequisite for organizational and managerial efficiency, and that trust can be both enhanced and reduced through communication channels depending on the amount of information that is provided for the employees (p. 951). Pikhart (2014) suggests that by becoming aware of the pitfalls and drawbacks of technologically mediated communication, communication efficiency can be enhanced. Moreover, he argues that by increasing employee involvement and realizing how organizational efficiency, communication, and trust are interrelated, organizations become better equipped to achieve their goals (p. 951). The issue of trust has been given special attention among scholars as technical complexities has created new hazards and threats, and as we become more and more dependent on people we do not know. Several studies point to trust as being a necessary resource and an important ingredient in our virtual social encounters (Henderson & Gilding 2004, p. 488; Pinjani & Palvia, 2013; Pangil & Chan, 2014).

The richness of the media in which employees communicate has also been found to affect efficiency of communication (Klitmøller & Lauring, 2013, p. 404, Lauring & Klitmøller, 2015, p. 51). Klitmøller & Lauring (2015) have specifically found that the difference between face-to-face communication versus phone calls is that phone calls are perceived as more formal enforcing avoidance behaviors (p. 51) as also mentioned in the section on the role of language. However, this

did not mean that the richest communication channel, which here was face-to-face communication, was always to prefer, as emails could also be advantageous for more simple knowledge sharing, which would be free of verbal cues and other misunderstandings from cultural differences. From their findings, they argue that if information is complex, it should be shared in richer media, e.g. face-to-face, if the communication is defined by high cultural differences (Klitmøller & Lauring, 2013, p. 404). Also concerned with richness of communication medium is Thompson (2000) who similarly argues that face-to-face communication is ideal for complex negotiations, as it creates interpersonal synchrony and has the highest potential for a more trusting, cooperative behavior (p. 322).

Additionally, Thompson (2000) has theorized various challenges of communication under the circumstances of ‘same time but different place’ and ‘different time, different place’. In ‘same time, different place’ communication, there is an increased likelihood of loss of information, communication, and opportunities that arise under such, and there is often an absence of feedback. With ‘different place, different time’, which is often via emails, there may be various forms of bias; 1) temporal synchrony bias, which is when participants behave as if they are communicating synchronously when in fact they are not; 2) burned bridge bias, which is when participants make ultimatums or demands due to lower feelings of social obligation over email; 3) squeaky wheel bias, when participants confront one another over email; and 4) sinister attribution bias, which is when one party ascribe diabolical intentions to the other party (p. 322). To overcome the problems of lean communication, Morris, Nadler & Thompson (2002) studied the effects of social lubrication or “schmoozing”, i.e. having a brief personal telephone conversation prior to email negotiation. Their findings were that those who schmoozed prior to email negotiations reported greater trust in relations and social outcomes were better.

Zakaria (2016) has done a recent study on the patterns of intercultural communication among different cultural orientations in a GVT setting (p. 2). The study demonstrated that we tend to switch our behaviors when communicating through technology, depending on the purpose, situation, and the people we engage with. Additionally, signs of adaptation and acculturation were revealed among members of GVTs when faced with culture-sensitive situations (p. 14). This is interesting considering Zhang et al.’s (2007) finding that the cultural impact on communication is reduced when working at a distance.

This part of the literature review has provided an argument for investigating how virtual communication channels play a role in the intercultural communication we investigated for this

study. As is evident from our interview question template (Appendix E), we posed various questions to the informants concerning communication channels they used. The result of this is evident in the analysis section and is later reflected upon in the discussion section.

2.2.5. Intercultural communication competence and cultural intelligence

The literature on intercultural communication often notes the necessity of cultural intelligence and intercultural communication competence for effective intercultural communication (Yeke & Semercioz, 2016, p. 318) and for cultural and work adjustment (Guðmundsdóttir, 2015, p. 183; Malek & Budhwar, 2013, p. 222). Moreover, when we become better at adjusting to situations, cultural intelligence is found to have a positive effect on performance (Malek & Budhwar, 2013, p. 222).

In their research, scholars have found that personality traits have an important impact on cultural intelligence (Yeke & Semercioz, 2016; Fischer, 2011; Şahin et al., 2014; MacNab & Worthley, 2012). In several studies on the effects of personality traits on cultural intelligence, open-mindedness, or openness, is one of the personality traits that have been found to positively effect cultural intelligence (Şahin et al., 2014, p. 161; Fischer, 2011, p. 774). A study on the effect of cross-cultural training on cultural essentialism beliefs and cultural intelligence found that open-mindedness can moderate the effectiveness of training when people are in training to become more culturally intelligent (Fischer, 2011, p. 771). However, Fischer (2011) notes that when people do not self-select for a training program, open-mindedness is not a guarantee (p. 774).

The importance of open-mindedness on effective intercultural training is interesting considering Şahin et al.'s (2014) study consisting of a sample of 145 Turkish military personnel on the effects of personality traits and international assignments on cultural intelligence. The study revealed that intercultural experience either through assignments or training has a significant effect on the development of cultural intelligence (p. 161). According to Şahin et al. (2014), this makes open-mindedness even more important as it can be said to create a more effective breeding ground for becoming culturally intelligent. More specifically, open-mindedness has been found to be moderating in connection with motivational cultural intelligence (Şahin et al., 2014, p. 161) meaning "an individual's capability to direct and sustain effort towards functioning in intercultural situations" (Ang et al., 2015, p. 433).

Extraversion is another personality trait that has been found to have an impact on cultural intelligence. Individuals who are extroverts tend to be more at ease, sociable and confident meaning that they excel better during intercultural interactions (Şahin et al., 2014, p. 154). Therefore, it is not surprising that self-efficacy has also been found to influence the successful development of cultural intelligence (MacNab & Worthley, 2012, p. 62). These researchers' findings were in fact so consistent and strong that they suggest self-efficacy as an important trait in relation to cultural intelligence education and development efforts (p. 69).

Fischer's (2011) study also found that intercultural training interventions had an important influence on becoming culturally intelligent in the sense that they sensitize people towards cultural differences (p. 774). According to Fischer (2011), the significance of intercultural training interventions emerges as people move away from the stage of unconscious incompetence towards a stage of conscious competence. The point being that through training we become aware of our limitations, which is a sign of progress in developing higher cultural competence (p. 773). More specifically, Polyakova (2016) revealed in a study that business simulations and interactive technologies are effective means of developing intercultural competence (p. 289). This was argued as these tools helped to increase motivation and interest to acquire the knowledge, skills, and attitudes necessary for effective communication and mutual understanding when interacting with people representing other cultures (p. 293).

The preceding section presented the literature on cultural intelligence and intercultural communication competence. As previously mentioned, this research argues that as the two terms have frequently been used to describe the same thing, the concepts are combined under the title "intercultural competence" for the sake of this research. As the literature illustrates, personality traits such as open mindedness, self-efficacy, and sense of humor can influence intercultural communication. In addition, it is argued that cultural training can make people consciously competent. These findings and theories have been taken into consideration in the analysis of data collected, and the literature findings will be compared to findings from this study in the discussion section.

2.2.6. Humor as an influencer on intercultural communication

The final section of our literature review concerning influencers on intercultural communication is concerned with the role of humor in intercultural communication. The following studies present arguments concerning how humor can be tactically used to improve intercultural communication.

Miczo & Welter (2006) did a study investigating the relation between intercultural communication and humor orientation with focus on two types of humor: aggressive and affiliative. Aggressive humor is centered on division, hierarchy and control. It is meant to belittle someone through negative information and is known to create feelings of hostility and superiority over others (p. 63-64) and to reflect disparagement and the need for control and distance (p. 72). The intention of affiliative humor is to make people laugh or amused and it is centered on integration, equality, and inclusion. It is meant to reduce tension and conflict in communication (p. 63). This type of humor often occurs in situations where people feel safe and comfortable (p. 71).

In a study by Booth-Butterfield and Booth-Butterfield (1991), it was found that individuals high in humor orientation have the cognitive ability and affective knowledge that makes them more capable of being effective communicators (p. 73). This is supported by previous research revealing that individuals with high humor orientation are more flexible in their communication and are able to create positive impressions by using humor to cope with difficult receivers or embarrassing situations (Wanzer, Booth-Butterfield & Booth-Butterfield, 1995, p. 150-151).

The nature and the extent to which informants perceive humor as an influencer in intercultural communication is something which was taken into consideration when conducting the analysis of our data.

2.3. Sub-conclusion

The above sections are a glimpse into the most prevalent findings that we came across in reviewing the literature within the topics of intercultural communication, international business, and intercultural relations. We acknowledge that this is not the full picture. However, this literature review arguably gives a broad indication of theoretical tendencies and studies from the past half-century until the year of this investigation, 2017.

Reviewing the literature concerning different theoretical perspectives on intercultural communication, we discovered a tendency in the literature towards a management perspective on intercultural communication, which belonged to the functionalist paradigm. Here, cultural

differences were argued to be a problem to be managed, and national cultures were seen as something that could be ‘packaged’ and generalized. The other tendency we discovered in theories of intercultural communication concerned social constructionist theories where cultural differences would be celebrated and seen as resourceful, while it was also emphasized that in intercultural communication, one must account for the contextual complexities of each individual interaction.

In terms of previous studies of intercultural communication, we discovered a pattern of studies and occasional theories that argued various potentially positive and negative influencers on intercultural communication. Here, we found that culture as an influence was widely supported, but it was also at times overruled by other factors like language challenges and power differences. Anxiety and uncertainty had been highlighted by theorists and some studies as an influencer, where it was found that too much and too little of both could be bad for communication. Furthermore, the role of technology was emphasized by several studies and theorists to which it was argued that inappropriate use of technology and communication channels could cause information loss and reduce trust and vice versa. Cultural intelligence and intercultural communication competence has also been a topic of interest throughout the literature as personality traits like open mindedness and self-efficacy has been seen as influential in intercultural communication. Finally, humor turned out to be an element in the literature, as using humor was argued to reduce tension and conflict in communication and as something that supported creating positive impressions.

This literature review served as a theoretical and empirical framework from which we perceived our findings. Theories from this section are considered and applied for analysis of our findings, and the results of our study are compared to the previous studies evident from our literature review in the discussion of our research.

3. Methodology

As presented in our literature review, the research on intercultural communication is substantial with many and varied studies and theories on intercultural communication particularly within an organizational context. Hence, we realize that there are countless ways of going about studying how employees achieve successful intercultural communication at DONG Energy. What we found was that the literature tends to focus on the influencers on intercultural communication mainly focusing on culture, language, uncertainty and anxiety, technology, power, and intercultural competence. Thus, studies have indicated that intercultural communication is influenced by more than perceived cultural differences between the interacting parties. This gave reason for an investigation into what employees at DONG Energy consider of influence on their interactions with colleagues of different national backgrounds, how they seek to achieve successful intercultural communication, and whether they have similar or dissimilar experiences and perceptions from the literature we have reviewed. To explain how we investigated this, the following section will clarify the methodological approach of this thesis.

3.1. Our approach to the case study

In the following section, we explain how we have approached our study and the reason for choosing our method for gathering data. We begin by explaining the reason behind choosing DONG Energy as the choice of company to investigate.

3.1.1. The choice of company to investigate

There were several reasons for choosing DONG Energy as the case company for this research. First of all, the company was represented in nine countries, which provided for a vastly multicultural workforce within the company. Secondly, the company was increasingly widening its global presence, which naturally resulted in an increasing demand for international and intercultural communication internally within and between DONG Energy's departments. Thirdly, DONG Energy's HR department, internally referred to as 'People & Development', was during our research initiating an increasing awareness of 'global mindset' in management and recruitment practices to promote and support the internationalization processes the company was increasingly

undergoing. Finally, the research had an advantage in the fact that one of the writers of this thesis was working at DONG Energy in HR when the research was conducted, which provided direct communication and easy access to written materials, relevant contacts, and participants in the study. By focusing the study on DONG Energy alone, and considering our advantageous preconditions for gaining information and access, we were able to create an in-depth analysis of the case study.

An extensive amount of research surrounding DONG Energy had been made prior to establishing the focus of this thesis and continuously throughout the research process. This included informal conversations between the one of us employed at the company and her colleagues. For instance, at the early beginning of our research, the current internationalization projects in HR were still being planned and constructed, but it came to our awareness through coffee breaks with colleagues involved in the processes who would then explain the initiative to the one of us employed at DONG Energy.

Other secondary data also involved written material retrieved internally at DONG Energy with permission from company representatives. This material included articles from the internal manager magazine “Manager’s Brief” (Appendix B), as well as written material from intranet webpages and company documents concerning DONG Energy’s approach to intercultural communication and cultural awareness (Appendix H, I, and J).

3.1.2. Primary data collection

For data collection, this thesis applied qualitative research methods by collecting data using communication diaries and semi-structured in-depth interviews, after which we analyzed these data using non-numerical (qualitative) procedures (Saunders et al., 2009, p. 152).

3.1.2.1. Communication diaries

Before conducting our interviews, we distributed communication diaries to discover ways intercultural communication acted out at DONG Energy. As described by Lawson & Jaworski (2007), a communication diary is, “a record of a participant’s reports of their interactions over a given period of time, providing insights into these interactions across a wide range of situations, which may not otherwise be accessible to the researcher” (p. 70). Initially, we created a pilot test diary template for two DONG Energy employees to fill out (Appendix Q). Our pilot test revealed that the respondents mistook the communication diary to be a survey, which provided single-word

answers where longer sentences were requested. This caused us to make alterations in the design such as making it possible to check off information in some grids, e.g. time of day and language spoken (Appendix Q). Additionally, we provided them with an information sheet with very clear guidelines to filling out the diary and its purpose (Appendix R). To avoid any confusion, we also included a model of a completed diary for illustration (Appendix F). We asked 11 DONG Energy employees who frequently communicated with colleagues of other national backgrounds to fill out a diary template for their intercultural communication events over a three-day period. The one of us employed at DONG Energy gained access to these participants via a colleague. Out of the 11, four responded and send their diaries back to us (Appendix Q).

Because of the low response rate and because we found that a majority of the respondents did not fill out the templates correctly despite our information sheet and model for illustration, we did not find the data collected to be sufficient enough to amount to our research. Therefore, the answers from these diaries were not included in our analysis. However, by analyzing how the respondents had chosen to answer the diaries, we did find the communication diaries useful, as we gained inspiration to topics of particular interest for the semi-structured in-depth interviews. Thus, the communication diaries provided for a more insightful background to the type of communication events we could expect to talk about during the interviews as well as inspiration for questions to pose during these interviews.

3.1.2.2. Semi-structured in-depth interviews

To collect data for this research, doing semi-structured in-depth interviews was estimated as an appropriate method. This is due to the notion that semi-structured in-depth interviews are particularly suitable for studying people's understanding of meanings in their life worlds by describing their experiences and self-understanding, and clarifying and elaborating their own perspective of these life worlds (Kvale & Brinkmann, 2009, p. 137).

Choosing semi-structured in-depth interviews as a method for data collection was based on its applicability for both exploratory studies and explanatory research (Saunders et al., 2009, p. 323). Doing semi-structured in-depth interviews also enabled us to probe answers of particular interest to the study in our attempt to understand the meanings that the informants ascribed to various phenomena (Saunders et al., 2009, p. 324) relating to intercultural communication.

Prior to conducting the interviews, templates of questions were made based on the main themes we thought relevant when studying the employees' perceptions and based on the inspiration

gained from communication diaries. As the constructivist grounded theory approach was adapted, the template of questions was altered between interviews, as we would go through the iterative process of coding the interviews and discovering what information would be more essential to discover. Prior to interviewing, each participant was asked to think of conversations or specific episodes of intercultural communication that had made an impression on them or could in other ways be relevant for the investigation.

The interviews were conducted in Danish, which was the native language of both the interviewers and all the informants. All quotations referred to from the interviews will thus be translated from Danish to English when applied to analysis. This also entails that all translations are affected by interpretations as a natural part of translating from one language to another.

3.1.3. Research sample

The following are the criteria made for the sample collected for this research. A total of six employees have been interviewed for this research. As a criterion, we have chosen that the employees had to be of Danish origin. One reason for our interest in this specific national group is that Danes represent the majority of DONG Energy's employees. As the organization was becoming more global, it was interesting to find out how Danish employees perceived their intercultural encounters as DONG Energy's intercultural communication was becoming increasingly complex. As previously noted in section 1.2., choosing to focus on intercultural communication between different nationalities was based on the fact that this was where the major focus lay in the literature reviewed. Additionally, differences between national groups in intercultural communication was the focus of the company when considering the cultural training available to the employees, which will be evident from the analysis section.

Five of the employees interviewed worked at the Gentofte location within human resources, but the employees had different tasks that involved communicating across national backgrounds. Thus, it was expected that the data would still illustrate differences depending on the individuals, the departments and job tasks, and the social context in which the employees worked. Out of the six employees interviewed, one worked as an expatriate in London.

Another criterion was that participants engaged frequently in intercultural communication with colleagues within DONG Energy as part of their job. This criterion was to increase the likelihood of participants having intercultural interactions to reflect upon, which they could share

during interviews. Additionally, it was expected that these individuals would have more varied experiences with intercultural communication both in terms of successes and challenges during their work life. We also considered their positions particularly interesting as they had all been hired for their expertise and experience with intercultural communication making them role models for other less experienced employees. This gave us professional insights to what experts who deal with these situations on a regular basis believed was necessary to achieve successful intercultural communication, thus providing us with useful data for answering our research question. Finally, as our literature review revealed that power differences could have an influence on intercultural communication, we selected informants both from a manager position and employer position. Appendix G presents an overview of our informants' characteristics.

In order to collect the sample, the one of us employed at DONG Energy used her network internally to find participants who suited these criteria. Here, the snowball-effect was in effect as key informants were asked whether they knew anyone within the organization who would be appropriate for our interviews and criteria (Lauring, 2006, p. 58).

3.2. Philosophy of Science

This project investigated people, their behavior, and their relations. Therefore, this research belongs to the social sciences (Nygaard, 2012, p. 9). Through selected theory and empirical research, the intercultural communication at DONG Energy was investigated in order to develop new knowledge on how to understand intercultural communication in an organizational context. We therefore positioned ourselves within the paradigm of social constructionism to help us understand the employees' perceptions of their social reality when interacting in an intercultural context. Through our research, our goal was to contribute to the existing literature on how to increase the effectiveness of organizational intercultural communication.

Nygaard (2012) contributed with a concrete insight into the studies of social sciences, arguing that researchers must account for the research paradigm in which they exist in order to prevent a methodological explanation problem (p. 14). This paradigm consists of the researchers' ontology, epistemology, methodology and research process (p. 13). According to Nygaard (2012), ontology and epistemology have a fundamental impact on methodology. In its essence, he describes ontology as the doctrine of being as being, epistemology as the doctrine of knowledge (p. 10), and methodology as the doctrine of methods in generating knowledge (p. 11). From a researcher's

perspective, Saunders et al. (2009) describe ontology as, “the researcher’s view of the nature of reality or being” and epistemology as, “the researcher’s view regarding what constituted acceptable knowledge” (p. 119). The point to understand here is that everyone has an ontology and an epistemology since we all have assumptions about how the world is arranged whether we know it or not. Moreover, Nygaard (2012) argues that a project’s ontological and epistemological approach are essential components of the research process and in the choice of method(s) as they define how processes are realized, the goal of the project, and the link between the project’s ontological and epistemological approach (p. 11-12).

This study took on a subjective ontology as it views social phenomena as constructed through the perceptions and actions of social individuals (Saunders et al. 2009). This ontological approach is therefore evident in the research question as it examined individuals’ behavior and their perceived reality of their intercultural encounters. Subjective ontology regards social phenomena as a continual process in a constant state of revision. The rationale behind subjective ontology follows from the interpretivist philosophy by exploring how we can understand social actions through the investigation of the subjective meanings motivating these actions. Subjective ontology is often associated with social constructionism as it seeks to arrive at some sort of specific contextual reality constructed by social structures (Saunders et al., 2009, p. 111).

Through this subjective ontology, we identified with an interpretive epistemology as explained by Bryman (2012) and Saunders et al. (2009). The interpretive view requires that researchers within the social sciences focus on grasping the subjective meaning of social actions (Bryman, 2012, p. 30). The challenge and the focus of an interpretivist view is to, “enter the social world of our research subjects and understand their world from their point of view” (Saunders et al., 2009, p. 116). This required that we as researchers adopted an empathetic stance (p. 116). An interpretivist view is especially known to be useful in the business world within the fields of organizational behavior and human resource management as businesses are complex and unique social constructions where different circumstances and individuals meet at a specific point in time (p. 116).

Approaching research from an interpretative stance allows for other surprising findings to be revealed even though these findings might not be directly related to the particular social context in focus for the research (Bryman, 2012, p. 31). This possibility is aligned with our inductive approach where data collection and analysis emerged gradually as new findings revealed themselves. Therefore, the focus was more on why something was happening in order to describe human

behavior rather than predicting some predetermined behavior in order to find a cause-effect link between two variables (Saunders et al., 2009, p. 127; Martin & Nakayama, 2010, p. 59). When taking an interpretive approach to studying a phenomenon like intercultural communication, a double interpretation existed in that we as researchers provided our own interpretations of others' interpretations (Bryman, 2012, p. 31). In fact, a third level of interpretation existed as our interpretations as researchers are further interpreted by the act of relating them to concepts, theories, and the literature within the discipline in question. This allowed for the findings to be placed within a social scientific frame (p. 31).

A limitation to much of the current literature is that very few scholars have studied intercultural communication from an interpretative approach (Martin & Nakayama, 2010, p. 64-5). Therefore, we see our interpretivist approach as an advantage as it allowed for an in-depth understanding of the intercultural communication at DONG Energy and because it allowed us to learn more about the factors influencing the phenomenon in an organizational context. However, we acknowledge that there exist disadvantages to this approach as well. One example being that we were outsiders to the communities the interviewees came from, placing us in the risk of inaccurate representations of the communication patterns within these communities.

To better understand the phenomenon of intercultural communication, we investigated intercultural encounters at DONG Energy. However, we do not conclude that there is one best way of achieving successful intercultural communication as this will always be subjective. This subjectivity was evident in that it was the employees' individual experiences with and perceptions of intercultural communication that was being researched, and because it was we, as researchers, who were part of what was being researched creating a subjective analysis.

This study's ontological and epistemological approach as explained above positioned our research within the science of social constructionism as the project sought to understand the social structures influencing the intercultural communication at DONG Energy. However, as our ontology opposed any essentialist or universal realities, our conclusion should be viewed as only a subjective interpretation of the company's intercultural communication.

3.3. Social Constructionism

Social constructionism is a complex field that has inspired many new alternative approaches to the study of humans as social beings. Among these are critical psychology, discursive psychology,

discourse analysis, deconstruction, and post structuralism (Burr, 2015, p. 1). According to Burr (2015) this multidisciplinary construct of social constructionism makes it impossible to place the philosophy under one single definition (p. 2). Additionally, ambiguities exist between constructionism and social constructionism as the literature cannot seem to agree on whether they should be differentiated or not (Young & Colling, 2004).

According to Holm (2012), constructionism is inspired by Thomas Kuhn's approach to science as socially constructed and Ludwig Wittgenstein's theory on language games as a way of making sense of what is being said (p. 122-123). Social constructionism has taken these theories one step further by realizing that it is not only science but also reality which is socially constructed and that this construction happens within and through language (p. 123). Young & Collin (2004) similarly explained in their distinction between constructionism and social constructionism how the latter, as the word implies, has a more social focus compared to constructionism, as it views knowledge as a product of social practices, institutions, interactions, and negotiations (p. 378). Thus, knowledge and social actions go together as they are sustained by social processes (p. 376). Therefore, our social constructionist focus was well in tune with our study as our source of knowledge about intercultural communication was achieved through the investigation of the informant's perceptions of the social interactions they engaged in at DONG Energy.

Another side to the field of social constructionism is the role of language. To this, Holm (2012) argued that there is no such thing as a literary meaning through the words we speak. Words do not create reality. They are simply metaphorical and not a reproduction of a state of mind. It is rather the way we interact with each other that creates our reality, and it is through this interaction that we understand the words that are spoken (p. 125). In sum, we create the world we live in through our social interactions. Our reality is thus a joint construction through language (p. 126). Thus, we were more interested in *how* the employees spoke about their intercultural encounters in order to arrive at the real meaning behind the words. Our findings can therefore be understood as the social structures and subjective meanings that influence the intercultural communication at DONG Energy.

The subjectivity of social constructionism problematizes the distinction between what is true and false as many social constructionists' distance themselves from any truth in the world as this is relative. However, one suggestion is that to speak the truth can be understood as a specific language game bound up by specific rules. (p. 127). Social constructionism is thus the belief that reality is jointly created through our interactions and the way we talk about reality through language.

3.3.1. Perceptions

As described in the preceding paragraphs, our social constructionist approach takes the stance that there is no such thing as one true reality as it is socially constructed through the social events we engage in. This was why the informants' perceptions were of particular interest to this study as it is perceptions that shape our reality, and our reality that affect our actions (Korsgaard, 2007, p. 8-10). In our study of intercultural communication, we therefore sought to investigate this reality through the perceptions of the informants. It was thus through the investigation of the informant's perceived intercultural interactions that we arrived at a conclusion of what affected the intercultural communication and how they achieved successful intercultural communication.

3.4. Grounded Theory Method

The grounded theory method was found appropriate to our research as it is an inductive approach that is particularly helpful for predicting and explaining behavior, and because it has frequently been used to explore a wide range of business and management issues (Saunders et al, 2009, p. 149). Moreover, we estimated that the grounded theory approach could help avert the opportunistic use of theories that have dubious fit and working capacity (Glaser & Strauss, 1967, p. 5). This is an appropriate argument for the application of the grounded theory approach for this research, as the literature review showed varying views and explanations to the mechanisms involved in intercultural communication.

As initially defined by Glaser & Strauss (1967), grounded theory is, "the discovery of theory from data systematically obtained from social research" (p. 1). However, there exists considerable controversy about what grounded theory is and what it entails, e.g. with one of the initial authors being accused by the other for having a too prescriptive approach. In some cases, grounded theory is used simply to imply that the researcher has grounded his or her theory in data even though there are more processes connected to the approach (Bryman & Bell, 2011, p. 577). Grounded theory has also been criticized for being very time consuming and vague about the difference between concepts and categories as scholars do not always seem to agree on their definitions, which challenges researchers who are applying the method. These opposing accounts of the elements of grounded theory makes it difficult to know exactly how the grounded theory should be used (p. 583).

What is commonly agreed, however, is that grounded theory is not about testing theory but generating it (Glaser & Strauss, 1967, p. 2; Bryant & Charmaz, 2007, p. 3; Charmaz & Bryant, 2011, p. 292). Data collection starts without the formation of an initial theoretical framework and instead theory is developed from data generated by a series of observations (Saunders et al, 2009, p. 149). In addition, through an inductive approach, analysis will occur during the collection of data as well as after it (Saunders et al., 2009, p. 488). With the data obtained, relationships between the data will be identified, and from the process of data collection and analysis thereof, theory may emerge (p. 490).

This process of data collection for generating theory where the researcher collects, codes, and analyzes data for then to determine what data to collect next in order to develop his or her theory as it emerges, is known as theoretical sampling (Glaser & Strauss, 1967, p. 45). The iterative process of moving back and forth between empirical data and emerging analysis makes the collected data progressively more focused and the analysis successively more theoretical (Bryant & Charmaz, 2007, p. 1). Theoretical sampling is a continual process in which the researchers decide whom to interview next according to generating theory. This also implies that data analysis is initiated after the first data is collected. In our research, theoretical sampling was conducted through immediate coding and analysis after an interview was obtained. This way, we were able to modify our interview approach for an upcoming interview to ensure we gained information that could further provide answers to the new questions that arose from the most recent interview conducted.

When approaching the data in analysis through the grounded theory approach, analysis was made by coding the data, which was a key process in this approach (Bryman & Bell, 2011, p. 577). In this process, data was broken down into component parts, which were given names. Through this process, it was our interpretations as researchers of data collected at DONG Energy that shaped our emergent codes in grounded theory.

3.4.1. Constructivist Grounded Theory Method

Having outlined the principles of grounded theory, this section elaborates on how we took a methodological stance within employing grounded theory method. At the simplest level, there are three schools of grounded theory method: The Glaserian school of grounded theory method, the Strauss & Corbin school, and the Constructivist school (Bryant & Charmaz, 2007, p. 10). In this research, we conducted the study from the perspective of constructivist grounded theorists as this

perspective views research as occurring within specific social conditions. From this perspective, we sought to learn how these conditions influenced our studies (Charmaz & Bryant, 2011, p. 292).

We considered the constructivist school of grounded theory method to be appropriate for this study's social constructionist nature, and because the Glaserian and the Strauss & Corbin school can be argued to hold positivistic premises and has been criticized for being too objectivist in its aim, "to uncover a reality that is external to social actors" (Bryman & Bell, 2011, p. 584). As researchers, we located ourselves within what was being researched rather than seeing ourselves as observers outside the inquiries (pp. 292-293). Furthermore, with a constructivist grounded theory method, researchers, "aim to discern how participants' meanings and actions may be connected to larger social structures and discourses of which they may be unaware" (p. 293), which is something earlier grounded theorists rarely concerned themselves with. Unlike original grounded theory method, we interpreted our findings. Constructivist grounded theory method acknowledges the influence of the researcher in the research process and rejects assumptions that researchers should and could set aside their prior knowledge to develop new theories. According to Charmaz & Bryant (2011), this notion offers researchers a sound epistemology (p. 293).

Constructivist grounded theory method has been criticized for fragmenting the respondent's story and relying on the authoritative voice of the researchers (Charmaz, 2014). However, as Charmaz (2014) states, constructivist grounded theory uses an approach where the research starts with the assumption that social reality is multiple, processual, and constructed, which means we must take the researchers' position, privileges, perspective, and interactions into account as a part of the research reality. Applying the constructivist grounded theory method means that we as researchers took a reflexive stance, gave close attention to empirical realities and how we saw them, and located ourselves in these realities. We adopted the viewpoint that we as researchers had influence on the data we discovered, and that data did not simply await discovery in an external reality. As researchers, our findings depended on our prior interpretive frames, biographies, and interests as well as the research context, the relationships with research participants, our concrete field experience, and the means by which we collected empirical materials (Charmaz, 2000, p. 509). This belief also entails that the questions we asked our research participants frame what we know of the empirical world (p. 509).

3.4.2. The grounded theory approach to data – categorization and coding of data

This section elaborates on the process of categorizing and coding data. Although there are several variants of grounded theory, they all share a set of methodological strategies (Charmaz & Bryant, 2011, p. 292). For instance, it is through comparing data with codes and codes with codes that grounded theorists can decide which codes to treat and test as tentative theoretical categories (p. 292). Considering that our approach is founded in constructivist grounded theory, it should also be emphasized that this approach adopts grounded theory guidelines as tools but does not subscribe to the objectivist, positivist assumptions of other grounded theory method approaches (Charmaz, 2000, p. 509).

For the practical process of coding, we used the coding program Nvivo to analyze our interviews. The program is, “designed to facilitate common qualitative techniques for organizing, analyzing and sharing data” (Nvivo, 2017, p. 5). This software provided efficiency regarding our analysis of highly complex data where the coding process was done inductively. This required several levels of coding in order to generate findings leading to a constructivist grounded theory. To this, Nvivo was an effective tool as it helped to create a structured overview of our work, which in the process of coding and theoretical sampling was much needed. The structuring done through Nvivo also allowed relationships between findings to emerge. Finally, Nvivo helped us explore patterns in our data in an easy, manageable way, creating better conditions for our research.

As Bryman & Bell (2011) express, coding is one of the most central processes in grounded theory. The process of coding entailed that we reviewed the transcripts of interviews with employees at DONG Energy and gave labels to component parts that seemed to be of, “potential theoretical significance and/or that appeared to be particularly salient within the social worlds of those being studied” (p. 578). The codes we discovered in this research are not necessarily the most fruitful for developing a grounded theory, as other researchers from different perspectives, social locations, and situations might come up with more compelling codes (Charmaz & Bryant, 2011, p. 304). However, it is a positivist perspective to believe that grounded theory method can be used to discover truth. Therefore, we found the constructivist grounded theory method approach more suitable as we see our theoretical analysis as interpretive renderings of a reality and not an objective reporting of it (Charmaz, 2000, p. 510).

In the process of coding, there are three types of coding that make for different levels of coding: open coding, axial coding and selective coding. Taking point of departure in Strauss & Corbin's (1990) description, these three types will be presented in the following sections.

3.4.2.1. Open coding

As Strauss & Corbin (1990) explain, open coding is, "the process of breaking down, examining, comparing, conceptualizing and categorizing data" (p. 61). The purpose of this process is to derive meaning from the subjects and the settings being studied (Saunders et al., 2009, p. 509).

In the process of open coding, we began by reading our interview transcripts from beginning to end while coding our data line by line. The data was placed into broad categories allowing us to produce a focused research project in a manageable way (Saunders et al. 2009, p. 509). This gave us a first peak into what our data showed. We labelled the categories by utilizing terms that emerged from our data. We could also have chosen to use labels identical with the terms from our literature review. However, this approach would have the disadvantage of leading the researcher to interpret these according to the researcher's prior understanding not leaving room for any particular meaning emerging in the data (p. 510). Since we wanted to be as open minded as possible towards our data, we chose not to depend on our literature review although we do acknowledge the inevitability of being somewhat biased by it. To continue our process of open coding, we proceeded by going over the data gathered under each category. Our next step was to code our data in more detailed labels to discover any nuances to the broader categories. These nuances were then given their own label under the broader category showing us the main themes and issues in our data. This helped us to consider where data collection should be focused next (p. 510).

3.4.2.2. Axial coding

Axial coding is a lengthy process of continuously developing categories and relating them to each other. It is known as, "a set of procedures whereby data are put back together in new ways after open coding by making connections between categories" (Strauss & Corbin, 1990, p. 96). This was done over a longer period by continuously finding links between the codes and connecting them to contexts, consequences, patterns of interaction and causes. To find these links, we began our axial coding by taking another look at our codes and categories with the purpose of looking for any relationships that might exist between them (Saunders et al., 2009, p. 511). The relationships recognized between the codes were then organized into subcategories. To verify that the

relationships found through axial coding were still true to the subcategories chosen, we went through the data collected under each category to secure the reliability of the categories and to demonstrate any variations that might otherwise have been overlooked (p. 511). This process also proved to be the beginning of our theoretical development as we began to explore and explain our subject of this research.

3.4.2.3. Selective coding

Strauss & Corbin (1990) describe selective coding as, “the procedure of selecting the core category, systematically relating it to other categories, validating those relationships, and filling in categories that need further refinement and development” (p. 116). In terms of a core category, it is the central issue or focus around which all other categories are integrated (Bryman & Bell, 2011, p. 578). It is this type of coding which served to finalize the integration of categories to produce a theory (Saunders et al., 2009, p. 511). To find our core category through selective coding, we first went through all our subcategories, found new ways in which they were related and further refined the categories as to make them as clear and representable for the codes collected for each category. The purpose of our selective coding was to recognize and develop any relationships that existed between the subcategories found through axial coding. Hereafter, we identified the one that we believed was encompassing of all the other categories. This helped us develop a constructivist grounded theory of how to achieve successful intercultural communication.

3.5. Ethics

The data collection for this research required the assurance of certain ethical principles. For this study, we ensured that there was no harm to participants. According to Bryman & Bell (2011), as a general rule anonymity must be preserved (p. 129). Thus, we honored if participants requested confidentiality and anonymity as well as ensured permission had been given for data to be passed on in a form that allowed them to be identified (Bryman & Bell, 2011, p. 129). We further wished to ensure informed consent. For interviews, we gave a short presentation of the study, and participants were informed of the recording equipment existing under the interviews. In terms of invasion of privacy, we as researchers could not know beforehand which topics might be sensitive to a particular participant. Therefore, we treated each case sensitively and individually, giving the respondents a genuine opportunity to withdraw (Bryman & Bell, 2011, p. 136).

3.6. Our position as researchers

The fact that one of us was employed at DONG Energy during the research meant that one of us was a practitioner-researcher (Saunders et al., 2009, p. 150), which bares certain advantages. First of all, there was no hindrance in negotiating research access to DONG Energy because of the practitioner-researcher's pre-established network and relations. Secondly, the practitioner-researcher had an advantage with her knowledge of the organization and understanding of the complexity of what goes on in the organization. Thirdly, it has not been necessary to spend vast amounts of time learning the context of the company as would have been required had both researchers been outsiders. That being said, we both acknowledge that the practitioner-researcher had to be conscious of the assumptions and preconceptions she might have had, which could potentially have prevented the exploration of issues that could enrich the research (p. 151). However, being one insider and one outsider was in itself an advantage as the researcher not employed with the case company actively asked questions to retrieve information about subjects that she had no preconditional knowledge about, which the insider might have considered a truism.

4. Constructivist Grounded Theory of Our Research

Before we present our constructivist grounded theory, it is of relevance to reemphasize the nature of constructing a grounded theory in the constructivist approach. As Charmaz (2014) emphasizes, in the constructivist approach, grounded theory is not discovered from an objective, external reality, but it is constructed through our position and perspective as researchers. This means that the following constructivist grounded theory should not be considered the result of accurate renderings of the social worlds of our sample, but rather it is a construction of them. The following constructivist grounded theory is therefore the result of one out of many ways our data could have been analyzed and interpreted, and it should not be considered a reductionist, universal account of how to achieve successful intercultural communication.

4.1. Constructivist grounded theory of how to achieve successful intercultural communication

As previously noted in the methodology section, selective coding is the analytic process in which we finalize the integration of our categories to a core category to produce a constructivist grounded theory. As a result of our research, we have chosen to name our core category ‘Building constructive relations as a means for successful intercultural communication’. Here, it should be noted that by building *constructive* relations we mean building work relations with colleagues that are built around trust and respect where knowledge of the other party’s qualities exists in a matter that goes beyond knowing how the communicating parties are different from each other.

The reason why this became our core category is because building constructive relations with colleagues to achieve successful intercultural communication was the central focus for all other categories constructed in our analysis, i.e. regarding issues, actions, observations, suggestions, and concerns of the informants. In addition, we found that whether our categories concerned actions that led to successful intercultural communication or whether the actions inhibited successful intercultural communication, they were all connected to the process of building constructive relationships.

Based on the data we have analyzed, we found four sub-categories to the core category, which served as a prerequisite for building constructive relations: ‘intercultural competence’, ‘balancing power relations’, ‘advanced language skills’, and ‘time’ (see figure 2).

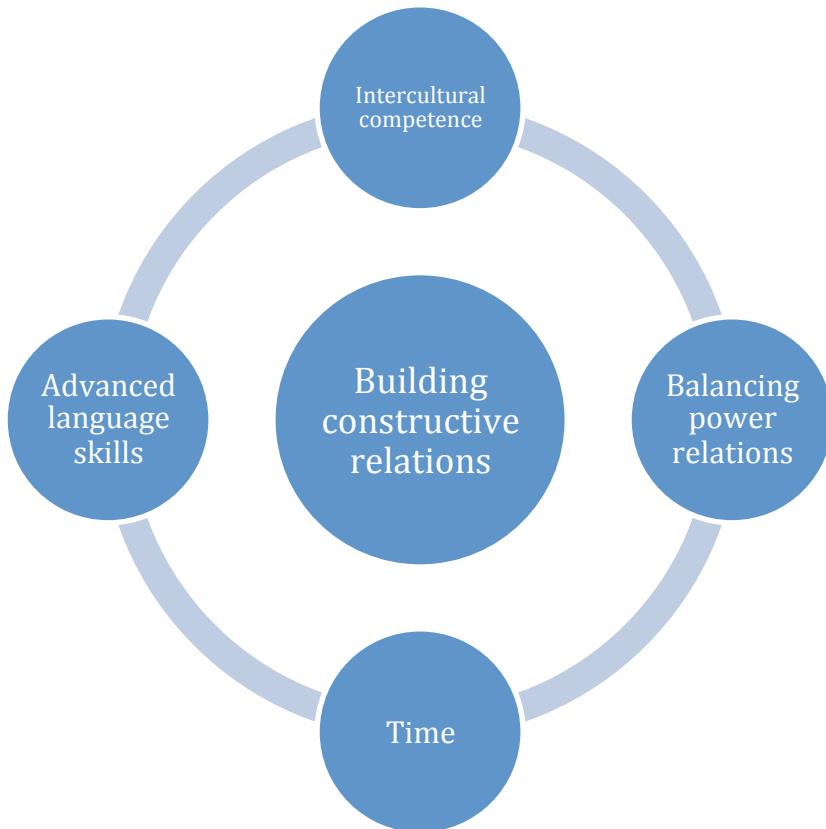


Figure 2: Illustration of our constructivist grounded theory 'Building constructive relations as a means for successful intercultural communication'

To emphasize how this theory is connected to our analysis, each of the four sub-categories are presented and structured below around our analytical findings. This ensures that the reader may follow how our constructivist grounded theory evolved to a unified whole from our analysis, which at the process stage would have appeared fragmented. Following the presentation of our constructivist grounded theory through our analysis there will be a comparative discussion of our findings with the literature review laying the foundation for our final conclusion.

4.2. Intercultural competence

The subcategory ‘intercultural competence’ has been constructed because our data indicated that intercultural competence as we have described it for this research purpose³ is a prerequisite for building constructive relations with colleagues of different national backgrounds. The role of intercultural competence in our research has been of particular interest to us as it has been given

³ See section 1.6.3. for description

much theoretical attention in the past and because it in corporate settings has been highlighted as a challenge to intercultural communication.

In the following section of the analysis, we will present the analysis of the informants' perceptions of intercultural communication and cultural differences, which has led to the sub-category of intercultural competence as a prerequisite for successful intercultural communication. Aligned with our social constructionist approach, these perceptions are important as we see reality as a product of our expressed individual perceptions, which affects how we interact with others (Holm, 2012, p. 125-126). It should also be noted that most of our informants explained they had been hired for their intercultural expertise, which they had evolved through previous intercultural, work-related experiences. This gave us the impression that the informants possessed a high level of intercultural competence.

Additionally, we analyzed the company's initiatives related to intercultural communication. The company's initiatives were considered of relevance because our philosophy of science belongs to social constructionism, which emphasizes the social reality in which the informants communicate as an influence on communication. Since the corporate culture of DONG Energy was the framework for the interactions we investigated, it became part of their social reality influencing their perceptions of intercultural communication. Therefore, we considered it appropriate to analyze the way in which the company emphasized intercultural communication in internal work relations.

4.2.1. Informants' perception of intercultural communication

To initiate the presentation of the intercultural competence of the informants, we analyzed what the informants considered to be intercultural communication. In all our interviews, we asked the participants when they felt communication was intercultural (Appendix E). Additionally, we asked them how they perceived DONG Energy's cultural training tool, GlobeSmart, which provided additional insights into their perception of culture, which was considered important, as culture is an essential part of intercultural communication. We also found perceptions of different national cultures although we did not ask our interviewees questions regarding cultural generalizations. These findings helped us gain an understanding of what counted as intercultural communication in the eyes of the employees providing insights into their intercultural competence.

Additionally, studying the informants' perceptions of what constituted intercultural communication provided us with useful data for investigating the complexity of the informants'

understanding of intercultural communication. This was interesting for our investigation as it was argued in our literature review that a too simplistic understanding of intercultural communication is problematic as increasingly heterogeneous environments make it difficult to assume there is something ‘common’ within a country (Ooi, 2007, 114).

Through open coding, we discovered various perceptions of intercultural communication. Relationships were found between these open codes making it possible to classify them further through axial coding under the categories “Simple understanding of intercultural communication”, resembling the functionalistic, traditional, and managerial perception of national cultural differences (Hofstede, Neuijen, Obayv & Sanders, 1990; Hofstede & Hofstede, 2001; Jacob, 2003; Shachaf, 2007) and “Complex understanding of intercultural communication”, which resembled a more social constructionist understanding of culture as not confined merely to national cultures (Pacanowsky & O’Donnell-Trujillo, 1984; Zimmermann, 1995; Schmidt et al., 2007; Plum et al., 2008; Ooi, 2007; Martin & Nakayama, 2010; Xu, 2013). Our codes revealed that most of the informants expressed perceptions belonging to the latter category, expressing a complex understanding of intercultural communication as much more than simply occurring between different nationalities. We found these results to be very similar to our social constructionist definition of the term chosen for this study and adopted by Ting-Toomey (1999)⁴. The following are examples illustrating the informants’ perceptions of intercultural communication adhering to the social constructionist perspective.

Our informant, Anders, answered that because communication between Danes often involve challenging subcultural differences “(...) even Danish communication is like intercultural communication” (Appendix K, p. 5, l. 41-42). Jonas similarly answered that communication between Danish people from different areas in Denmark can practically be understood as intercultural (Appendix L, p.4, l. 8-11). He further elaborated that intercultural communication occurs, “(...) the second you have two personalities with different backgrounds who wants to communicate” (Appendix L, p. 4, l. 7-8). Anonymous expressed that communication is intercultural when, “(...) you begin to sense that one’s manner, one’s way of communication has an influence, you know, it has an effect on how you communicate the message”. Finally, Peter explicitly answered that culture is not always national (Appendix M, p. 2, l. 6), and that “(...) most of what we do is in some way or the other in a cultural or intercultural context” (Appendix M, p. 2, l. 11-12). These findings strongly resemble a complex and social constructionist understanding of

⁴ See section 1.6.2.

intercultural communication as the informants would consider intercultural communication as interactions with someone from a different cultural community and not necessarily of different nationality as is often seen in functionalistic literature (Ting-Toomey, 1999, p. 16).

One of our informants, Helga, was the only informant with an answer that resembled the functionalistic understanding of intercultural communication as we have found it from the literature. She described intercultural communication as, “difficult, problematic, and challenging” (Appendix N, p. 2, l. 25). This resembled a “difference-as-a-problem” understanding of intercultural communication reducing cultural differences to a communication problem often found in functionalistic research (Xu, 2013, p. 380). She also answered that she does not perceive it to be intercultural communication when she is communicating with colleagues from her home country (Appendix N, p. 5, l. 10-12). From this we get the impression that this informant considered intercultural communication to be communication between national cultural differences.

In sum, this analysis mainly indicated perceptions of intercultural communication resembling a social constructionist understanding of the term because of a more complex understanding of intercultural communication.

4.2.2. Informants' perception of cultural differences

Apart from sharing what they considered to be intercultural communication, the employees also expressed perceptions of different cultures. Throughout this analysis, cultural differences were emphasized and were mainly expressed as stereotypical generalizations about nationalities. This finding contradicted their complex understanding of intercultural communication, as reducing cultures to simple generalizations is mostly found within functionalistic research (Ooi, 2007, p. 124). These generalizations were based on their experiences with these cultures, but they were most frequently emphasized in relation to intercultural communication between other employees the informants had observed. The cultures that were most frequently mentioned by the employees were England, Taiwan, Germany, and Denmark, which came as no surprise as DONG Energy represented departments in all these countries.

The generalizations most frequently made were about British employees. This is also not surprising as it is the largest international department at DONG Energy (see section 1.1.). Brits were found to be mainly perceived as being very polite (Appendix O, p. 12, l. 15-16; Appendix P, p. 2, l. 10; Appendix L, p. 5, l. 8-10), Great Britain was considered very hierarchical (Appendix L,

p. 9, l. 26-28; Appendix M, p. 4, 18), Brits were considered to have a great form of humor (Appendix K, p. 8, l. 9-10), and British employees were considered to be demanding a lot of explanation (Appendix M, p. 5, l. 17-19). Generalizations about Denmark were mostly expressed in terms of how the informants have experienced other international colleagues talk about Danes. Here, the main findings showed that Danes were mainly perceived as direct (Appendix P, p. 2, l. 23-24, Appendix L, p. 5, l. 7-9; Appendix O, p. 12, l. 8-9), rude (Appendix O, p. 12, l. 8-9; Appendix N, p. 3, l. 23-24), and with a self-understanding of being very international (Appendix L, p. 12, l. 16-17). Peter also expressed an understanding of Taiwan and China being similar countries by saying that he more or less knew what was appropriate in Taiwan because of his knowledge about China (Appendix M, p. 7, l. 1-3), indicating a generalization about Asians belonging to the same culture. Taiwan was also perceived as very hierarchical (Appendix P, p. 4, l. 6-7). Finally, Germans were perceived as having a very formal culture (Appendix K, p. 12, l. 45-48) and to be concerned with the facts (Appendix P, p. 2, l. 29; Appendix K, p. 12, l. 35).

Considering our literature review, we found similarities between these generalizations and what Ooi (2007) calls ‘packaged cultures’ (p. 124), which inherently resembles a more functionalistic perception of culture. We found that these generalizations contradicted their otherwise complex understanding of intercultural communication. However, as will be prevalent from our further analysis, we did not necessarily find that these perceptions of cultural differences were problematic for the intercultural communication experience our informants shared, and it did not delimitate their intercultural competence.

4.2.3. The company’s approach to communication between colleagues of different national backgrounds and how it was perceived

So far, our analysis has indicated that the informants for this study primarily had a perception of intercultural communication resembling the social constructionist perspective. Nevertheless, the informants not only shared their perception of their own intercultural communication, but they also shared several observations of their colleagues who would struggle with misunderstandings and misperceptions when communicating with colleagues of different national backgrounds.

Based on the challenges our informants have observed, and because of our social constructionist approach, which takes the social context into account, we decided to include an analysis of DONG Energy’s organizational approach to intercultural communication. Considering

our subjective ontology, which seeks to arrive at a specific contextual reality constructed by social structures (Saunders et al., 2009, p. 111), it is our assumption that the corporate strategy towards intercultural communication affects employees' values and behavior relating to the intercultural communication they engage in at DONG Energy. By analyzing what is factually accessible and presented to the employees at DONG Energy about being international, we gained a better understanding of the context from which the informants perceived the type of communication of interest to this study.

The following section will therefore be a clarification of DONG Energy's approach to communication between employees of different national backgrounds as it appeared from secondary data collected from DONG Energy. When using the term 'DONG Energy's approach', it should be specified that it only concerns what had been officially published internally at DONG Energy. We found that various teams at DONG Energy had shared materials like PowerPoint presentations and reports concerning intercultural communication within DONG Energy; material, which was accessible to all employees through the online search engine on DONG Energy's intranet. However, for the sake of our study, we were interested in what was the official approach to communication between employees of different national backgrounds at DONG Energy compared to how the informants perceived it.

4.2.3.1. *GlobeSmart*

We observed the company's official approach to cultural awareness, cross-cultural management, and other initiatives that involved internal communication between employees of different national backgrounds. What we found was the tool *GlobeSmart* functioning as a fundamental approach and a permanent tool for DONG Energy in managing cultural awareness. On the company's intranet, *GlobeSmart* was presented as a tool to, "get a deeper understanding of the cultural differences between you and the general profile of people in the country with which you cooperate" (Appendix H, p. 1). Theoretically speaking, this tool resembled the functionalistic approach to cultural differences and bore resemblance to Hofstede's theory (Hofstede, Neuijen, Ohayv & Sanders, 1990), which scales national cultures on different dimensions like power distance, individualism, and masculinity. In addition, it supported Pacanowsky & O'Donnell-Trujillo's (1982) point about traditional research often representing a "managerial bias" (p. 119)

GlobeSmart placed national cultures on five dimensions; independent-interdependent, egalitarianism-status, risk-certainty, direct-indirect, and task-relationship (figure 3). With a personal

login, employees could complete their own personal profile placing their personality on the five scales. These could then be compared to the country culture the employee wished to compare himself/herself to. On another subpage called “New to Denmark” on the intranet, GlobeSmart was also presented as DONG Energy’s offer to cultural awareness training: “DONG Energy also offers on-line cultural awareness training for all its employees. Learn more at Globe Smart” (Appendix I, p. 1). Here, it should be noted that GlobeSmart was the only cultural training that was presented to DONG Energy’s employees, which leaves the impression that preparation for intercultural communication was only approached with this cultural-training tool resembling a functionalistic perception of cultural differences as something that can be managed and reduced to simplified dimensions.

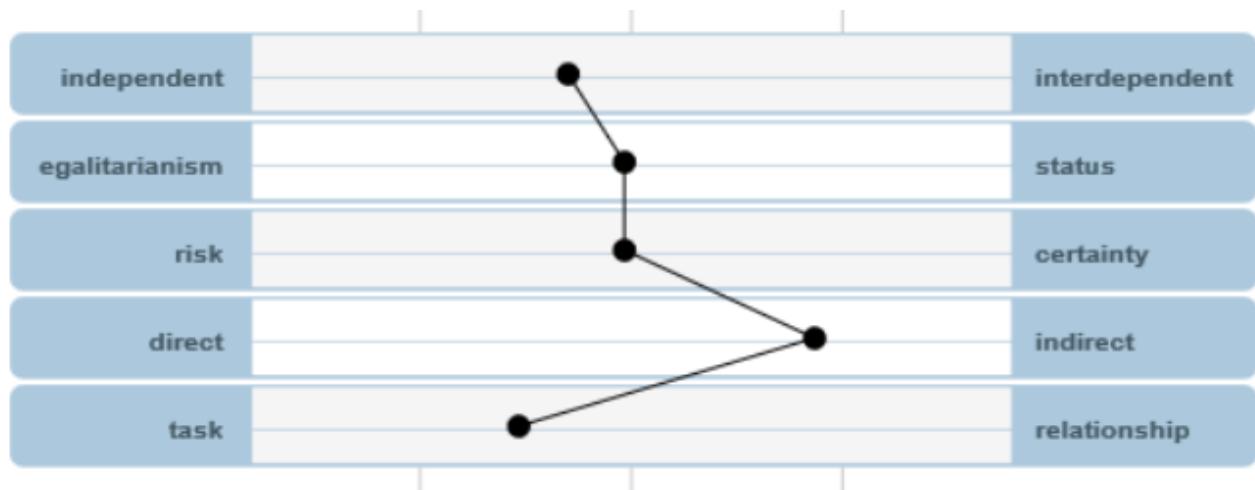


Figure 3: Example of a country profile in GlobeSmart

Because the tool can be interpreted as stereotyping national cultures, we searched for any elaboration on how to interpret the results. We did not find any designated elaboration to how the results should be interpreted on DONG Energy’s intranet. However, we did find a link that redirected to GlobeSmart’s webpage when clicking “about globesmart” and choosing “A note about stereotypes” (Appendix J, p. 1). Here, it was emphasized that GlobeSmart is not a source of cultural absolutes, and that the information provided would not apply to every individual in every situation. However, finding information of how to interpret the results was not an intuitive process. Thus, it was arguably not an elaboration and precaution to which the general employee would be introduced.

From this we gained that DONG Energy’s cultural training was limited to an online test comparing national cultural differences and showing how the compared cultures are alike and dissimilar, which gave the impression that DONG Energy did not spend a significant amount of

resources training or encouraging their employees on a general level to improve their intercultural competence. It should however be noted that our informants expressed that there had been some cultural training in relation to opening new subsidiaries in Taiwan and the US.

4.2.3.2. The informants' perception of GlobeSmart

The informants' perception of DONG Energy's cultural training tool, GlobeSmart, provided interesting insights into the informants' perception of cultural differences. Additionally, the tool gave an indication of how DONG Energy as a company created the foundation for developing intercultural competence among its employees. As noted above, GlobeSmart is a tool resembling functionalistic thinking with a focus on general categorizations of different nationalities. Through analysis, we found that despite the employees having a complex understanding of intercultural communication, a majority of the informants perceived GlobeSmart as a valid and interesting tool for better intercultural communication, which resembled a more functionalistic understanding because of the tool's dimensional construct of national cultures. Again, this presented us with data resembling a functionalistic perception of cultural differences combined with a social constructionist understanding of intercultural communication.

Anonymous perceived GlobeSmart as an interesting tool and as a way of comparing profiles with other cultures, which could be used to prepare others and give them the right competencies (Appendix P, p. 2, l. 1-2). Peter explained how using GlobeSmart for cultural training was obligatory for employees visiting other countries. Although Peter did acknowledge GlobeSmart as a tool for basic cultural understanding, we argue that promoting GlobeSmart for cultural training illustrated a simpler understanding of cultural differences that counted on stereotypes and diminished complexities. Susanne also talked about GlobeSmart as a, "cultural training course" and an, "e-learning tool" that employees should use to prepare themselves for new markets. She explained it as insight into how countries differ on dimensions such as Hofstede's and Trompenaars' (Appendix O, p. 8, l. 21-24). Jonas explained how GlobeSmart was a good approach to gaining knowledge about other cultures: "The only point (...) where I thought that [GlobeSmart] was a good idea is (...) if you want to know more about what the different cultures are like" (Appendix L). However, he did experience that the tool was sometimes too simple, as it did not always apply to reality (Appendix L).

These findings illustrate a tendency towards accepting an approach to cultural differences resembling the functionalistic approach discovered in the literature as valid for cultural understanding and sufficient as cultural training and preparation.

4.2.3.3. DONG Energy's "global/international mindset" initiative

Another factor that indicated DONG Energy's approach was the company's increased focus on promoting what was called "global/international mindset" in spring 2017. As we observed the terms in use, they seemed to be used interchangeably about the same thing. In our case description⁵, we noted how there was an increased focus on globalization and increasing 'global mindset' at DONG Energy at the time of our research. However, it was not officially elaborated or specified further how this was going to be achieved at the time of our research apart from the approach to recruitment. From the information gathered about DONG Energy's approach, there were intentions to increase employees' skills in communicating with colleagues of other national backgrounds, but no practical approach had been made official at the time being. In addition, apart from the comment from Christian Jørgensen in one of the articles (Appendix B, p. 1), no commonly accepted description of either "global mindset" or "international mindset" had been published, which leaves room for interpretation among employees.

4.2.3.4. Materials concerning intercultural communication found via the intranet

To further discover what DONG Energy's employees had available to them and what they were exposed to concerning intercultural communication, we searched through the search engine on DONG Energy's intranet for "global mindset", "internationalization", "global mindset", "intercultural communication", "culture", "cultural differences", and "cultural awareness" to see what content had officially been published for all employees relating to communication between colleagues of different national backgrounds. This search amounted to redirections to subpages for employees that were new to Denmark and needed support to learn about Danish culture as well as the subpage on cultural awareness linking to the GlobeSmart tool, while other pages in our search results would have found e.g. the word "difference" in another context like talent management. From this search, we found that DONG Energy had not published substantial amounts of material or initiatives officially across the organization expressing or illustrating the company's approach to communication between colleagues of different national backgrounds.

⁵ See section 1.1.

4.2.3.5. How the informants perceived the corporate approach

Having analyzed the corporate approach to intercultural communication, we now present the analysis of the informants' perception of DONG Energy's overall approach to intercultural communication initiatives. Through open coding, we discovered various experiences and perceptions both stating positive perceptions of DONG Energy's approach as well as places where there was room for improvement. Those who did not express their opinion of DONG Energy's approach did not do so due to lack of knowledge of what the company's approach was.

One of our informants, Susanne, noted that DONG Energy was "on the right track" in terms of achieving global mindset (Appendix O, p. 16, l. 9), and that she had been encouraging an increased focus on supporting intercultural communication at DONG Energy since she started working at the company. In addition, Susanne said that there was an increasing focus on cultural training at DONG Energy; in the past, employees were supposed to request it, whereas now employees were told to do the cultural training (Appendix O, p. 8, l. 6-12). Susanne was the only informant of our data who had positive comments about DONG Energy's approach. Here, it should also be noted that Susanne partially represents DONG Energy's approach to communication between colleagues of different national backgrounds as she works in the mobility team, which is direct referent for the cultural training DONG Energy provides.

When asking the informants about DONG Energy's 'global mindset' initiatives, the employees had little to say about the initiatives (Appendix K, p. 14-15, l. 47-1; Appendix L, p. 14, l. 19-22; Appendix P, p. 13, l. 35-36). As our informant Peter noted, there is not as such an actual approach to it yet as it is still in the making. Since he further noted that he was one of the people behind the initiative, we asked him what the approaches would entail once initiated. To this he replied that once the global mindset initiative is up and running, all the good intentions and initiatives DONG Energy makes for its employees should be spread globally and not just at the offices in which they are created (Appendix M, p. 13, l. 11-41).

We also asked the informants what they understood by 'global mindset', as we thought their interpretations could give an indication of what the employees themselves expected from the initiative. To this the informants responded that they thought of global mindset as being a matter of openness to, tolerance for, and interest in cultural differences (Appendix N, p. 10, l. 5-6; Appendix M, p. 12, l. 23-25; Appendix K, p. 15, l. 17-23), and they would acknowledge that there are many ways of doing things right (Appendix O, p. 16, l. 15-16). As Jonas also put it:

“[Global mindset] is about getting out of your own safe, small comfort zone. [It is about] getting out and learning a bit about others’ point of view, and what it is they want – how other people work. Then, it is about getting your ambitions and goals and your way of thinking to cohere a bit more with other’s way, so that you can achieve your goals with a joint, strong result. It may sound a bit ‘fluffy’ when I say it like that, but that’s the main essence of it as I see it” (Appendix L, p. 14, l. 27-32).

These interpretations of the concept ‘global mindset’ also resemble the values contributed to intercultural competence as we have described it for this research.

In the case we have researched, DONG Energy was at the time of investigation working on intensifying its initiatives towards improving intercultural communication between colleagues of different nationalities, although the company had yet to publish substantial amounts of material or initiatives officially across the organization. Thus, the informants had various responses when asked about the approach, but as Jonas pointed out, he had yet to discover that DONG Energy had a specific approach to communication between colleagues with different national backgrounds (Appendix L, p. 14, l. 39-40). Nevertheless, the informants would mention issues that still illustrated DONG Energy’s approach to communication between colleagues with different national backgrounds as is evident from the following paragraphs.

On several points, the informants emphasized that DONG Energy’s approach had room for improvement. Most frequently referred to were the three following issues 1) recruitment practices 2) challenges with fitting the approach to the organizational structure of the company, and 3) lack of corporate initiative. In terms of the first issue, Anders noted that in Germany, DONG Energy had mainly recruited German employees who seemed to have a ‘Danish mindset’ (Appendix K, p. 14, l. 21-29). It was however not further elaborated what was meant by ‘Danish mindset’. For the second issue, Peter emphasized that DONG Energy was too decentralized to streamline cultural communication awareness (Appendix M, p. 4, l. 26-38). Finally, four of our informants pointed out that more could be done to improve this type of intercultural communication. As Susanne noted, “I think more could be done. (...) I don’t think we are particularly great on the culture-side” (Appendix O, p. 16, l. 25-27). Similarly, Anders expressed lack of initiative even though the topic of internationalization was brought to the agenda on the previous year’s P&D Forum (Appendix K, p. 14, l. 40-44). In addition, Peter clearly stated that more could be done to improve this type of intercultural communication, “Yes, I think we could [improve], and not because we are bad at it,

but because we are now at a point where we need to take the next step (...)" (Appendix M, p. 14, l. 6-8).

Considering these comments, the overall result showed that the informants' general impression of DONG Energy's approach was that it was underdeveloped and could use some more initiatives to improve. Here, it is also noteworthy to mention again that the informants all had extensive experience working with people with different national backgrounds (Appendix G), and most of them were hired for their intercultural expertise, which means they were likely to have a more critical perspective on e.g. cultural awareness initiatives and the lack thereof than someone who may not have intercultural competence.

One thing is to highlight the corporate approach to communication between different national backgrounds, but another thing is to consider the corporate culture in which this approach was to be exercised. Peter and Jonas made a point of emphasizing that at DONG Energy, the Danish workforce perceived itself as having an international mindset already, but as our informants saw it, this was not the reality. As Jonas noted, "particularly at DONG Energy, we think that [we are international] because we are an international company. We have offices outside Denmark, but you often learn just how non-international we are" (Appendix L, p. 12, l. 21-23). Additionally, Peter emphasized how in his organization, his colleagues often came up with 'Danish-minded' solutions to international issues, which were not always appropriate in that context. He further notes that DONG Energy's 'Danish mindset' was also reflected in how the company is organized and where employees are physically situated. Most of the company was placed in Denmark, to which Peter noted that a better alternative could be to spread out the Danish workforce globally (Appendix M, p. 13, l. 19-24).

As we gather from our informants' perceptions, up until the time of our investigation, the company did not have much of an approach. In fact, the informants explained how they experienced an exaggerated perception of already having an international mindset among other employees. Provided these preconditions, it would seem that the responsibility for cultural awareness and achieving successful intercultural communication, and thereby establishing intercultural competence among employees, lay more with the employees than it did with the company. Most of the informants had a complex understanding of what intercultural communication is; however, they did not represent the employees who did not frequently communicate with colleagues of other national backgrounds, and who perhaps did not possess the same cultural intelligence. It is possible that such employees would need more guidance to intercultural communication, but the way the

cultural training tool, GlobeSmart, had been presented left room for interpretation and did not warn such employees of the possible implications of stereotyping national cultures.

4.2.4. Informants' perception of how to achieve successful intercultural communication

With our knowledge of the informants' general perception of intercultural communication, cultural differences and their intercultural competence, this section takes us one step further by investigating what the informants perceived as *successful* intercultural communication and how to achieve it. We specifically asked the informants what they perceived as successful intercultural communication to answer this question (Appendix E). Through our open coding process, we found statements concerning tactics, which we found relevant to this section as we must assume that how the informants tactically chose to communicate reflected how they believed successful intercultural communication was achieved. Thus, through axial coding these perceptions and tactics were organized into the following three categories of perceptions: "Accommodating Cultural Differences", "Getting to know your colleague" and "Informal communication approaches". These will be elaborated in the following.

4.2.4.1. Accommodating Cultural Differences

Continuing our axial coding, we found that this category could be further divided into the categories "Adjustment", "communication effort" and "Mental preparations" as our codes were mainly concerned with accommodating cultural difference in terms of adjusting to other people, being extra thorough in your communication, and preparing yourself mentally for intercultural encounters.

In terms of adjustment, three informants expressed how they adapted different communication styles depending on whom they were talking to. Anonymous expressed how she managed her communication and had different communication styles depending on the colleague she was talking to (Appendix P, p. 3, l. 8-9). Similarly, Peter expressed how "... you can show different parts of yourself in different contexts (...). So, for me, [use of authenticity and humor] is about being fairly aware about who am I going to communicate with and then knowing how far I can go with my communication" (Appendix M, p. 3, l. 8-12). In terms of small talk, Susanne expressed how she believed one should "... change [small talk] a little bit depending on whom you are talking to" (Appendix O, p. 9, l. 44). We found that these tactics emphasized how the

informants expressed behavior showing intercultural competence, as it displayed an ability to adapt to cultural differences through appropriate behavior and communication⁶.

Peter expressed how he used humor in a way resembling Miczo & Welter's (2006) study of affiliative humor, who found that humor can be used to reduce tension and conflict in communication (p. 63). Additionally, Wanzer et al. (1995) argued that people with high humor orientation are more flexible in their communication. Considering this argument, the fact that Peter expressed how he took into consideration when humor was appropriate and how it could facilitate his communication indicated that he possibly possessed a high humor orientation.

The informants also expressed the importance of taking the other party's perspective into account. Jonas expressed that “(...) it is extremely important to try and understand where your counterpart comes from and what their background is” (Appendix L, p. 9, l. 18-19). The ability to do this was also what he described as an advantage (Appendix L, p. 15, l. 3-15). Peter similarly expressed that when he thought about the purpose of the communication, he tried to take into account both his own and the other's perspective (Appendix M, p. 11, l. 21-23). When talking about global mindset, Susanne said that there is no “my way or the highway” as an expression of the importance of understanding cultural differences (Appendix O, p. 16, l. 3-5). For her, successful intercultural communication was to speak at eye level, rather than thinking that your way of understanding and doing things is the only right way (p. 5, l. 38-40). She also expressed how intercultural communication was about “bridging the gap” by finding a common ground where there was room for both parties' realities (p. 6, l. 1-5). Finally, Anonymous expressed that intercultural communication is about being aware of who you are talking to and altering your communication accordingly (Appendix P, p. 3, l. 38-41). She also believed it was important to tune in on the other person in a cultural context so one would be aware of how this person was likely to react to one's communication (p. 2, l. 5-6). These examples illustrate our definition of intercultural competence, which holds that cultural awareness and knowledge gained through prior intercultural experience are means for communicating successfully across cultural differences.

In terms of the code “communication effort”, Anders, Peter, and Jonas expressed the importance of being clear and precise in communication. They expressed communication effort in terms of clearly explaining needs and expectations (Appendix K, p. 12, l. 27-29; Appendix M, p. 10, l. 11-13), having a purpose for the conversation (Appendix M, p. 9, l. 33-35), making sure to sum up a conversation to double check that everyone understood what needed to be done (Appendix

⁶ See definition of intercultural competence in section 1.6.3.

L, p. 11, l. 17-24; p. 7, l. 5-10; Appendix P, p. 9, l. 5-11; Appendix M, p. 10, l. 11-13), and explaining not just how but why a task needed to be done (Appendix M, p. 10, l. 19-22). An example of this was Peter explaining how he always strived to explain *why* things are done in a certain way, “(...) so it does not only become what, but also why” (p. 10, l. 19-22). Peter also expressed the importance of communicating the context around the task to give employees a sense of purpose even though this required taking a few steps back and taking the time to explain (Appendix M, p. 5, l. 18-22). Anonymous said that she sent bullet points via email prior to a face-to-face interaction to provide an overview for the other person, “I think that works really well” (Appendix P, p. 9, l. 5-11). These approaches to clarifying the message also resembled how culture was perceived for the purpose of this study, as the clarification of message, purpose, and expectations as described by our informants served as a bridging between different types of cultural grammar (Herlitz, 1999).

The last category, “Mental Preparations” revealed that a majority of the informants answered that they more or less prepared themselves mentally or thought about cultural differences before interacting in intercultural communication. By answering the question, “do you think about cultural differences when interacting in an intercultural context?” four of our informants answered in their own way that they did think about cultural differences (Appendix K, p. 6, l. 11-14; Appendix L, p. 5, l. 15-18; Appendix M, p. 2, l. 13-15; Appendix P, p. 4, l. 1-6; Appendix O, p. 6, l. 35-39). Helga was the only one who expressed that she did not prepare herself mentally when communicating with Danes and Brits as she saw herself as “double” because she was half Dane, half British (Appendix N, p. 5, l. 12).

Other comments revealed a more intuitive approach to intercultural communication due to prior intercultural experience. Three informants elaborated that the way they thought about cultural differences and how they chose to communicate in intercultural contexts happened intuitively because they simply did what they were used to in these situations. In other words, because they had a high level of intercultural experience (Appendix G), they did not have to remind themselves of these differences; they were simply aware of it in an instinctive manner (Appendix P, p. 2, l. 39-42; Appendix M, p. 2, l. 13-17; Appendix K, p. 6, l. 10-15): “(...) often times I believe it is more intuitive, also because I have worked many years in international contexts” (Appendix M, p. 2, l. 15-17). This intuitive way of thinking about intercultural communication again indicated intercultural competence among the informants.

4.2.4.2. Getting to know your colleague

The second category to achieving successful intercultural communication according to the employees was named ‘Getting to know your colleague’. The concept *Relations* first emerged through axial coding as the open codes illustrated a special attention to this concept among the informants in terms of achieving successful intercultural communication. We later found that our data more specifically was concerned with the importance of building good relations with colleagues. We therefore chose the category, “Getting to know your colleague”, as encompassing for a majority of the codes. Through analysis, we found that the informants perceived getting to know their colleague as a means for making things easier in terms of getting work done, being more tolerant, and creating a more positive work environment. It was also found that small talk was often a means to getting to know people and enhancing relations among employees.

Helga for instance explained that she encouraged her colleagues to pick up the phone and get to know the people they worked with: “make sure to meet everyone you interact with in your daily work life (...). Communication, it helps with everything” (Appendix N, p. 4, l. 32-33). Susanne expressed how she mainly thought about building relations when engaging in an intercultural context (Appendix O, p. 11, l. 28-31) and how building relations, “(...) makes things so much easier through the workday”, and that it made one become more culturally aware (Appendix O, p. 6, l. 46-48).

Jonas expressed a clear tactical approach by talking about how he experienced a big difference in the atmosphere and in how people acted around him between those days when he remembered to take time to make small talk with his colleagues instead of just going straight to the task at hand (Appendix L, p. 9, l. 1-5). He expressed how based on performing this tactic, his colleagues, “(...) make an extra effort as to do a proper job the first time, [which means] I don’t have to chase results all the time” (p. 8, l. 2-5). He explained how one became more likeable, which in turn made colleagues more, “(...) willing to help with those tasks [you] want help with” (p. 7, l. 39-48), and, “you can say that it is both to be human but it is also to make use of it a little bit in connection with work” (p. 7, l. 37-38). Peter similarly expressed how getting to know your colleagues and building relations was necessary in professional context as it could be used in connection with work (Appendix M, p. 9, l. 28-30). He also expressed how building relations was important for building tolerance:

“It’s also about how well you know those who come from another cultural background. Because those I have contact with often, like England, where we have HR people even though there will be (...) some cultural differences, well then we know each other so well that you can look past [the cultural differences]” (Appendix M, p. 2, l. 31-35).

Finally, Anonymous expressed how she talked more openly in terms of small talk with colleagues she knew well and interacted with on a regular basis (Appendix P, p. 8, l. 18-19; p. 9, l. 24-27). At this point, it is appropriate to note how these results indicated how our informants would employ various behavioral and communication tactics to build a constructive relation with their employees and thereby increase the possibility of successful intercultural communication, and that these tactics and techniques inevitably required that the informants set off time to improve the communication rather than just deliver the main message. As noted in our constructivist grounded theory, time is a subcategory on its own, which we will return to at a later point of this analysis.

4.2.4.3. Informal communication

This category was further divided into the two categories, “Small talk” and “Humor”, which represented informal approaches to communicating successfully. A majority of the informants expressed how they use small talk and humor as a means for creating likeability and a more positive and relaxed atmosphere, which they perceived as positive influencers on intercultural communication.

In terms of establishing a more positive and relaxed atmosphere, Anders explained how he used small talk to, “loosen up the mood” (Appendix K, p. 10, l. 28-30). Anonymous similarly noted how she used, “chit chat” as a means of “softening things up” before getting to the agenda (Appendix P, p. 9, l. 14-16). Jonas expressed how he enjoyed small talk because it created a more “positive atmosphere”, and it made things more “cozy”. He stated: “[small-talk] is a very good way to start your day” (Appendix L, p. 8, l. 47-50).

In terms of likeability, Jonas expressed how he would make an effort to make people like him through small talk because he had experienced that people became more willing to help him (Appendix L, p. 7, l. 45-48; p. 8, l. 2-4). Anonymous explained how being able to make small talk gave her more “credibility and respect” (Appendix P, p. 2, l. 15-17).

In terms of humor as a tactic, Anders explained how he saw humor as an important tool in terms of getting to know people. He initially explained how, “in reality it is pure manipulation”

where after he quickly corrected himself saying, “No it is not manipulation, but it is a way of opening up and getting to know people” (Appendix K, p. 11, l. 43-47). However, he also acknowledged cultural differences in use of humor by expressing how one has to be careful because not everyone understands one’s sense of humor (p. 8, l. 7-9). Peter also explained how he liked using humor as a tactic to build constructive relations. However, just like Anders, he was aware that one needs to be careful depending on who one is talking to (Appendix M, p. 3, l. 21-23). Peter also expressed his use of humor as a means of being authentic. He liked being direct and considered it a good form of communication (p. 2, l. 15-21). Susanne expressed how she considered humor as an “icebreaker” and a manner of managing misunderstandings (Appendix O, p. 12, l. 41-47). These perceptions of the use of humor in intercultural communication again resembled the findings of our literature review, which held that the use of affiliative humor could create a sense of inclusion and reduce tension and conflict (Miczo & Welter, 2006). The informants’ expression of how they used humor also indicated an ability to be flexible in their communication and possession of high humor orientation, which by Wanzer et al. (1995) was argued to support effective communication (p. 150).

As Zimmermann (1995) emphasized in our presentation of theories of intercultural communication, having a short-sited view on intercultural communication dominated by stereotypes and ethnocentrism is a problematic view on intercultural communication (p. 321). However, what we find from our analysis is that our informants would focus on the individual intercultural communication events they were part of and what was required to build a constructive relation with the other party, despite the fact that they would make generalizations about national cultures. Detaching oneself from merely focusing on cultural generalizations and focusing on the specific intercultural interaction at hand was also an argument shared by some of the scholars reviewed for this thesis (Xu, 2013, p. 394; Peltokorpi & Clausen, 2011, p. 509).

4.2.5. Lack of cultural awareness among employees as observed by our informants

So far, the sub-category of intercultural competence has concerned the corporate approach to intercultural communication at DONG Energy, the informants’ perception of and approach to successful intercultural communication, and how the informants perceive the corporate approach. What we discovered from analyzing our data was that when posing questions about any challenges the informants had experienced in intercultural conversations (Appendix E), our informants would often not take point of departure in their own experiences; instead, they would share their

observations of other colleagues who they thought experienced challenges in intercultural communication. In the following, these observed challenges for other colleagues will be presented.

4.2.5.1. Lacking the ability to adapt to cultural differences

As some of our informants shared observations regarding colleagues who seemed to be lacking the ability to adapt to cultural differences, we created an axial code to categorize these statements. In terms of lacking ability to adapt to cultural differences, Susanne for instance expressed how she had observed that employees often were, “(...) surprised that some people think in a different way” (Appendix O, p. 6, l. 14-15). As the interview progressed, she more specifically added how she had experienced a, “(...) lack of insight regarding that in some places, you have to do things differently” (p. 6, l. 30-33). This indicated that Susanne among her employees had observed a lack of knowledge about cultural differences and how to adapt to them when communicating with colleagues of different national backgrounds.

Anders also remembered an experience with a British colleague who perceived Danes as very direct, creating a misunderstanding in terms of him not knowing *how* Danes are direct:

“(...) [The British colleague] had a perception of Danes as being direct, and if he did something wrong or did not do it well enough, then he would be informed directly (...). But there just was not anyone who told him this (...). We are not [that] direct. When it comes to people, we cover things up a bit” (Appendix K, p. 7, l. 9-19).

Anders further described how Danes are direct but only in terms of managing tasks (Appendix K, p. 6-7, l. 49-1). This was an interesting finding, as it implied it was not always enough to know that Danes are direct. One also needed to be aware of *how* and to what extent Danes are direct. This observation resonates with Ooi’s (2007) argument that lived culture is very different from presented culture (p. 111).

We also found that non-Danish employees often misinterpreted directness in terms of perceiving it as rude (Appendix O, p. 12, l. 6-10; Appendix N, p. 5, l. 22; Appendix L, p. 5, l. 8-12). This illustrated that misunderstandings occurred when non-Danish employees were not aware of the cultural traits of the Danish person with whom they were communicating. To this we add that it was a common understanding among the informants that Danes were perceived as direct in their communication by other nationalities (Appendix P, p. 2, l. 23-24; Appendix L, p. 5, l. 8-19;

Appendix O, p. 12, l. 8-9; Appendix M, p. 5, l. 30-32). Helga described Danes as direct in a more implicit manner, describing Danes as communicating without “fluff” and in a rough way (Appendix N, p. 3, l. 27-29).

One of the informants would share how she herself had previously lacked cultural awareness in an encounter. Anonymous had an experience with one of her non-Danish colleagues whom she had invited over for dinner where Anonymous realized that the whole constellation of the situation made the colleague feel uncomfortable when discussing cultural differences between Germany and Denmark in terms of trust. Although the example is very specific, it illustrated how contextual factors play a role in intercultural encounters in terms of the appropriateness of specific topics. In this case, Anonymous risked making the other part uncomfortable challenging their communication although she did realize it soon enough to avoid such an outcome (Appendix P, p. 11, l. 12-23).

Several criticisms were raised towards the self-awareness of Danish employees working at DONG Energy. Susanne explained how employees often fell into the trap of underestimating cultural differences when dealing with countries that were geographically close like Denmark and Sweden and forgetting that, “(...) there is a lot more under the iceberg” (Appendix O, p. 8, l. 11-13). Anders and Susanne expressed how they experienced a lack of cultural awareness in terms of Danes forgetting that how they behave and perceive themselves is not always in accordance with how others perceive them: “We need to think about [...] that you cannot just approach everyone with your Danish-minded free spirit everywhere” (Appendix O, p. 3, l. 36-37), and, “How we are perceived is not always the same as how we perceive ourselves” (Appendix K, p. 13, l. 7-8). Anders also explained how he thought DONG Energy needed to be particularly aware of the fact that Danes tend to expect other nationalities to understand the Danish culture (Appendix K, p. 15, l. 30-33). Finally, Jonas also explained how Danish employees often forget to consider the international perspective: “(...) we often forget to put basic stuff like Janteloven (...), our Hellerup- and Western upbringing behind us instead of trying to think what would be the international perspective here” (p. 12, l. 25-29).

From these observations and the informants’ perception of them, we found that our informants emphasized that cultural awareness is important to possess in intercultural communication. As cultural awareness is part of intercultural competence, we considered these findings an indication of our informants possessing intercultural competence. In terms of generalizations of cultures, as noted in our presentation of different theoretical perceptions of intercultural communication, generalizations and ‘packaging’ of national cultures resembles the

traditional, functionalistic approach to cultural differences. However, here it is noteworthy to emphasize Ooi's (2007) argument that the reason why the functionalistic understanding of cultural differences still prevails is because predefined cultural characteristics function as a social engineer helping people understand one's own culture and others' culture to make the other party more relatable (p. 127). Considering this argument, we may better understand how the informants' perception of cultural differences and their approach to intercultural communication resembled a combination of a complex understanding of intercultural communication and functionalistic approaches to cultural differences.

4.2.6. Sub-conclusion

As the analysis above presented, most of our informants expressed thoughts and actions that indicated they possessed cultural awareness and tolerance for differences, which we consider elements of having intercultural competence. They could look beyond cultural differences and focus on building a constructive relation with their colleague by focusing on the things they have in common and "bridge the gap" using e.g. informal communication and openness. Considering our definition of intercultural competence⁷, part of having intercultural competence is also to know that people perceive messages differently. This was also something our informants expressed by ensuring communication effort in their communication, summing up, and asking the other party to repeat the message as it had been perceived to ensure mutual understanding.

The analysis above revealed a mismatch between the informants' perception of intercultural communication versus their perception of cultural differences. Their general perception of intercultural communication was analyzed as complex and as similar to our social constructionist approach. However, their perceptions of GlobeSmart as a useful tool for cultural training and improving cultural awareness indicated an understanding similar to the functionalistic approach to cultural differences identified in the literature. As noted previously, we did however find that the generalizations and stereotypes used by the informants did not interfere with their more complex understanding of and approach to the intercultural communication they engaged in. Nevertheless, we do question whether the corporate approach and small amount of promotion of cultural training and other initiatives related to improving intercultural communication could have had an impact on

⁷ See definition in section 1.6.3

the corporate culture by diminishing the importance of these subjects, making successful intercultural communication less of a priority for DONG Energy's employees in general.

Further into the analysis, adjustment, communication effort and mental preparations were found to be important approaches for accommodating cultural differences in intercultural communication. Getting to know your colleague through various types of informal communication was considered a means for making communication easier. The informal communication approaches humor and small talk were perceived as useful tools, as icebreakers, and as mechanisms for improving communication.

From this analysis and considering our constructivist grounded theory, we consider intercultural competence an important factor in building constructive relations. However, as our additional subcategories indicate, we do not consider the lack of intercultural competence the main barrier to successful intercultural communication, as the other categories influence and at times even overruled intercultural competence in our data, which will become evident in the presentation of the other sub-categories.

In sum, the construct of intercultural competence as a subcategory came from how our analysis showed that being culturally aware and being able to adapt to cultural differences through appropriate behavior and communication enabled successful intercultural communication, as it allowed the parties to build a constructive relation based on common grounds and by tolerating cultural differences.

4.3. Time

Our sub-category 'Time' is about time both as a resource and as a challenging variable in building constructive relations for achieving successful intercultural communication. In terms of being a resource, our analysis showed that the informants found it challenging to build relations when there was time pressure in the interaction. The informants would prioritize work matters in communication over engaging in informal communication if they were under time pressure.

4.3.1. Time pressure

Our data specifically showed that if the employees were under time pressure, small talk was usually downgraded in favour for work-related subjects. In addition, we also found that time pressure was a challenge in terms of being accessible to other colleagues and in relation to building relations.

Despite the informants' perception of humor and small-talk as important means for successful intercultural communication by building a constructive relation, we found interesting data indicating how these informal communication approaches were given a lower priority as soon as time was scarce. In these instances, the employees firmly expressed agenda and work as the main priority. Anders explained how small-talk, "also has to do with how busy you are (...). If there is not enough time, [small-talk] gets overshadowed by work" (Appendix K, p. 11, l. 17-19). "It is always work before everything else" (p. 11, l. 8-9). For Peter, "when there is limited time, [the focus] is on work. You can grab a cup of coffee and talk about football, but otherwise it is about work" (Appendix M, p. 9, l. 17-20).

Our data gave several indications that time pressure influenced the extent to which people were accessible for intercultural communication. Anders expressed time pressure in terms of how DONG Energy's meeting culture makes it hard to reach people: "With the 'meeting culture' we have at DONG [Energy], there are many people having a lot of meetings, which means that it is pretty difficult to reach people" (Appendix K, p. 9, l. 28-30). Anonymous explained how she had to encourage one of her colleagues to prioritize taking just a little time to talk to her boss in the morning to balance expectations even though the calendar is booked despite the colleague feeling uncomfortable doing so (Appendix P, p. 4, l. 33-37). Jonas expressed how time pressure made building relations a challenge: "when I am here [in Denmark] in a limited period of time, [I] get limited acquaintance and relation to [others]" (Appendix L, p. 7, l. 38-39). Lastly, Peter explained that when he was in England, it was typically only for a day meaning that transportation time took up a lot of that day forcing him to prioritize: "What am I going to get out of those seven hours? Or at least five of them? You can [only] use the last two to go around building relations and showing your presence" (Appendix M, p. 11, l. 17-20). Similarly to Jonas' and Anders' statements, this revealed how building constructive relations was sometimes given a lower priority when the informants were under time pressure. In addition, we found that power differences also affected the extent to which employees would engage in informal communication. One of our informants reported that other employees would hesitate with informal communication when speaking with someone hierarchically superior if they felt pressured with time (Appendix P, p. 4, l. 33-37).

Down prioritizing informal communication when under time pressure makes it noteworthy to reemphasize how our informants also valued improving communication and workflow through spending time on informal communication, e.g. with Helga who encouraged her colleagues to pick

up the phone and get to know their colleagues abroad and Jonas who would prioritize spending time on small-talking with his British colleagues.

4.3.2. Time differences

We realize that time pressure and time difference are somewhat connected in the sense that when there was a time difference, there was less time where colleagues from different international departments were at work to reach one another within working hours. However, in connection with time difference as a challenge, we found that the informants were mainly concerned with the problem of accessibility due to different working hours challenging the communication and the employees in doing their work.

Anders would note the problem of not getting the service that you need due to time differences between departments: “It does not work when you work until six pm on a Friday [at the British departments]. [The British employees] are one hour behind, and that means that it is seven pm [in Denmark], and moreover, the last four hours Friday afternoon they cannot do anything because they cannot get any service [from the Danish departments]” (Appendix K, p. 15, l. 9-12). To this, Anders expressed a lack of consideration for time differences among Danish employees through an example of a Danish employee saying, “(...) listen, we have a workday. We go home at three”, which Anders explained showed the exact opposite of being culturally aware and considerate (Appendix K, p. 15, l. 5-9). Helga similarly argued that “(...) the problem is that when we get work over here [in the American department], you know, when the time was nine pm, then people [in Denmark] had pretty much gone home. So, it was difficult to just call and say, ‘uhm what do you mean?’ (...) Time differences mean a lot” (Appendix N, p. 5, l. 27-31). Peter explained how he perceived Denmark as an ‘8AM-4PM-culture’: “(...) and dammit, that means that it gets a bit difficult to get service outside of those hours. You have to be within reach without being there. That means a lot communication-wise” (Appendix M, p. 15, l. 4-7).

The subject of time differences would also be related to virtual communication. The connection between time difference and virtual communication was apparent because of virtual communication being a necessity when dealing with time differences. Peter for instance explained how you must communicate virtually even though a channel like email sometimes can get a bit harsh and forced (Appendix M, p. 7, l. 31-36). He also explained how it was often necessary to meet people face-to-face to avoid misunderstandings. However, as soon as the distance becomes too big, e.g. between USA and Taiwan, employees needed permission as well as the desire to travel the

distance. Otherwise, virtual communication was preferred (p. 7, l. 20-27). Susanne also argued that because of time differences, email was often the go-to channel for communication. She explained that virtual communication was not always enough, that it became too “detached from reality”, and that she missed being physically present stating, “we need more than virtual reality” (Appendix O, p. 7, l. 12-22). Helga similarly said that because of the time difference, communication was more often performed over mail or Skype (Appendix N, p. 4, l. 3-5).

4.3.3. Virtual communication

The informants also expressed other more specific concerns regarding the misunderstandings that often arise when communicating virtually. These challenges were mostly concerned with virtual communication between colleagues from other international departments located in other countries than one’s own.

It should be noted that a majority of the informants expressed a preference for face-to-face communication in terms of understanding people better and making the communication more efficient (Appendix K, p. 9, l. 20-22; Appendix L, p. 6, l. 31; Appendix P, p. 7, l. 24.27; Appendix N, p. 4, l. 21-23). Although not as explicitly, Peter and Susanne also expressed how they acknowledge the value of face-to-face communication (Appendix M, p. 8, l. 12-13; Appendix O, p. 7, l. 19-22). This indicated that the informants sometimes felt limited in their communication, as face-to-face communication was simply not always an option.

From our research, we found that the informants had ambivalent feelings towards the use of virtual communication for intercultural communication. In one way, they were relatively positive towards the use of virtual communication channels such as email and Skype, which they considered both practical and useful when communicating across distances. However, the main concern in relation to intercultural communication via virtual communication was exactly in terms of writing over email and Skype chat. The challenges surrounding this form of communication were mainly in terms of misunderstandings, not being able to sense body language, and inefficient communication due to lack of engagement. More specifically, these challenges were often found to be connected with the Danes’ direct communication style as perceived by informants, which was often misinterpreted when apparent in written communication.

In terms of misunderstandings, both Anonymous and Peter expressed how email often became too “black and white”. This links with the importance of language nuances, as will be presented in the following sub-category. Anonymous for instance said that “the written language is

just much more black and white than dialogue" (Appendix P, p. 7, l. 20). "There are just some things that can get enormously long and heavy over mail where different interpretations can arise" (p. 7, l. 34-35). Furthermore, pointing to the problem of lack of nuances, Peter said that "... email is just a harsh form of communication, you know. It quickly gets very rigid, black and white" (Appendix M, p. 7, l. 31-32). Anonymous would further note, "... that things can go in another direction than what you intended when you begin written communication" (p. 8, l. 7-9). Helga expressed how, "it is this thing about email. It gets so incredibly tough, and we as Danes do not use all that fluff like 'please' or 'thank you', 'excuse me', 'sorry', 'can I'. It's more like 'can you turn left, Helga?' (...). Then [US employees] simply think you are angry or grumpy" (Appendix N, p. 3, l. 27-31). Here, particularly Helga's perception of challenges of email as a communication channel resonate with Thompson's (2000) theory of sinister attribution bias, which is when one party ascribes negative intentions to the other party (p. 322).

Jonas gave an example of virtual communication as a challenge for engagement. He expressed how people you have not met in person before did not feel as obliged to answer back when using email (Appendix L, p. 6, l. 41-44). This indicated how great an impact virtual communication could have on building constructive relations with emails inhibiting the chances of establishing such a relation, thus making successful intercultural communication less likely.

Susanne, Jonas, and Helga expressed the lack of body language and mimicry as a challenge, with Helga saying, "the challenge with emails is of course that there is only one nuance. You do not see the body language or the tone or anything, so it gets very harsh" (Appendix N, p. 4, l. 13-15). Jonas expressed that Skype was better than email because it allowed one to see more of the body language: "it gives another dimension", although he still acknowledged that face-to-face was better than Skype (Appendix L, p. 7, l. 3-4). Lastly, Susanne stated, "that's the thing about email, you cannot see people's mimicry" (Appendix O, p. 7, l. 27-28).

The informants seemed quite serene about virtual communication being unavoidable. An interesting finding was that they expressed positive attitudes towards mail as good for documentation (Appendix K, p. 9, l. 12-15; Appendix P, p. 7, l. 13-15+37-39; Appendix M, p. 8-9, l. 40-2; Appendix L, p. 7, l. 8-10), respectful towards other people's' time (Appendix M, p. 8, p. 36-39), a useful tool for not disturbing others (Appendix K, p. 9, l. 39-44), and a good way to reach people on busy days (Appendix K, p. 9, l. 28-33). Some of the informants even seemed to be strategic about using virtual communication in the sense that they expressed how they tactically chose different channels for different purposes. For instance, Jonas expressed how he switched

between communication channels depending on the situation and context (Appendix L, p. 7, l. 4-10). Peter similarly explained how he used a mix of channels and specifically chose richer channels if he found it necessary to invest in building relations (Appendix M, p. 7, l. 19-29). This was similar to Zakaria's (2016) finding that we tend to switch our behaviors when communicating through technology depending on the purpose, situation, and the people we engage with (p. 14). Peter's point about using richer channels when investing in building relations was also noteworthy considering Pikhart's (2014) point about how the level of richness of the information provided through communication channels can both reduce and enhance trust, which Pikhart (2014) argued is something that is crucial for organizational and managerial efficiency (p. 951), and an important ingredient in virtual social encounters (Henderson & Gilding 2004, p. 488; Pinjani & Palvia, 2013; Pangil & Chan, 2014).

However, the need for documentation among the employees was also often expressed as an uncertainty about the receiver understanding the message correctly, as back up for phone calls, and to keep track of a string of communication. For instance, Peter expressed how he often experienced that people twisted his words resulting in different versions of what he actually said: "Email is easier (...). That way, we also have a more solid documentation of exactly what I said. I have been at several meetings where afterwards I have heard seven different versions of what I said (Appendix M, p. 8-9, l. 40-3). Jonas also expressed how he usually uses mail, "to back up a phone call or a Skype call if I have not met people face-to-face" (Appendix L, p. 7, l. 26-27). Anonymous explained how she prefers documentation when there is a long string of communication (Appendix P, p. 7, l. 13-15+37-39).

4.3.4. Sub-conclusion

As we interpret our findings, time is an important factor in building constructive relations. We found that time as a resource was required when employees prioritized informal communication over workflow. Thus, from our data we found that time supported building constructive relations, which in turn creates the foundation for successful intercultural communication. Additionally, time differences globally can also challenge the process of building constructive relations. Finally, time was related to virtual communication, as communicating virtually across different time and different place called for different communication tactics and expectations to intercultural communication.

4.4. Advanced language skills

When conducting our coding process, we found from our analysis that having advanced language skills including being aware of differences in how language was used and understanding the nuances of the language in which the party was speaking was an important influencer on building constructive relations with colleagues. The results from our data showed that building a constructive relation with a colleague could become challenging because of various language misinterpretations. In the following paragraphs, the different language challenges experienced and observed by our informants will be presented.

4.4.1. Language challenges

Throughout our open coding process, we discovered comments about language skills being a challenge, problems with slang, speed and dialect, issues with technical languages and tendencies for Danish employees to speak Danish in multilingual contexts. Taking these issues together in axial coding, we discovered that these codes all related to language as a challenge to successful communication between international colleagues.

One challenge with language we found from our data was that the informants experienced that employees to whom English was a second language did not have the language skills to communicate nuanced with colleagues in English. Helga pointed out issues over email where some Danish employees tended to be less nuanced and short in their communication, causing a rude tone between the parties:

“There are those very short emails that Americans experience as rude, and then they might become a bit curt, a bit rude in their replies, and suddenly there is a very nasty tone between people although it was not even meant like that to begin with, and that is just silly”
(Appendix, N, p. 5, l. 20-25).

Anders pointed out that, “language is always a challenge” (Appendix K, p. 5, l. 5), and our sample also showed various ways in which the employees perceive language as such. Jonas for instance noted that blue-collar workers, i.e. technicians, often have poor English skills (Appendix L, p. 3, l. 40-42) where he argued most white-collar workers are reasonable at speaking English.

Challenges speaking with British employees were also noted because native-English speakers would use a lot of slang, use many words in their sentences, speak incredibly fast, and would have a dialect, “which makes it really hard to understand them” (Appendix K, p. 12, l. 15-19). At the same time, Anders noted that native-English speakers often overestimate Danish employees’ English skills, “because if you have a nice pronunciation in English, they think you know a ton of words” (Appendix K, p. 6, l. 40-42). This finding was similar to Peltokorpi & Clausen’s (2011) argument that people often believe that when sharing a common foreign language, they automatically share the same context and interpretations, which is however not the case as culturally different individuals have different communication styles and ways of interpreting words (p. 523).

In relation to the lack of nuances, one of our informants pointed out how differences between colleagues’ language proficiency can affect the communication negatively and cause misunderstandings. As Peter notes:

“Well, sometimes something as commonplace as language skills on both sides means that you are not necessarily on the same level, which means you won’t have as good a conversation as when you talk with someone you share your native language with. There is something completely practical about that, and I think we sense that in our company” (Appendix M, p. 10, l. 25-29).

From this we gather that there were conflicting views on the overall English language skills of DONG Energy’s employees; Jonas stated employee’s language skills are reasonable, while other informants noted that challenges with differences in language skills were noticeable company wide. Here, it is noteworthy to mention that DONG Energy’s corporate language was English, which meant that officially, all published material internally had to be available in an English version. Nevertheless, a Danish version was always published alongside material in English, which may diminish advanced English language skills as a prerequisite for working at DONG Energy. Our informants noted that unequal language skills between communicating parties meant that the parties were not “on the same level”, which in turn affected the quality of the intercultural communication. As will be emphasized in our section about balancing power relations, differences in language proficiency may also create a power imbalance between the communicating parties.

4.4.2. Neglected language policies

Considering further that English was DONG Energy's corporate language, we also discovered in our coding process that corporate language policy was not always maintained in international settings. One of our informants noted that there was a town hall meeting at the head quarter, which was determined to be held in Danish. As our informant commented:

"I thought doing that wasn't international, no matter what. (...) Why would you choose to do it in Danish when you know there are British employees, or non-Danish-native-speaking people? Because then what? Are they just supposed to get up and leave? And I do see that it is a balancing thing, but I think that that was a breaking point" (Appendix P, p. 14, l. 3-8).

Helga also noted that some Danish employees would speak Danish with one another in the company of non-Danish employees when working abroad in an international setting. In fact, one of her American colleagues would comment that she felt it was "extremely uncomfortable" when Danish colleagues would speak Danish in her presence because she could not know if they were talking about her. In addition, Helga noted that the Americans would feel left out in those situations: "(...) people feel left out. It is just not nice when people speak a language you do not understand" (Appendix N, p. 7, l. 19-22).

4.4.3. Sub-conclusion

We argue from these results concerning language challenges that being able to understand one another is fundamental in aligning expectations and creating a constructive relation, which in turn can create successful intercultural communication. Furthermore, language was a challenge not only in terms of employees' ability to speak in another language, but also in terms of an inequality in language use, with Danish-speaking employees being more informed than non-Danish-speaking employees, and non-Danish-speaking employees feeling left out. As the sub-category of balancing power differences will emphasize, differences in language proficiency could cause an imbalance, which could challenge the process of building a constructive relation.

4.5. Balancing power relations

As we interpreted our analysis, this subcategory was of particular importance to the intercultural communication between colleagues of different national backgrounds. This was due to power imbalances having an overshadowing effect on the other influencers that we have constructed from our data on building constructive relations as a means for successful intercultural communication. Through open coding, we placed all comments relating to power differences in a category of the same name. Upon reviewing the codes again in axial coding, we discovered relations between the codes and created the subcategories “Hierarchical position”, which related to how the employees were positioned hierarchically in the organization, and “Who has the resources”, where power differences came from one party possessing something the other party wanted. The content of these categories will be presented in the following section. Finally, we include that the previously mentioned language challenges and differences in language proficiencies potentially could cause a power imbalance between the communicating parties.

4.5.1. Hierarchical position

Through our analysis, we found that power relations between colleagues could be influenced by the hierarchical positions of the parties communicating, which in turn could have different values attributed to the position depending on the parties’ cultural backgrounds. Several of our informants would share experiences and observations relating to how the employees were positioned in the organization as they experienced this as a factor in the communication between employees of different national backgrounds. Two of our informants had a managing position, and one of them shared with us how, as a manager, she would purposefully aim to give feedback in a less direct manner in order to give a message to an employee in a more tolerable manner. As she put it, it is important to bring the right message, but sometimes you need to “wrap it nicely”. Ironically, upon discussing this with her Taiwanese colleague, the informant was told that she did seem very direct (Appendix P, p. 1, l. 15-29).

In addition, this informant also explained that she and the Taiwanese colleague had gained a close work-relation and had gotten to know one another well, but if our informant had been in a higher position, her Taiwanese colleague would have communicated with her differently (Appendix P, p. 8, l. 21-23). This illustrates how hierarchical power difference influenced the informant’s style

of communication. The same informant would also share how she was surprised to be “chit chatting” with a British director when in fact she had prepared herself to be to-the-point with her information as to not waste the director’s time (Appendix P, p. 6, l. 19-42). This indicated that the same manager would communicate differently depending on the power difference between her and the other party from DONG Energy.

Peter, who was the other manager of our sample, would also note how international communication would often be on his premises although it was not on the other party’s normal work schedule to be working the same time Peter was. But as Peter noted, he would remind himself to show some respect and at times be flexible with his work hours in return (Appendix M, p. 14-15, l. 37-4). This comment showed how there was a power difference in what speed and frequency the different parties could expect to receive responses in.

Our interviewees also noted how hierarchical values would differ depending on the country department they would be working in. Jonas noted that the Danish departments were characterized by a very flat and soft culture where managers and employees communicated as friends in a constructive dialogue, whereas in England, it was much more hierarchical:

“Over there [in England] they are much more frigid and categorical. (...) The boss decides what is rolling, which means that you should not contradict your boss, otherwise you risk being kicked out” (Appendix L, p. 4, l. 26-33).

Jonas stated that as part of working in the British offices, he discovered himself how he would receive responses to his emails from British colleagues quicker if he wrote his job title and educational background in his email signature:

“[When I write someone from] IT here [in the London office], I write my full name, job title in the company and my educational background on [the signature], and then I will get a quick response on my email. If I only write my standard title on it, I won’t get a reply as quickly. It really makes a difference whether or not you sign [your email] with your master’s degree” (Appendix L, p. 10, l. 8-12).

This indicated that among British employees, educational background could grant employees a higher status in the other party’s perspective.

These findings illustrated how the communication between colleagues of different national backgrounds could be affected by hierarchical power differences and could potentially cause misinterpretations if the party initially sending the email was not aware of this hierarchical value set. The hierarchical value set in the British department was also considered different from the one in Denmark by one of our informants who stressed that one should not be underestimating how polite one should be when speaking to people at director-level in the British departments (Appendix P, p. 1, l. 24-27). Considering these different comments on the impact of what position the different communicating parties have, we found that power difference between colleagues of different national backgrounds played a role in the quality and nature of their communication. We interpreted these types of intercultural communication events between individuals as being influenced by micro-level power differences.

4.5.2. Who has the resources

From our data, we also interpreted a macro-level power difference, which influenced the successfulness of the intercultural communication. One of our informants noted how some of the international departments, in particular the British departments, had increasingly grown independent from DONG Energy's Danish headquarters since it was decentralized and had resources that were in the interest of DONG Energy's headquarters. This meant that our informants did not have the influence to successfully communicate with the British employees as they would indicate that they understood what he wanted them to do, but they chose to act differently despite his attempts to exercise his cultural awareness and use of tactics. Evidence of this finding is presented in the following.

Our informant Peter would in particular stress the influence of one party having resources desirable to the other party. He mentioned how the employees in the British departments would work in a manner that seemed decentralized from the Danish departments:

“In England you have more of a country perspective where they want things to be done the British way, and I think that has to do with the size and that [the London department] is so big, and they know they are an important market for us in the future. That has done something for their self-image (...). That just makes it harder at times to convince them not to do things their way, but to do it our way because that is what our CEO tells us to do” (Appendix M, p. 4-5, l. 41-6).

Peter further explained to this that in England, he had to set the scene for his arguments and use hierarchical influence to convince his British colleagues why it was also a good idea for them to do things differently (Appendix M, p. 5, l. 20-29), and sometimes after he had talked to them and both parties indicated agreement and mutual understanding of the task, he had experienced that they went off and did something completely different (Appendix M, p. 4, l. 8-12).

From these examples, we found that power differences between departments would shape the argumentation structure of the party that sought to gain from the other party. In addition, the unequal power relation also seemed to disrupt the tactic of aligning expectations and ensuring mutual understanding. It also seemed as if a too decentralized organizational structure jeopardized the power belonging to the Danish department. In fact, Peter explicitly said that DONG Energy's organizational structure was a weakness, and that it made communication difficult at times and created higher demands for communication and cultural understanding (Appendix M, p. 4, l. 32-37).

In line with this issue, Jonas explained how DONG Energy's Danish departments did not acknowledge how smaller international departments needed more support and acknowledgement from the larger, Danish departments (Appendix L, p. 15, l. 17-22). The importance of this finding is that these imbalanced power relations could inhibit the possibility for building a constructive relation, which in turn in our constructivist grounded theory could make the intercultural communication less successful.

Finally, we interpreted from our data a potential power imbalance between employees due to Danish-speaking employees possessing information non-Danish speaking employees did not. Our analysis of the company's approach to intercultural communication showed that there were incidents where the corporate language policy of all information having to be in English was not withheld and instead the information would only be available in Danish. The fact that this corporate language policy was not always sustained not only inhibited employees from exercising English as the corporate language and possibly training their English language skills, but it could also potentially create an inequality between colleagues in terms of possessing information. The question is whether our findings relating to corporate language policies not being fully exercised and thereby potentially inhibiting information sharing was contributing to the British department's independent management style, counterbalancing the power difference between the British departments and the Danish headquarters.

The previously addressed language proficiency inequality, with informants expressing communication challenges due to the parties not being “on the same level”, also echoes one of the theories included in our literature review concerning power differences. This language challenge identified from our data bares resemblance to Baryshnikov’s (2014) theory, which holds that inequalities in language proficiencies due to one party being native speaker where the other one is not may lead to imbalances and failures of partners’ equality in communication, causing intercultural communication to become less successful (p. 47).

4.5.3. Sub-conclusion

In sum, we discovered that our informants considered power differences of certain influence to the intercultural communication in question, both relating to micro-level power difference between the individuals communicating due to hierarchical differences or differences in language proficiency, and macro-level with the communicating parties representing departments with different levels of power, e.g. due to one having resources the other does not. Thus, imbalances in power relations between the communicating parties could have an impact on their relation that could cause for the intercultural communication to be less successful.

4.6. Sub-conclusion gathering the analysis leading to our constructivist grounded theory

Having presented our analysis in the subcategories above, we found that our findings supported the core category of building constructive relations as a means for successful intercultural communication, which made for our constructivist grounded theory.

In terms of intercultural competence being an influencer on building constructive relations, our analysis showed that the informants had a primarily complex understanding of intercultural communication and used tactics relating to intercultural competence when engaging in intercultural communication, which served to build constructive relations with colleagues. This was despite the fact that they would explain cultural differences in a manner similar to the functionalistic manner found in the literature review. Our analysis further showed how DONG Energy as a company did not initiate a significant amount of intercultural communication initiatives.

The sub-category of time was also found to be an important influence on building constructive relations. We found that time as a resource was required when employees prioritized informal communication over workflow. Considering the various tactics our informants used in

intercultural communication, we interpreted that such tactics for building constructive relations would also require more time for the interaction than just delivering the main message.

Additionally, time differences globally could also challenge the process of building constructive relations.

In terms of advanced language skills, we found that being able to understand one another was fundamental in aligning expectations and building a constructive relation. Furthermore, language was a challenge not only in terms of employees' ability to speak in another language, but also in terms of an inequality in language use. In relation to the sub-category of balancing power differences, differences in language proficiency could cause an imbalance, which could challenge the process of building a constructive relation.

Finally, we found that our informants emphasized power differences as a crucial influence on building constructive relations. This related to micro-level power differences between the individuals communicating, e.g. due to hierarchical differences or differences in language proficiencies and macro-level power differences, with the communicating parties representing departments with different levels of power, e.g. due to one having resources the other did not.

5. Discussion

In the following section, we will present our discussion, which is divided into two parts. The first part is comprised of a comparative discussion of our research findings compared to the findings in our literature review. The second part is a discussion of what we found to be significant findings from our analysis and which have not been mentioned in our literature review.

5.1. Comparison of research findings and the literature

Having presented our theory as constructed from our research data, we now turn to a comparison of our findings with our literature review. In this part of the research paper, we interpret and describe the significance of our findings in light of what was already known about our research problem as presented in our literature review. Additionally, we explain the new understandings and insights we have gained about achieving successful intercultural communication taking our findings into consideration.

5.1.1. The informants' perceptions of cultural differences

The following section of the discussion addresses similarities and differences between our findings and the literature review in terms of perceptions of cultural differences, which concerns the subject of 'managing' cultural differences and how to achieve successful intercultural communication. As previously stated, the functionalistic approach has been dominated by a focus on the challenges of cultural differences and how best to manage them, whereas the social constructionist perspective acknowledges the benefits and resourcefulness of cultural differences when intercultural communication is done successfully (Aytemiz Seymen, 2006, p. 301).

One of the things we wondered when we initiated our research was whether our case at DONG Energy would be characterized by perceptions of cultural differences resembling a functionalistic approach to intercultural communication as seen in the literature, and whether such perceptions could be seen as a main challenge to successful communication. As our study has progressed, we found complex answers to our questions as well as new and interesting insights to what was needed for successful intercultural communication.

Through interpretation of our findings, we realized that the informants shared viewpoints both resembling the functionalistic approach and the social constructionist approach to cultural differences found in the literature. We found this interesting, as it is our standpoint that one's truth

about the world determines behavior and affects communication (Korsgaard, 2007, p. 10; Holm, 2012, p. 125-6). We also found that DONG Energy's approach to intercultural communication mostly resembled a functionalistic approach with the company's generalizing and simplified approach to culture as reflected in the tool, GlobeSmart. This was interesting as the approach reflected DONG Energy's corporate culture forming the perceptions of the individuals. These findings resembling a functionalistic approach to intercultural communication were also interesting considering Ooi's (2007) argument that functionalistic approaches to national cultural differences are problematic as it is difficult to speak of something 'common' within a country. We interpreted this from how the informants would use national cultural generalizations when explaining their intercultural communication, which Ooi (2007) also argued resembled 'packaged' cultures. The functionalistic tendencies were further interpreted from the informants' generally positive perception of the cultural training tool GlobeSmart, which used methods resembling functionalistic approaches to culture and which had a managerial orientation (Pacanowski & O'Donnell-Trujillo, 1982). At times, the informants would share their observations of other employees, where they would use generalizations to explain why other employees would experience misunderstandings when engaging in intercultural communication with other colleagues.

However, despite us presupposing that it could be problematic if employees had a too simplistic understanding of cultural differences such as that of the functionalistic approach, we found that the informants still explained their behavior in a way that resembled intercultural competence and a social constructionist approach to intercultural communication. This is due to the fact that the employees seemed to be able to manage the cultural training tool GlobeSmart through their complex understanding of culture by not taking the tool too literally and acknowledging that the tool is too simplistic in its approach to cultural differences. It can thus be argued that as long as the people involved in the communication have openness and intercultural competence, simplified and generalizing cultural training tools resembling a functionalistic approach to cultural differences did not have to affect intercultural communication. Based on these findings, we argue that a complex understanding of cultural differences combined with a generalizing or simplifying cultural training tool may still support a realistic way of achieving successful intercultural communication.

Furthermore, upon explaining different tactics and factors influencing intercultural communication, it became apparent that the informants did not explicitly see cultural differences as the main problem, which Xu (2013) noted was a popular viewpoint in the past. The informants' emphasis on challenges was on the factors surrounding the intercultural communication, e.g.

situational factors and influences such as power difference, time distance, and language challenges. As our grounded theory illustrates, the results from our study were not aligned with the tendency in the literature towards magnifying culture as the biggest influencer in intercultural communication (Peltokorpi & Clausen's, 2011; Zakaria, 2016, p. 1; Zhang et al., 2007; Noma & Crossman 2012, p. 124; Peltokorpi, 2007, p. 70). This challenges the possible presumption that cultural management tools resembling functionalistic approaches to cultural differences are solely problematic (Ooi, 2007).

5.1.2. The role of language

A vast amount of the literature we have reviewed pointed to the fact that language is one of the most important influencers on intercultural communication. Some argue it is more influential than cultural differences (Peltokorpi & Clausen, 2011). As noted above in our constructivist grounded theory, we too found language to have a crucial role in achieving successful intercultural communication, although we cannot conclude its role to be more important than other factors in this study.

In our study, we found language challenges similar to the findings in our literature review; for instance, our study indicated that a lack of nuances in the language spoken could be a challenge, which was also a challenge in Annelise Ly's (Kristensen, 2016) study. In addition, Peltokorpi & Clausen's (2011) study pointed to a misperception of language proficiencies of the parties communicating as a challenge to successful intercultural communication. Our study similarly showed challenges in intercultural communication due to misperceptions of the other party's language proficiencies when a native Brit spoke with a Dane who seemed to have great skills in English. Our findings regarding language nuances and misperceived language proficiency also seemed to resonate with the point made by Martin & Nakayama (2010) who argue that sharing a common language is not sufficient in intercultural communication, as it is not just the words spoken, but it is the way they are spoken. What we additionally found from our study at DONG Energy and which also reflects our constructivist grounded theory is that these language challenges had an influence on building a constructive relation with colleagues. This was for instance found with the lack of nuances when Danes communicate, which enhanced the perception of Danes being impolite, and when Danes became frustrated when their international colleagues were being too general in their way of communicating such as was perceived with British colleagues.

Thus, as we have analyzed and interpreted our findings, we found challenges in language use similar to the literature review, but whereas the literature sees the consequences of these challenges as only pertaining to the communication between the parties, we argue with our constructivist grounded theory that the language challenges in our study could influence the conditions for building a constructive relation, which is what we have found to be the foundation for achieving successful intercultural communication.

In addition, Lauring & Klitmøller (2015) argued that individuals have a tendency to avoid speaking the corporate language in informal spheres because of insufficiencies in the corporate language. Our study similarly indicated that DONG Energy's corporate language policy was not strictly enforced, as there were incidents where town hall meetings would be in Danish, and Danish colleagues would speak Danish when working in international departments. One may argue that these tendencies not only made improvements of language proficiencies a challenge, but they could also create a power difference between the communicating parties when one employee is better informed than the other. Based on our findings, and also considering Jenifer & Raman's (2015) suggestion that enforced policies, language, and cross-cultural training can support overcoming such challenges, it may be worthwhile for DONG Energy to consider enforcing their corporate language policy, provide language training, and advance their current cross-cultural training.

5.1.3. Anxiety & Uncertainty

When comparing our interview data with our literature review on anxiety and uncertainty in intercultural communication, we did not find that the employees explicitly expressed feelings of such kind. However, we acknowledged that emotions of anxiety and uncertainty are not necessarily something one is consciously aware of in every situation. In fact, feelings of anxiety and uncertainty are so common that they appear almost every time we engage with people who are different from us (Schmidt et al, 2007). As presented in our literature review, when feelings of anxiety and uncertainty are strong, they can prevent effective communication (Beamer, 1995, p. 148-49; Gudykunst & Nishida's, 2001).

Because of the literature's focus on anxiety and uncertainty's effect on communication, we found it relevant to discuss our findings relating to uncertainty in connection with successful intercultural communication. For example, we found an interesting connection between the informants' need for documentation and feelings of uncertainty when communicating via email as we considered the need for documentation to be deriving from some level of uncertainty. As

mentioned in our analysis, this need for documentation should more specifically be understood as the informants' uncertainty about not knowing whether the message was received as intended, or as a back up for later because of a lack of predictability. The act of documenting the communication thus seems to be a way of managing this uncertainty among the informants.

Although the literature mainly presented uncertainty and anxiety as a negative consequence of intercultural communication and something that must be reduced to a minimum (Griffin, 2009, p. 426; Samochowiec & Florack 2010; Beamer, 1995, p. 148-49), we did not necessarily see the need for documentation as a degree of uncertainty that should be averted. This also relates to Gudykunst & Nishida's (2001) argument that anxiety and uncertainty should neither be too high nor too low (p. 56). We did not experience that the informants' need for documentation was in any way caused by being worried or concerned, or that it in any way affected their communication. It was more expressed as a convenience and as a positive outcome of written virtual communication as their previous experience had taught them that documentation could be useful in intercultural encounters. In this sense, the act of documenting one's communication became a tactical way of managing uncertainty and maybe even preventing conflict.

In terms of anxiety, which within this research was understood as the feeling of being uneasy and awkward in the presence of out-group members (Samochowiec & Florack, 2010, p. 508), we found that while Anonymous was talking about one of her international colleagues she noted how her colleague would try to avoid situations where the colleague had to communicate with her boss for discussing specific subjects. This is interesting considering our literature review on uncertainty and anxiety as a cause for avoidance behavior (Duronto et al. 2005). We did not come across major findings revealing avoidance behavior, however we did find that Anonymous seemed to have to push one of her international colleagues to talk to the colleague's Danish boss more frequently and consistently because she seemed insecure of when to approach her boss. Interestingly, this gave us an indication that avoidance behavior was related to power differences. Anonymous even noted how she observed that her colleague felt discomfort and dissatisfaction with having to communicate with her boss. It could thus be argued that the power differences caused the international colleague to feel anxious, which in turn caused her to try and avoid communicative situations with her boss. Once again, considering that anxiety and uncertainty should be neither too low nor too high (Gudykunst & Nishida, 2001, p. 56), we wonder whether Anonymous' way of pushing her colleague could have the negative consequence of increasing feelings of anxiety and uncertainty.

Nevertheless, our data did not provide us with enough information to conclude that uncertainty and anxiety was a major challenge for the informants or the employees they had observed. However, this does not necessarily mean that they did not feel these emotions. It might just as well be because they were experienced practitioners within intercultural communication, making them more capable of coping with these situations, which is also a prerequisite for having intercultural competence as we also pointed out in our definition of the term⁸. Another reason why anxiety and uncertainty was not so prevalent in our data might be that some of the employees talk to their international colleagues on a regular basis. This made them less of strangers, which resembles the concept of strangeness introduced by Gudykunst (Duronto et al., 2005, p. 550). As noted in our literature review, the main point of strangeness is that feelings of anxiety and uncertainty are at their highest when strangeness is high. However, the strangeness between cultural differences was arguably reduced through regular communication. Additionally, relations were built between colleagues reducing strangeness even more and thus also reducing anxiety and uncertainty. This part of the discussion thus supports our constructivist grounded theory of building constructive relations as a means for successful intercultural communication.

5.1.4. Power difference

Peltokorpi & Clausen (2011), Peltokorpi (2007), and Lauring & Klitmøller (2015) discovered in their studies that status, power differences, and verticality were some of the main barriers to successful intercultural communication. Our findings from the study of intercultural communication at DONG Energy similarly indicated that power differences could influence successful intercultural communication, and power imbalances could even have an overshadowing effect on other influencers we have noted in our constructivist grounded theory. The arguments surrounding our findings have already been lined out in the constructivist grounded theory subcategory ‘balancing power relations’. The following section will thus concern how we found that power differences interfered with other influencers on intercultural communication.

What we find from discussing the literature compared to our findings is how power differences interfered with other factors in intercultural communication and in our constructivist grounded theory. As previously outlined, our analysis showed that power differences could diminish the effects of intercultural competence. One of our informants explained how all his tactics fell to the ground because the other party had the power in the communication. What we also

⁸ For our definition of intercultural competence, see section 1.6.3.

argued was that power differences were created not only from hierarchical differences in positions or different cultural values concerning power differences, but they were also created from differences in language skills and imbalances in the amount of knowledge the parties possessed about a specific subject, in this case general corporate matters due to lack of information accessible in English for non-Danish speaking employees. Our finding concerning difference in language proficiencies bared resemblance to Baryshnikov's (2014) theory that when intercultural communication occurs in a language, which is native to one party and foreign to another, it is difficult to maintain equal status of the very process of intercultural communication and formal equality of the partners communicating.

In addition, we argue that power differences may have caused the avoidance behavior of the colleague Anonymous spoke of who was reluctant to speak with her manager of a different national background. Similarly, formality level and power differences were also found to influence avoidance behavior in Lauring & Klitmøller's (2015) study. Finally, Anonymous also explained how she would spend a significant amount of time preparing for the meeting she would have with her British superior compared to if she was talking with someone at her level, which showed how power differences also influenced the time the employees spent on preparing their intercultural communication. These interpretations indicated how power differences could affect and could even overpower other factors influencing intercultural communication.

5.1.5. Virtual communication as an influence

In our interviews, we specifically asked the informants about whether or not they experienced challenges with virtual communication (Appendix E). This was done because we knew virtual communication was a major part of the informants' daily communication, and it was therefore something that was likely to influence their communication. This means that despite our data revealing that the informants do perceive virtual communication as a challenge, they did not necessarily perceive it as the main challenge. In fact, we observed an attitude among the informants as if they felt that the question was irrelevant because virtual communication was often unavoidable in intercultural communication with a distance. This was often the informants' condition for communication.

In addition, we found data similar to Klitmøller & Lauring's (2013, p. 404) and Lauring & Klitmøller's (2015, p. 51) findings that media richness affected the efficiency of informants' communication because the informants perceived written virtual communication like email as

challenging due to lack of verbal cues such as mimic and body language. Therefore, it comes as no surprise that face-to-face communication was the preferred form of communication among the informants as this was a richer media, which better supported building constructive relations. Despite these challenges noted by the informants, the informants also expressed positive perceptions about virtual communication such as email since it made it easier to reach people, and because it was respectful of other colleagues' time schedule.

This combination of both positive and negative perceptions made virtual communication a complex issue and an interesting subject as we also observed that the informants expressed a strategic approach to virtual communication by using different communication channels depending on the purpose of the communication. Peter for instance used richer communication channels when seeking to build relations with colleagues. We interpret this action to be an attempt to establish trust, which Pinjani & Palvia's (2013) also argued is essential for building relations (p. 151). Therefore, we argue that rich communication channels are an advantage when building constructive relations.

In relation to our findings concerning the informants' strategic approach to intercultural communication, we have Morris et al.'s (2002) argument about 'schmoozing', which was also found to be a behavior among some of the informants. Helga and Susanne for instance used phone calls to mitigate misunderstandings. These examples were similar to the Klitmøller & Lauring's (2013) argument that the choice of communication channels should be determined by the complexity and purpose of the information given (p. 404). This way of prioritizing and finding alternatives seemed to be especially useful in situations where face-to-face was not always an option. The fact that the informants seemed to know about the pros and cons of choosing different communication channels also resonated with Pikhart's (2014) argument that to enhance the efficiency of communication, one must be aware of the pitfalls and drawbacks of virtual communication (p. 951).

Therefore, it could be argued that the informants' choice of communication channels was just as determined by situation, time, and context as the communication channel used could be both an advantage and a limitation depending on the distance, the person with whom they were communicating, and what they were communicating about. This finding was also in accordance with our social constructionist approach as there is no essential way of communicating successfully. The same goes for virtual communication as it is all context dependent. Thompson's (2000) theory about different circumstances creating different challenges in communication is also connected to

this point regarding context dependence. For instance, a tendency was found similar to Thompson's (2000) sinister attribution bias as the informants were prone to attribute negative characteristics to other nationalities, albeit they were not described as diabolical as Thompson described attributions of this kind.

5.1.6. Intercultural competence

Our literature review pointed to personality traits as important influencers on a person's cultural intelligence (Yeke & Semercioz, 2016; Fischer, 2011; Şahin et al., 2014; MacNab & Worthley, 2012), with special attention to traits like openness (Şahin et al., 2014, p. 161; Fischer, 2011, p. 774), extraversion (Şahin et al., 2014, p. 154), and self-efficacy (MacNab & Worthley, 2012, p. 62). In our literature review, openness was understood as non-judgmental attitudes towards cultural differences (Fischer, 2011, p. 770). The literature mainly referred to openness in connection with cultural training programs where openness was important for the effectiveness of cultural training. This was because open-minded individuals tend to engage more deeply with the material provided in cultural training (p. 771).

In our study, the informants generally seemed very open towards cultural differences both considering their position at DONG Energy, but also because of their expressions regarding wanting DONG Energy to become more international. Therefore, it was not surprising that the informants were also positive about new initiatives and ideas for becoming more international. The informants also showed openness by being committed and willing to make the communication successful with their international colleagues. The informants' international profiles and intercultural experience (Appendix G) also revealed a natural interest in cultural differences.

However, such openness might not be a truism among all employees at DONG Energy. To this, we emphasize Fischer's (2011) note about how just because you are being forced to do cultural training, it does not necessarily ensure improved intercultural competence, as not all employees can be expected to possess the same level of openness. For instance, other presumably less experienced and committed employees at DONG Energy were required to take the training program before traveling abroad. However, openness was emphasized in the literature as a vital attitude for developing intercultural competence as it has a significant effect on the development of employees' intercultural competence (Şahin et al., 2014, p. 161). Therefore, presuming that not all employees at DONG Energy possess the same level of openness, it could be discussed if other initiatives should be considered prior to employees taking a cultural training program in order to increase intercultural

competence among employees, and to ensure that employees are better equipped for handling cultural training tools and engaging in intercultural communication.

Continuing the discussion of personality traits, when it comes to extraversion we found contradicting findings compared with our literature review. Although Peter described himself as an introvert who would be shy and preferred written communication (Appendix M, p. 8, line 26-30), he still showed openness and commitment in terms of acknowledging the value of face-to-face communication. In addition, he expressed using humor as a way of making communication more successful. This is interesting considering Miczo & Welter's (2006) point about how humor allows us to be better communicators (p. 73). In Peter's case, his motivation and commitment to ensuring successful intercultural communication overpowered his introverted preferences.

We also found the functionalistic tendencies of GlobeSmart interesting considering how organizations' tend to often adopt cross-cultural comparative tools to better manage intercultural communication (Ooi, 2007, p. 124). We found that DONG Energy's adoption of the tool GlobeSmart supported this tendency, which according to Ooi (2007) can be problematic in heterogeneous communities as it may affect employees' development of intercultural competence in a negative direction unless it is used critically. In our study, our informants shared an example of a colleague who had an oversimplified perception of cultural differences. This colleague had learned that Danes are direct, but he had misunderstood in what way Danes were direct, which caused misunderstandings. Being too fixed on stereotypes without a more complex understanding of culture could therefore be detrimental for the communication.

However, we did find that the informants had a more complex understanding of intercultural communication than what GlobeSmart entailed although they also did express positive attitudes towards the training tool. Thus, we argue that training tools like GlobeSmart do not necessarily cause oversimplified perceptions of cultural differences when managed by people with intercultural competence. Nevertheless, we emphasize that we do not believe that culture is something that can be simply trained through cross-cultural comparative tools. Rather, we argue that tools resembling a functionalistic approach to cultural differences are not solely problematic. We argue that it can contribute to cultural awareness, but only when participants possess intercultural competence in terms of a complex understanding of culture and intercultural communication or are given the right experience or information on how to approach such a training tool beforehand, as a complex understanding is not a prerequisite for all employees.

Daim et al.'s (2012) point about a strong presence of a corporate culture being important for fostering effective communication is interesting (p. 207) considering that DONG Energy was focused on increasing 'global mindset'. However, it was never fully defined what the term entails. Therefore, it did not come as a surprise that the informants did not seem to be able to have a clear-cut understanding of what it means to have a 'global mindset'. Some informants did not even know about the initiative and confused it with GlobeSmart. In addition, we also add the problem of using 'international mindset' and 'global mindset' interchangeably instead of establishing one commonly understood term, as consistency is important when implementing initiatives to the corporate culture. From the initiatives we found surrounding global mindset and how it was perceived, we gained an impression that the initiatives had not been fully incorporated to the corporate culture. It can thus be argued that communication effectiveness surrounding promoting intercultural communication is challenged by not having a strong enough understanding of what it means to have a global mindset.

Finally, we also wish to emphasize the importance of time as a resource as intercultural competence cannot simply be studied shortly before meeting a new culture. It demands time, commitment, as well as the right attitude. In sum, we found a dilemma between an ambition to reach a high level of intercultural competence, or presumably what DONG Energy refers to as a 'global mindset', and the need to make it manageable in a time pressured and business oriented environment. It therefore seemed to come down to the question of prioritizing and accepting an approach to successful intercultural communication in the company that demanded more time and which took complexities of intercultural communication into account.

5.2. Significance of findings

So far, the findings of our study have to a certain extent bared resemblance to previous research findings when comparing it to the literature review. However, it has also come to our attention that our study presents findings that have not been represented in the literature. The majority of the literature we have reviewed for this study has emphasized the barriers and challenges to intercultural communication. In addition, studies like Hofstede & Hofstede (2001), Hall (1984), Schmidt et al. (2007), and Jenifer & Raman (2015) all seemed to have a problem-oriented approach to studying intercultural communication rather than studying to discover what worked well in the intercultural communication they investigated. We argue that our findings suggested a different, more constructive approach to intercultural communication, not only focusing on what our

informants found influenced the intercultural communication they engaged in, but also how some of these influencers could help to achieve successful intercultural communication between colleagues of different national backgrounds. In the following paragraphs, we discuss how our findings differ from those presented in our literature review.

5.2.1. Macro-level power differences

Power differences were emphasized in studies from our literature review as a main influencer on intercultural communication (Peltokorpi & Clausen, 2011; Lauring & Klitmøller, 2015). Similarly, we found that power differences affected intercultural communication negatively. More significantly, we found that power differences were not only an influence in terms of different hierarchical positions, which we referred to as micro-level power differences, but also in terms of one party representing a department with important resources of interest to the other party, which we have called macro-level power differences. In their study, Lauring & Klitmøller (2015) were interested in studying the context in which intercultural communication was taking place in multinational-corporation units dispersed over many different geographical locations (p. 48). They found that hierarchical power differences would impact the relation between language proficiency and communication avoidance (p. 52). Peltokorpi & Clausen (2011) similarly found that language proficiencies were a source of informal power (p. 519), but they also argued that power/status differences, determined largely by age, tenure and organizational position made employees adjust their behavior and communication accordingly to the party with whom they were communicating (p. 520). Although concerned with the context in which the intercultural communication takes place, neither of these studies addressed how e.g. intercultural communication between colleagues from different international departments could be affected by power differences between these departments.

From our interviews, we found that the British departments had over time become increasingly decentralized; since the headquarter in Denmark was dependent on the British energy market and on having local operations in Britain, this power difference worked for the benefit of employees working at the British departments who then would disregard strategic proposals from employees representing the Danish departments. Additionally, this power difference would diminish the intercultural competences and communication tactics Danish employees would employ to build a constructive relation for successful intercultural communication. In sum, our study contributes with new insights to how it may not only be micro-level power differences in terms of

e.g. hierarchical power differences that influence intercultural communication, but also macro-level power differences between units due to one possessing resources on which the other unit is dependent.

5.2.2. Time as a valuable resource in intercultural communication

In our literature review, time as an influence on intercultural communication has been addressed in terms of time differences when communicating virtually. Thompson (2000) was concerned with communication challenges caused by communication occurring over different time zones, which could cause loss of information, communication, opportunities, and feedback. Apart from Thompson (2000), time as an influence on intercultural communication has not been addressed in our reviewed literature. Similarly, our study indicated challenges due to time differences making virtual communication necessary, although it was a less preferred in certain situations because of the risk of lack of nuances in language and the fact that the employees could not communicate face-to-face. Apart from the influence of time, we have expanded our constructivist grounded theory to also concern time as a resource in intercultural communication.

As we found from our study, time served as a crucial resource in building constructive relations with colleagues increasing the possibility for successful intercultural communication. We discovered time as a concept in our analysis, as our informants would emphasize small-talk, humor, and ensuring mutual understanding as tactics which were not a prerequisite for the message they wished to convey, but which were employed to enhance the chances of a successful intercultural communication. Our informants would emphasize how time pressure would negatively influence intercultural communication as the informants would have to prioritize strictly business-related communication to convey the main message of their communication, thereby risking misunderstandings and misinterpretations for the receiving party. We consider this finding an important difference to the focus of previous studies, as our findings bring the question of whether emphasizing time as a resource when doing intercultural communication should be part of intercultural communication initiatives and cultural training. In sum, our findings concerning time expand from the existing literature we have reviewed by understanding time as not only a challenge, but also as an influencer on intercultural communication.

5.2.3. Communication tactics to build constructive relations with colleagues

As previously noted, we found a small amount of literature concerning different practical suggestions for how to achieve successful intercultural communication. The literature we found to address such was Morris et al. (2002), who found that “schmoozing”, i.e. having a brief personal telephone conversation prior to email negotiation, was a positive influence in building relations with colleagues. Our findings provided similar results concerning small talking on the phone or face-to-face communication prior to engaging in business-related conversations. Similar to Morris et al.’s (2002) point about “schmoozing”, we also found an interesting tendency among the informants who showed tactical approaches to choosing communication channels depending on the context. This is also a point made by Zakaria (2016) who found a similar tendency in his study of patterns in intercultural communication (p. 14). Humor as a tactic was also an element of our literature review, with Miczo & Welter’s (2006) argument that affiliative humor, i.e. making people laugh or amused to reduce tension and conflict, could support effective communication if the communicating party possessed this humor orientation. Similarly to Miczo & Welter’s (2006) and Wanzer et al.’s (1995) arguments, our informants would explain how they would use humor to improve relations with their colleagues and thereby make communication more efficient. Although these studies all pointed out different factors affecting intercultural communication positively, none of these studies indicated the argument that these factors could be considered to be communication tactics, which could be used to achieve successful intercultural communication.

As previously mentioned, in our constructivist grounded theory, time is a resource that enables the use of communication tactics to build constructive relations with colleagues for successful intercultural communication. Our findings showed that when the parties involved allow time to communicate about matters not concerning the task at hand, they were able to converse about things they had in common through small talking. Small talking would work as a tactic bringing the parties closer and building the constructive relation, and would thus avert strangeness, as Gudykunst conceptualizes the term (Duronto et al., 2005, p. 550) and uncertainty. Another tactic related to time is patience, which our informants illustrated in the communication events they exemplified. Patience as a variable in intercultural communication was not evident in our literature review. In our study, the informants would exercise patience when communicating, as they would use small-talk, humor, listen carefully, and ensure mutual understanding by having the other party

repeat the message, which were all activities in communication that required more time for the interaction.

The above discussion and comparison of our findings with the literature review highlights how we have yet to see a model for how to achieve successful intercultural communication prior to our constructivist grounded theory. Our literature review was dominated by studies seeking to discover what caused the main challenge to successful intercultural communication, which provided us with a wide spectrum of challenges and barriers to intercultural communication. Although we acknowledge these findings, we find that our constructivist grounded theory based on our study contributes with an understanding of intercultural communication which takes into consideration the individual context in which the communication takes place, as well as how factors like language and intercultural competencies, time, and power can both serve as supporting elements and also as elements challenging the communication between colleagues of different national backgrounds.

Unlike the literature reviewed for this study, we have through analysis and our constructivist grounded theory method created a model with four variables that influence what we have argued to be the main foundation for achieving successful intercultural communication: the ability to build a constructive relation with a colleague of a different national background. Some scholars have mentioned building relations as an influence on intercultural communication (Daim et al., 2012; Morris et al., 2002), but none of the studies reviewed have directly pointed to it being a prerequisite for achieving successful intercultural communication. The literature review enlightened us with what had previously been found as tendencies within intercultural communication, and thus it provided us as researchers with a guide to possible tendencies in our research. Nevertheless, we take our research one step further by interpreting interconnectedness between different variables in intercultural communication, which provides a tangible perspective on how to achieve successful intercultural communication. We do however acknowledge that further investigation is needed to create generalizability for our theory of building constructive relations as a means to achieve successful intercultural communication.

5.3. Sub-conclusion of discussion

Through a comparative discussion, we found that our data did not magnify culture as the biggest influencer to intercultural communication as was otherwise found to be emphasized in the literature. We also argued in this discussion that tools illustrating a functionalistic approach to cultural

understanding were not necessarily a challenge. In fact, we argued that it could be useful if managed by people with intercultural competence.

Similarly to the literature, we found that language can be a challenge in terms of building constructive relationships because of lack of language proficiency and in terms of developing language proficiency when avoiding speaking the corporate language. Our discussion of uncertainty and anxiety cohered with the argument from the literature review that a low level of uncertainty and anxiety can be useful and that these feelings can cause avoidance behavior. In terms of power differences, we found that this had such a big influence that it could overshadow other challenges to intercultural communication. This also supported our finding that cultural differences were not necessarily the biggest challenge. Despite the literature review pointing to virtual communication as a major challenge to intercultural communication, we argued that the informants' mixed perceptions of virtual communication revealed a complex strategic approach to communication channels not otherwise emphasized in the literature. Here, it was discussed that virtual communication can be useful if the context is properly considered. In terms of intercultural competence, we discussed how openness seemed to dominate other personality traits if commitment and motivation was prevalent.

We also discussed any significant findings that the literature review did not point to. Here we found that being too decentralized can cause a department to achieve macro-level power influencing communication negatively. Additionally, we found that time is a valuable resource building constructive relations. Finally, communication tactics such as strategically choosing virtual communication channels, knowingly using humor, and being patient were also found to be important for building constructive relations.

6. Conclusion

This thesis set out to explore how Danish employees achieve successful intercultural communication with colleagues of different national backgrounds at DONG Energy. As part of answering this research question, we were further interested in what was the role of cultural differences in intercultural communication at DONG Energy, as we found the role of cultural differences in intercultural communication had been of particular interest theoretically and in practice. In our constructivist grounded theory, we found that the role of cultural differences in intercultural communication was not as prevalent as we anticipated prior to initiating our research. This was due to the finding that cultural differences were not necessarily the main influencer on intercultural communication if the communicating parties possessed intercultural competence, i.e. had a complex understanding of intercultural communication pertaining to social constructionist thinking, had significant prior experience with intercultural communication, and were able to adapt to cultural differences.

Additionally, we were interested in discovering what our sample would emphasize as significant influencers on achieving successful intercultural communication. What we found from our research was a constructionist grounded theory, which held that achieving successful intercultural communication was done through building constructive relations. We interpreted four significant influencers for building constructive relations: intercultural competence, balancing power relations, advanced language skills, and time. These were found as the main influencers on building constructive relations to achieve successful intercultural communication.

Intercultural competence was found as an important means for building constructive relations as our analysis revealed that cultural awareness, accommodating cultural differences, getting to know colleagues, and using informal communication were important for achieving successful intercultural communication. We also found that our informants possessed intercultural competence because of a complex understanding of intercultural communication similar to our social constructionist understanding of intercultural communication, as well as their ability to be tactical in their way of communicating. The literature emphasized how a functionalistic understanding of cultural differences can be problematic because it dismisses the complexities of intercultural communication (Pacanowsky & O'Donnell-Trujillo 1982; Aytemiz Seymen 2006; Ooi, 2007; Peltokorpi & Clausen 2011; Xu, 2013). However, from our findings our informants expressed

how the functionalistic tool, GlobeSmart, was useful, while they still expressed behavior in intercultural communication that reflected a more social constructionist way of approaching intercultural communication by taking the complexities of individual interactions into account. Thus, we conclude that tools to intercultural communication resembling a functionalistic approach to cultural differences do not necessarily have to be solely problematic if the practitioner possesses intercultural competence.

Time was found to be an influential resource because of time differences and time pressures causing employees to prioritize work matters over building relations. Time was also found to be an important resource in terms of using informal communication approaches for building constructive relations. Our informants also illustrated patience as an important tactic supporting the importance of time in successful intercultural communication. In relation to virtual communication, time differences and time pressures did not always allow for face-to-face communication. Thus, virtual communication was found to be both an important resource when handled competently and strategically and a challenge in connection with intercultural communication under conditions of time pressure and time differences.

Advanced language skills were found to be crucial in intercultural communication as it was a fundamental necessity to be able to understand one another in order to build constructive relations. Additionally, it was discussed that not enforcing a corporate language policy strongly enough could challenge employees' development of language proficiency.

Balancing power relations was of particular importance as power differences were found to have an overshadowing effect on the other influencers. More specifically, different hierarchical positions and possessing desirable resources were found to create power imbalances affecting intercultural communication negatively. Additionally, it was found that avoiding to speak the corporate language could create an inequality between Danish and non-Danish speaking employees, creating a power imbalance between them inhibiting successful intercultural communication.

Through constructivist grounded theory method, it was found that the four influencers on successful intercultural communication were all concerned with building constructive relations. Therefore, we chose 'building constructive relations' to be our core category of our constructivist grounded theory and thus as the means for achieving successful intercultural communication among employees at DONG Energy.

6.1. Reflections

As part of our concluding remarks, we include a section of reflections regarding the future for this thesis, which includes the research finding's implications for practice and suggestions for further research.

6.1.1. Research finding's implications for practice

In terms of implications for practice, we argue that DONG Energy could benefit from taking our constructivist grounded theory into consideration for their future initiatives concerning intercultural communication internally in the company. From our research, we found that the company's initiatives towards accommodating for the increasingly globalized workforce had yet to become established as a strategy for intercultural communication. Thus, we argue that the company could benefit from adding the model representing our constructivist grounded theory to their cultural training, as our model surpasses the idea that cultural differences are the main influencer in intercultural communication since it takes into account other influencers on intercultural communication. Based on our findings, we suggest that the company modifies its cultural training by moving from merely focusing on differences between national cultures to focusing on how the possibility of successful intercultural communication can be increased through building constructive relations through the four influencers constructed from this research. Additionally, we emphasize that any development of a cultural training program should always be assessed and used critically, as training programs tend to reduce complexities. Finally, as we found that DONG Energy's corporate language policies and understanding of 'global mindset' were not significantly enforced in the organization's corporate culture, we suggest the company reinforces its corporate language policy and ensures a clear definition and strategy surrounding the 'global mindset' initiative, e.g. by increasing internal communication efforts and providing language training to colleagues, as we have established that language proficiencies and a strong corporate culture can be significant in pursuing successful intercultural communication.

6.1.2. Further research

As noted throughout our thesis, our constructivist grounded theory only represents a possible interpretation of how employees achieve successful intercultural communication at DONG Energy

and not an objective truth. Thus, we encourage an investigation into the applicability of our constructivist grounded theory in future research.

Internally at DONG Energy, this would for instance entail conducting additional interviews with employees not only representing professional practitioners of intercultural communication, but also representing the employees who infrequently communicate with colleagues of different national backgrounds. In addition, as our research has been based on the employees' perceptions of their own approach and other employees' approach to intercultural communication, we cannot conclude the extent to which their perceptions hold true to their actions and behavior when engaging in intercultural communication. Thus, for further research it could be interesting to include observations of the informants' intercultural communication, which for instance could be done through role-enactment (Ly, 2015).

Externally, it would be interesting to investigate the application of our constructivist grounded theory in other organizations to test its applicability in other settings than DONG Energy. We realize that there exist no essential way of achieving successful intercultural communication. However, we still encourage further research, e.g. in other international corporate settings to discover to what extend our theory applies or whether there are other influencers in such future research, which did not prevail in our study to continue developing our theory.

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Appendix A

Extract from the flyer “P&D Towards 2020”

INTERNATIONALISATION TODAY

Our business is developing and becoming increasingly international as we enter new countries. Increasing internationalisation expands business diversity, increases the complexity of the laws and regulations we must comply with and not least intensifies the need for international consultation, data and reporting.

This means we must continuously help start up or close down locations outside Denmark and provide long-distance support to managers.

GROWTH WITHOUT BOUNDARIES

DONG Energy has offices in nine countries.

In 2015, we helped 261 managers and employees cross borders – in 2010, the number was 67.

Today, we make decisions task-by-task regarding what is going to happen and who will be helping with what. This approach to our tasks complements diversity across the business.

Still more managers must lead employees remotely and work in compliance with many different local laws. While some managers are close to HR Partners in daily working life when questions arise, others can only get in touch via phone or email when they need answers.

Appendix B

Extract from manager's Brief, February 2017

People & Development

Focus in recruitment: International mindset and mobility

Employee mobility and international outlook is becoming increasingly important as we expand in new markets.

By Anne Tullberg Gregersen, Internal Communication

"With DONG Energy's expansion and increasing internationalisation, we want to recruit employees who not only have the best competences, but also have an international mindset and the ability to relocate for short or long periods of time," says Christian Jørgensen, Head of Sourcing & Analytics in People & Development and responsible for recruitment.

Christian Jørgensen continues: "We're seeing an increasing need for taking the international aspect into consideration. We know that many of our large projects need to deploy experts to eg construction sites for short or long periods of time to ensure progress, so we'll see more and more positions requiring that the employee can work internationally and is available for travel or temporary relocation. And I'd say that an international mindset – the ability to collaborate with people of different nationalities and from different cultures – is an asset in most positions in DONG Energy."

Guidance for hiring managers

When initiating a hiring process, it is important to evaluate to which degree the position, now or in the future, necessitates a person with an international mindset, and whether the position requires international mobility. When relevant, a few simple questions can guide the managers during the hiring interview and help them uncover the mindset and flexibility of their candidates.

The questions relate to the candidate's experience with working outside their home country, their thoughts on relocating or being posted abroad for a period of time, and their experience with working in an international environment.

English is widely used in international environments, but if it is not the candidate's first language, it could also be useful to conduct all or part of the interview in English – or other relevant languages – to assess the candidate's language skills.

You can also get training in ensuring an international mindset on the course 'Recruitment training for hiring managers'.

Vital: > Sign up for training and other resources

Please do not hesitate to consult your local Recruitment Consultant.

② Interview questions on international mindset and mobility

Would you describe yourself as having an international mindset? If yes, why (what are the best examples supporting this)?

How much experience do you have with working in multicultural/cross-border environments? When and with what results (examples)?

Would you be willing to relocate for a period, eg for 3-6 months or more? Any potential obstacles that might stand in the way, eg family situation or obligations?

Have you worked in other countries (than your current) for longer periods, eg three months or more?

When – and what – did you accomplish in the period? How did you experience this period (positive elements, demanding elements, what were the challenges to be overcome)?

Have you had periods with extensive travel of 2+ days a week, eg for 3-6 months or more?

Appendix C

Hanne Blume's email invitation to P&D Forum 2017



ti 21-03-2017 16:46

Hanne Blume

P&D Forum 2017

To

i You replied to this message on 22-03-2017 08:56.

Dear All,

I am very excited to announce that you will soon receive an invitation for this year's P&D Forum on the topic of globalization – something we can all relate to!

We are becoming an increasingly global company with changing demands on P&D and our employees in general as a natural part of the journey. Since 2013, DONG Energy has entered a new country each year and at the same time, the Danish part of our organisation has become smaller while the organisation outside of Denmark has grown. Our globalisation programme has now been running for almost 5 months and we have seen great benefits of this shared focus already. Therefore, I would like to take the opportunity at this year's P&D Forum to support the shared journey further. We will focus on strengthening our global mindset within P&D as we all have to navigate this increasingly complex reality. A lot of us are also supporting the business in this journey which makes it even more relevant that we are on top of the globalisation agenda in P&D.

To ensure availability of some of our speakers, we have decided to have this year's P&D Forum in Gentofte where we will start at 10 in the morning with optional light breakfast from 9.30.

You will receive a calendar invite for 20 June shortly, and when we get nearer to the date, I will send out a confirmed agenda with details and preparation points so that we will get the most out of the day.

Looking forward to seeing you all at the P&D Forum on 20 June 2017!

All the best,
Hanne B

Appendix D

Easter greetings from Hanne Blume

P&D News

Title Happy Easter from Hanne

Body



Dear all,

We are fast approaching Easter and I would like to take this opportunity to give you a brief update and of course send my Easter greetings to you all.

Recently, we were presented with the annual report which showed excellent results and ambitious targets for growth. In People & Development, we play a vital role in helping the business reach these targets. It requires that we strengthen performance, work smoothly globally, continuously attract highly-qualified candidates for our positions and that we do not cut corners with health and safety in our quest for results.

Several initiatives will support this journey.

We will focus on building a global company culture and streamlining how we enter new countries. Together with our business units we are working on ensuring smooth processes and a global mindset.

Our performance reward model has been revised and this year we will continue to ensure that the model is continuously refined and anchored. Our 70/20/10 campaign was launched at the beginning of the year providing lots of tools and inspiration for both employees and managers and we will continue to anchor our learning approach.

Our Stretch for Strength initiative has just been launched and it is a key part of the health agenda together with the stress prevention programme which is running in parallel. Last week, we engaged with hundreds of students at the Aarhus Case Competition, where teams of students worked with different DONG Energy case challenges and learned about our company and our industry. We also recently initiated our new IT cloud solution project which will be a key enabler of both globalisation, process improvement, analytics and a better experience for the users in the business. And so I could continue.

Appendix E

Question template for interviews (in Danish)

Tak fordi du vil deltage I et interview med os.

Lidt om os...

Om opgaven: Formålet med vores speciale er at undersøge hvordan danske medarbejdere, som dig selv, oplever den interkulturelle kommunikation i DONG Energy. Det vil vi finde frem til via dybdegående interviews. De spørgsmål vi vil stille dig handler om dine daglige samtaler med kolleger med en anden nationalitet end din egen. Du har selvfølgelig mulighed for at være anonym, hvis du ønsker det. Vi vil desuden optage interviewet for at kunne analysere det senere. (start optager)

Har du nogle spørgsmål, før vi begynder?

Praktiske spørgsmål:

1. Må jeg spørge om din alder?
2. Hvor lang tid har du været ansat hos DONG Energy?

Opvarmningsspørgsmål:

1. Først vil vi gerne høre lidt mere om dig og din rolle som xxx (tjekker vi op på forinden hvert enkelt interview)
 - a. Er du leder i din afdeling?
2. Hvor ofte vil du mene at du interagerer med kolleger fra andre nationaliteter?
 - a. Hvis ofte: Vil det sige at du synes det spiller en stor rolle?
3. Hvilke(t) sprog taler du med dine internationale kolleger?
4. Hvor sikker føler du dig i dit engelske sprog? (fordi det er DONGs virksomhedssprog)
 - a. (Spørg også ind til de andre sprog, hvis relevant)

Dybere spørgsmål:

1. Hvornår mener du at kommunikation er interkulturel?

2. Tænker du over kulturelle forskelle når du taler med dine internationale kollegaer?
 - a. (Hvis ja) Mener du kulturelle forskelle har en indflydelse, og hvordan?

Kernespørgsmål:

3. Fortæl os om en episode eller en række samtaler som du har haft med en international kollega fra DONG, der gjorde et særlig indtryk på dig (kom gerne med flere eksempler)
 - a. Hvis en række samtaler: Hvor ofte? generelt emne?
4. Hvor godt kender du denne kollega?
 - a. Arbejder i tit sammen?
 - b. Hvor tæt er jeres relation? (personligt?)
5. Var samtalen face-to-face?
 - a. Hvis ikke: hvilken måde var det så?
6. Oplevede du tekniske problemer, der påvirkede samtalen?
7. Hvordan havde du det med den samtale?
 - a. Nogen følelser?
8. Hvilken nationalitet personen du talte med?
 - a. Hvordan vil du beskrive den person?
 - b. Titel?
9. Husker du at du gjorde noget særligt hvor er gøre samtalen mere flydende?
10. Havde sproget nogen betydning?
11. Hvis du skulle evaluere hvorvidt jeres kommunikation var en succes, hvad ville dit svar så være?
 - a. Hvad gjorde den succesfuld?
 - b. Har der været nogen udfordringer
 - i. Hvis ja: hvilke og er de gengående?
12. Hvilke måder kommunikerer du oftest på når du snakker med dine internationale kolleger? (face-to-face, email, telefon, skype)
13. Hvilken måde foretrækker du at kommunikere med folk på?
 - a. Hvilken måde foretrækker du så med folk du ikke kender særlig godt/kender godt?
 - b. Hvorfor foretrækker du sådan?

14. I hvor høj grad taler du om emner der ikke er arbejdsrelateret med dine internationale kolleger?
(fx familieforhold, personlige interesser osv.)
- Hvis nej: Hvorfor ikke
 - Kan du komme med eksempler?
15. Kan du sætte nogle ord på hvad du mener skaber den mest succesfulde samtale med en kollega af anden nationalitet?
16. Hvad synes du kan være udfordrende ved samtaler med internationale kollegaer? (eller: oplever du nogle udfordringer...?)
- Kan du komme med et eksempel?
17. Gør du dig nogle særlige tanker forinden sådan en samtale?
- (Har du nogen bestemt taktik, når du kommunikerer med internationale kolleger?)
18. Har DONG Energy gjort noget for at forberede dig til at kommunikere bedre interkulturelt? (fx kurser)
19. Hvad er din tidligere erfaring med at arbejde interkulturelt?
- Har du arbejdet i udlandet?
20. Oplever du, at sproglige kompetencer har en betydning for samtalen?

Afsluttende spørgsmål - global mindset

Til sidst vil vi gerne spørge dig om din holdning til DONG Energy's initiativer til global mindset.
Først, er det noget du har kendskab til?

(hvis ja)

- Hvad forstår du ved begrebet global mindset?
- Hvad tænker du om DONG Energy's tilgang til global mindset?
- Hvordan vil du beskrive DONG Energys tilgang til interkulturel kommunikation?

Appendix F

Communication Diary for Intercultural Communication Events

The purpose of this research is to study the intercultural communication within DONG Energy.

As part of this research, we would like you to keep a record of the conversations you have with DONG Energy employees from other international DONG Energy locations over a three-day period in week 9.

Note that this is an *explorative* study of intercultural communication, which means that we seek detailed reflections and evaluations of your experiences.

Please feel free to use other terms and descriptions than the examples we have given for each category.

Please complete each section of the grid in the templates.

At the end of each recording period, please spend 5 minutes reflecting on your overall impressions and reactions and make a note of these in the space provided.

Information about you:

Name: (optional):

Age:

Gender:

Nationality:

Native language:

Job position:

Location:

You will find templates to fill out your reports on conversations on the following pages.

We respect that you have a busy day – therefore we find three logs per day of intercultural encounters sufficient, but please feel free to do more.

Example of a completed diary log

Time	Morning	<input checked="" type="checkbox"/>
	Noon	<input type="checkbox"/>
	Afternoon	<input type="checkbox"/>
	Evening	<input type="checkbox"/>
	Other (please write)	
Channel	Face-to-face	<input type="checkbox"/>
	Phone call	<input type="checkbox"/>
	Video conference	<input checked="" type="checkbox"/>
	Email	<input type="checkbox"/>
	Chat	<input type="checkbox"/>
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>Was a video conference</i>	
Person spoken to – job position, nationality, location	<i>Senior Manager, German, Hamburg location</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>Acquaintances, we have only met in relation to the project.</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>It was a follow-up meeting we had scheduled a while back about a project that my team has taken over for his team. I needed some information about the software they used for the project.</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>He gave me some information that was useful for us. We also discussed tech issues they had experienced with the project.</i>	
Languages spoken	English	<input checked="" type="checkbox"/>
	Danish	<input type="checkbox"/>
	German	<input type="checkbox"/>
	Other (Please write)	
What happened? – any additional interesting info	<i>Although we got some information we needed, I was expecting him to have more information for me. He didn't seem to understand what else I would need to know. Connection was disrupted a few times.</i>	
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>He was polite and patient to talk to, but the lack of complete information plus the bad connection left me a bit frustrated.</i>	
Other reflections – other noteworthy comments about your conversation	<i>I hope he didn't misinterpret my frustration about the lack of info and the bad connection for something else. I might write an email later to clarify the situation.</i>	

Communication diary log

date:

Time	Morning	
	Noon	
	Afternoon	
	Evening	
	Other (please write)	
Channel	Face-to-face	
	Phone call	
	Video conference	
	Email	
	Chat	
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch		
Person spoken to – job position, nationality, location		
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation		
Purpose – e.g. exchange of ideas, project updates, gaining information		
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing		
Languages spoken	English	
	Danish	
	German	
	Other (Please write)	
What happened? – any additional interesting info		
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems		
Other reflections – other noteworthy comments about your conversation		

Appendix G

Overview of informants' characteristics

Informant	Age	Employment with DONG Energy	Job position/responsibilities	Is a manager	Languages of choice for communication w. international colleagues	Experience working with colleagues of different national backgrounds
Helga Tobiesen	50	7 years (Started 2010)	Senior HR consultant. Worked with global mobility (expatriation). Was integration manager for the US department previously	No	English	Had worked abroad most of her life and was half Danish half Icelandic. Worked in DONG Energy's US department for 1.5 years
Anonymous	-	-	-	-	English	Had worked 10 years in a Danish international company, which anonymous expressed as being an intercultural work environment.
Susanne Dahlberg Filipsen	65	8 years (Started 2009)	Senior HR consultant. Worked with global mobility.	No	English	Came to DONG Energy to create expatriate policies and processes for the company. Had 30 years of experience with mobility. Had previously worked in majority global companies.
Jonas Johan Ankersjærne	38	1.5 years	Senior Project Lead. Worked on an extended business trip on a time scheduling project in the London department.	No	English	Had worked in UK previously, which was also in part why he was hired for this job.
Peter Hansen	49	1 year	Head of People & Development Wind Power department	Yes. Manager for 14 people.	English	Had always worked in international companies since he graduated. Had responsibility for HR functions in 11 countries. Always worked across borders.
Anders Højer	51	7 years (2010)	Senior manager. Worked with improving operations and administration in Hamburg and London	No, but on expatriations, he had a manager role instructing employees.	English, but also German	Worked previously in an international company known for being very multicultural.

Appendix H

How the cultural training tool GlobeSmart was presented on DONG Energy's intranet

Cultural awareness

EN GlobeSmart

DA EN

You can as employee use GlobeSmart to get a deeper understanding of the cultural differences between you and the general profile of people in the country with which you cooperate.

GlobeSmart addresses the greatest cause of difficulties in global business interactions — the challenges of relating and communicating successfully with counterparts from other countries. The tool develops awareness on three levels:

- individual self awareness
- awareness of other cultures
- awareness of global business

Get access

All employees in DONG Energy have access to the GlobeSmart tool. Follow these simple steps to start using Globesmart

1. Go to [GlobeSmart](#) and click "Register here"
2. Enter your dongenergy mail address
3. Shortly after you will receive an confirmation e-mail from Aperian Global with a link to verify your mail adress. Click and fill in your name and a password which you can onwards use to access GlobeSmart
4. Click "continue" to start using GlobeSmart

You will find introduction material and user guides inside the GlobeSmart tool.



Susanne Dahlberg Filipsen

Easy access



GlobeSmart®
Start now >

Appendix I

Reference to the cultural training tool GlobeSmart

New to Denmark

EN New to Denmark

DA EN

Want to know about Denmark?

The links on the right can ease your way to settle in Denmark. You can find details about health care, leisure, housing, social events, schools and much more.

Accompanying spouse care

Is your accompanying spouse or Co-habitant looking to start their career in Copenhagen? Then International Dual Career Network is a platform you can approach.

IDCN is a professional network formed by some of the biggest companies in Denmark to help accompanying spouses to connect with companies and extend their professional network in Copenhagen. IDCN also conducts professional development events for its members. For more information, you can log on to [IDCN - Copenhagen, Denmark](#).

Language and cultural awareness

If you want to learn Danish, you can sign up for a language course at your kommune or any language center of your choice. You can click on the link to the right for more information about language courses available in Copenhagen. DONG Energy also offers on-line cultural awareness training for all its employees. Learn more at [Globe Smart](#).

Intro-meeting with a mobility consultant

You are welcome to book an intro-meeting with one of DONG Energy's mobility consultants if you have questions about your relocation, pension, payslip, holidays etc. at mobility@dongenergy.dk

Your checklist

- Find a place to live
- Register at you address
- Get a Danish CPR-number
- Get NemId
- Access e-Boks
- Get a tax card
- Open a Danish bank account

Contact

International Mobility Management
at mobility@dongenergy.dk

Want to know about Denmark'

- › International House Copenhagen
- › Expatriate Denmark
- › New to Denmark

Accompanying spouse care

- › IDCN

Language courses

- › Danish language centers

Pension Provider

- › PFA

Appendix J

GlobeSmart's webpage – a note about stereotypes

GLOBE SMART®

About GlobeSmart ▾

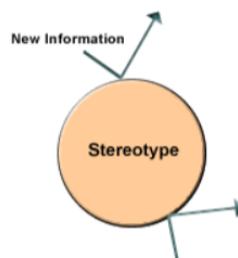
- Research and Review Process
- Frequently Asked Questions
- A Note About Stereotypes**
- GlobeSmart Contributors
- GlobeSmart Resources ▾**
- GlobeSmart Community ▾**

A Note About Stereotypes

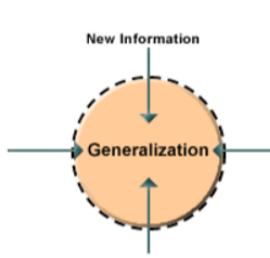
The content in *GlobeSmart* describes values and behaviors that are typically found among business people in different countries. The content has been developed and is continually being reviewed by individuals from the countries and cultures being described. (See [GlobeSmart Research & Review Process](#))

GlobeSmart is, however, not a source of cultural absolutes, and the information provided in *GlobeSmart* will not apply to every individual in every situation. In all cultures, an individual's values, expectations and behaviors will vary according to his/her background, experiences, education, ethnicity, gender, age, amount of contact with other cultures and a number of other variables that form an individual's life experience.

GlobeSmart content is intended to provide useful generalizations and examples — it is not meant to promote stereotypes. The distinction between a generalization and a stereotype is displayed below:



Dictionary Definition of Stereotype:
To develop a fixed, unvarying idea about. (new information is not accepted)



Dictionary Definition of Generalization:
A principle, statement or idea having general application. (new information is continuously taken into account)

Appendix K

Transcript of interview with Anders Højer

1 **Anders:** Ja. Hvad skal vi gøre her?
2
3 **Anne Sofie:** Ja, vi skal snakke om interkulturel kommunikation i DONG Energy
4 jo. Ja.
5
6 **Kristine:** Med udgangspunkt i dine oplevelser.
7
8 **Anders:** Ja.
9
10 **Anne Sofie:** Og ja, det er jo også vigtigt at vi – det er jo mig der stiller
11 spørgsmålene. Og som du ved, I har snakket om nogle ting, og du svarer bare på
12 spørgsmålene som om du ved at det er en der ikke ved noget på forhånd. Og
13 øhm. Ja. Som Kristine sagde så er det selvfølgelig din oplevelse af de her
14 interaktioner og det du har oplevet her i DONG Energy interkulturelt. Og du har
15 selvfølgelig lov til at være anonym hvis du gerne vil det.
16
17 **Anders:** Det har jeg ikke noget behov for. Og det er sådan lidt principielt fordi
18 hvis jeg nu får en tilbagemelding på et eller andet. Hvis jeg ikke ved hvem den er
19 fra, så ved jeg ikke hvordan jeg skal forholde mig til det.
20 **Anders:** Så derfor skriver jeg egentlig altid navn hvis jeg melder tilbage på et
21 eller andet eller fortæller et eller andet. Min mening om noget. Fordi så kan den
22 der modtager det forholde sig til når det er den person der har gjort det ud fra de
23 og de – altså. Og derfor synes jeg ikke rigtigt om anonymitet.
24
25 Anne Sofie: Nej, og det er også helt fint. Du skal have muligheden i hvert fald,
26 ikke.
27
28 Anders: Det er godt.
29
30 Anne Sofie: Og vi optager også interviewet.
31
32 Anders: Det *gør* I bare.
33
34 Anne Sofie: Perfekt. Har du nogle spørgsmål til os inden vi starter?
35
36 Anders: Nej, nej, det er jo jer der har spørgsmålene (griner).
37
38 Anne Sofie: Ja, det er os der har spørgsmålene.
39
40 Anders: Jeg har ikke nogle spørgsmål, men det kommer nok bagefter. Men jeg har
41 et spørgsmål: Har I nok?
42
43 Kristine: Har vi nok?
44

- 1 Anders: Ja, altså skal vi finde flere [respondenter]?
- 2
- 3 Kristine: Øh, vi har med dig har vi 6 interviews. Vi får måske et syvende
- 4 interview, så vi har rigtig meget data. Med vores communication diaries var det
- 5 at den tyske afdeling de slet ikke endte med at svare, desværre.
- 6
- 7 Anders: Ja. Det er super ærgerligt.
- 8
- 9 Kristine: Men vi har stadig fået noget ud af det, specielt til hvad vi så skal spørge
- 10 om til de her interviews.
- 11
- 12 Anders: Okay. Hvis I skal bruge flere så finder vi nogle. Jeg fandt, jeg havde lige
- 13 en den anden dag som jeg tænkte, "ah, det ville være smart". Har vi snakket om
- 14 [anonym]?
- 15
- 16 Kristine: Nå, ja jeg tror måske lige at du har nævnt det før.
- 17
- 18 Anders: Ja. Spørg løs, så tager vi det bagefter.
- 19
- 20 Anne Sofie: Vi er i øvrigt super glade for at du har hjulpet os så meget med at
- 21 finde de her folk at snakke med.
- 22
- 23 Anders: Ja, det kan godt være lidt svært nogle gange, men altså. Og man ved jo
- 24 aldrig nogensinde, selvom jeg peger på dem og beder dem om at svare at de så
- 25 gør det.
- 26
- 27 Anne Sofie: Nej, det er rigtigt nok.
- 28
- 29 Anders: Det er altid lidt nemmere at folk siger "ja ja, vi vil gerne hjælpe". Men så
- 30 når det kommer til stykket så er der nogle der gør det super godt, og nogle – arh,
- 31 de trækker sig, ikke.
- 32
- 33 Anne Sofie: Jeg synes, at folk har været super søde til at hjælpe os, faktisk.
- 34
- 35 Anders: Det er godt.
- 36
-
- 37
- 38 (interviewet går i gang)
- 39
- 40 Anne Sofie: Må jeg spørge om din alder, til at starte med?
- 41
- 42 Anders: Ja jeg er 29.
- 43
- 44 Anne Sofie + Anders: (griner)
- 45
- 46 Anders: Nej, jeg er lige blevet 51.
- 47
- 48 Anne Sofie: Okay.
- 49

1 Anders: Man er kun så gammel som man er inden.
2
3 Anne Sofie: Præcis. Det er så rigtigt. (griner) Hvor lang tid har du så været ansat i
4 DONG Energy?
5
6 Anders: siden D. 25. Maj, 2010. Det er snart 7 år.
7
8 Anne Sofie: Vil du så ikke lige starte med at fortælle om dig og din rolle i DONG
9 Energy?
10
11 Anders: Nu?
12
13 Anne Sofie: Ja. Lige nu.
14
15 Anders: Jo. Lige nu er jeg ansat i Wind Power. Der har jeg været lige siden 2010.
16 Og har lavet operations i Wind Power, altså drift af vindmølleparkere. Og det har
17 jeg så gjort siden 2010 til 2014. Og øh, fra december 2012 tog jeg til Hamburg,
18 hvor jeg arbejdede de første to år i Wind power. Og så det sidste år for
19 administrationen dernede. Den kultur der var vokset, der ligesom var lavet i den
20 tyske del var sådan en kultur hvor danskerne sagde "Ej, vi gider ikke rigtig at
21 arbejde sammen med tyskere, fordi de er så besværlige. Altså, det fungerer ikke
22 rigtigt for os".
23
24 Anne Sofie: Okay.
25
26 (04:40) Anders: Så, øhm, så derfor havde vi brug for at sige, jamen den tyske
27 kultur var beveget sig væk fra DONG Energy og vi havde brug for at sige, jamen
28 det er en del af DONG Energy vi vil have det tyske kontor til at være et godt,
29 dygtigt kontor hvor folk gerne vil arbejde sammen med dem, i stedet for at man
30 som dansker siger "nu gider jeg ikke".
31 Anders: Så der var sådan noget kulturelt i det, hvor vi sagde, jamen vi skal have
32 lavet nogle ting som det er at komme ind i Hamburg, som det er at komme ind i
33 Skærbæk eller Gentofte, eller hvor ellers det er.
34
35 Anne Sofie: Okay. Spændende.
36
37 Anders: ja, så det var jo et kultur projekt i sig selv.
38
39 Anne Sofie: Det må man sige, ja. Meget. Hvorfor var det der var så meget afstand
40 mellem danskere og tyskere?
41
42 (05:22) Anders: Øh, det er fordi dengang at vi startede det tyske kontor så var
43 der nogle danskere der ansatte nogle tyskere og så sagde de "prøv lige at lave et
44 kontor" altså, fiks lige det. Danskerne havde ikke tænkt det her det skal være en
45 koncerndel. Tyskerne havde ikke tænkt det her det skal være en koncern ting. Så
46 ingen havde tænkt over at det her skal faktisk være en del af DONG Energy. Alle
47 havde bare tænkt "Nå, men jeg har brug for en tysker, jeg har brug et kontor i
48 Tyskland, go fix. Og så er det først senere at man er blevet mere bevidst om det
49 her med at det er en god ide at man har en koncern, og at koncernen hænger

1 sammen også på tværs af landene. Egentlig er der sket nøjagtigt det samme i
2 England. Det er bare et meget større oprydningsarbejde. I England. Så det jeg har
3 lavet i Tyskland er meget af det jeg laver i England nu, hvor jeg gør det så – altså
4 der skete så det da jeg kom hjem fra Tyskland i slutningen af 2015, så havde jeg
5 ikke rigtig så meget at lave, så mødte jeg Hanne Blume en dag, og spurgte om hun
6 ikke havde nogle projekter, gerne internationalt, og det havde hun så, og derfor
7 er jeg nu på det engelske projekt. Og det går på at sørge for at lave nogle – få de
8 ting rettet til derovre sådan så det er som en DONG Energy enhed i
9 virkeligheden. Og ikke bruge deres egne systemer, deres egen måde at gøre det
10 på, deres egne principper og så videre. Men bruge de koncernpolitikker vi har.
11 Rigtig meget af det faktisk. Og det er sådan nede på altså hvordan skal
12 teknikkerne aflønnes eksempelvis. Hvordan skal deres pakke se ud? Hvorfor får
13 de de og de tillæg? Hvornår skal have de tillæg? Hvordan er tillæggene sat
14 sammen? Et eksempel er at i dag er en af tillæggene en procentdel af deres løn
15 hvor de alle andre lande er et fast beløb. Så det at de får tillægget er fint, det at
16 det hænger sammen med deres grundløn er ikke fint i England, men der er en
17 grund til at det er sådan her.

18
19 Anne Sofie: Okay. Jeg skal lige hurtigt spørge dig, Anders, er du leder i en
20 afdeling?

21
22 (07:20) Anders: Det er jeg ikke for tiden. Man kan sige jeg har altid være leder,
23 men jeg agerer som leder når jeg kommer ud, fordi jeg kommer ud som
24 koncernen. Så jeg går ind og siger til ham der er leder derovre, "du skal gøre
25 sådan og sådan og sådan" så på den måde kan man godt sige at jeg er leder for
26 ham. Men jeg er ikke formel leder.

27
28 Anne Sofie: Okay. Det giver god mening. Hvor ofte vil du mene du interagerer
29 med kolleger fra en anden nationalitet? Nu kan jeg jo høre at du gør det meget.

30
31 Anders: Ja. Dagligt, kan man sige dagligt? Er det nok, eller er det per time, eller?
32 (griner)

33
34 Anne Sofie: Nej, dagligt det er et fint svar. Så det spiller en riktig stor rolle for
35 dig?

36
37 Anders: Ja ja, det er jo mit job for tiden. Det er en internationalisering af DONG
38 Energy, ja.

39
40 Anne Sofie: Hvilke sprog taler du med dine internationale kolleger?

41
42 (08:30) Anders: altså jeg taler engelsk med mine engelske og med [anonym] taler
43 jeg tysk, og men ellers primært engelsk.

44
45
46 Anders: og så er der selvfølgelig dem der er danske, som jeg taler dansk med. Og
47 også selvom vi er på det engelske kontor. Der er nogle mennesker der mener at
48 man af høflighedsårsager skal tale engelsk når man er to danskere i et kontor
49 hvor der er englændere, men for mig er sproget et værktøj til kommunikation. Og

1 hvis jeg sidder med en anden dansker, og det er langt lettere for mig at forklare
2 noget på dansk, så skal jeg gøre det, fordi jeg har brug for at du forstår hvad det
3 er jeg siger. Og så er det ligegyldigt om vedkommende forstår det, hvis vi har et
4 eller andet. Så derfor skal man bruge sproget på den måde at det skal være et
5 værktøj.

6

7 Kristine: Hvordan tror du det bliver opfattet af dine engelske kollegaer?

8

9 (09:16) Anders: fint. Altså der er ikke noget problem med det, fordi de ved godt
10 at vi skifter hele tiden. Så hvis de skal blandes ind i det, så skifter vi til engelsk,
11 eller hvis vi skal sige noget som interesserer dem eller har med dem at gøre, men
12 hvis jeg skal forklare et eller andet så skifter vi til dansk. For så er det måske en
13 specifik sag.

14

15 Kristine: Okay. Så det er sådan set blevet italesat?

16

17 Anders: Ja. Ja. Det er sådan – ja sådan er det bare. Og på samme måde forventer
18 jeg egentlig hvis jeg har spanske kolleger at de taler spansk med hinanden men
19 når vi taler noget som vi alle sammen skal være med i, så taler vi et sprog som vi
20 alle sammen kan tale i.

21

22 Anne Sofie: ja. Alright. Hvilket sprog føler du dig så mest sikker i, tysk eller
23 engelsk?

24

25 Anders: Dansk. (griner)

26

27 Anne Sofie: Ja, men udover dansk.

28

29 Anders: Så er det engelsk.

30 Anders: Altså jeg har talt engelsk hele mit arbejdsliv. Og selv da jeg læste var der
31 en masse bøger på engelsk. Hvorimod det tyske har jeg lært i folkeskolen, og så
32 begyndte jeg at lære tysk da jeg stod nede i Hamburg i 2012.

33

34 Anne Sofie: okay. Right. Så tager vi lige de næste spørgsmål her. Og det er øhm,
35 hvornår du mener at kommunikation det er interkulturelt?

36

37 (10:35) Anders: Jeg har i denne her, altså her i HR, har jeg oplevet en meget svær
38 kommunikation med danske kollegaer fra Jylland som sidder med noget meget
39 teknisk specifikt. Det er stadigvæk dansk, men der er blandet så meget ind i det
40 omkring forskelle mellem at være fra København og være fra Jylland, og
41 forskellen mellem at være sådan generalist og specialist. Og på den måde bliver
42 selv dansk kommunikation som interkulturel kommunikation. For det er virkelig
43 svært nogle gange når der er nogle finder ud af, ja, vi kan godt tale det samme
44 sprog, vi kan godt begge to tale dansk, men det er der det stopper fordi vores
45 verdensbillede er så forskelligt. Men jeg siger, vi skal have gjort sådan og sådan,
46 så bliver det forstået på en hel anden måde. Så jeg tror faktisk, jeg synes faktisk
47 interkulturel kommunikation er meget, altså det er meget bredt for mig, for mig
48 er det hele tiden stort set at man hver gang man kommunikerer er det så vigtigt

1 at den anden forstår det budskab man har. Men hvis du mener sådan mere
2 udenfor Danmark...

3

4 Anne Sofie: ... jamen det er faktisk 100% hvordan du mener det.

5

6 Anders: Ja, der er sådan jeg mener det. Jeg har oplevet i år lige så store
7 problemer, og faktisk større problemer med dén del af det, end den dansk-
8 engelske kommunikation. Og grunden til det er på den danske, der kan man ikke
9 som sådan forklare, "nå, men det er også fordi du er englænder" – "det er også
10 fordi du er tysker". Det er langt lettere at gøre det når man er englænder. Men
11 det kan jeg måske komme ind på om lidt. For du vil helt sikkert spørge om "kan
12 du ikke lige nævne en ting". (griner).

13

14 Anne Sofie: Ja. Og det kommer vi også til lige om lidt. Men først vil jeg gerne høre
15 dig, tænker du over kulturelle forskelle når du taler med dine internationale
16 kollegaer. Er det noget du tænker bevidst over?

17

18 (12:33) Anders: Ja. Ja. Og måske også nogle gange bevidst lader være med at
19 tænke over. Altså forstået på den måde at nu gør jeg det fordi jeg plejer at gøre
20 sådan her.

21

22 Anne Sofie: Mener du så at det har en indflydelse. Og hvordan?

23

24 Anders: Ja. Jeg synes det har meget stor indflydelse på hvad jeg kommunikerer
25 med, så er der rigtig mange faktorer der har indflydelse. Det betyder meget at jeg
26 kommer fra hovedkontoret. Det betyder meget hvordan er jeg som person. Det
27 betyder meget om jeg er glad eller sur, eller hvad er det for en kommunikation
28 jeg har, og så betyder det meget hvilket ordforråd jeg har på engelsk. Nogle
29 gange kan det snyde frygteligt meget på engelsk. Fordi hvis man har en pæn
30 udtale på engelsk så tror de at man kan så mange ord.

31

32 Anne Sofie: og så kommer jeg til det her spørgsmål her, om du vil fortælle os om
33 en dialog eller en eller anden episode som du har haft med en kollega som har
34 gjort et særligt indtryk på dig?

35

36 (13:46) Anders: En øh, ja, det er faktisk... Jeg havde en samtale med en
37 englænder, hvor det vi diskuterede var danskere. Man siger som dansker tit "vi
38 er utroligt åbne, vi er utroligt ligefrem". Det er vi også når det handler om sagen.
39 Men det er vi ikke når det handler om mennesker. Så danskere vil meget meget
40 sjældent gå hen og sige til dig "du er dum, det her er noget lort du laver". Men vi
41 bliver altid pakke det ind og sige "de her opgaver er sådan og sådan, og det her er
42 løst, og det her er ikke løst".

43

44 Anne Sofie: okay.

45

46 Anders: Og hvis man nu tror som englænder, og det var faktisk sådan sagen var
47 her; han havde en opfattelse af at danskere var ligefremme, og hvis det var sådan
48 at han gjorde noget galt eller ikke gjorde noget godt nok, så fik han det at vide.
49 Det var den opfattelse han gik med, det var det han forventede. Selvfølgelig får

1 jeg det at vide. Der var bare ikke nogen der sagde det til ham. Så det var en meget
2 interessant samtale fordi han jo så fandt ud af at han ikke skulle forvente at der
3 kommer en dansk og siger "du har gjort det på den og den måde". Hverken den
4 ene vej eller den anden vej. Og slet ikke det negative. Og for mig var det egentlig
5 også ret interessant at se det den vej fra. At det var hans opfattelse af os. Så han
6 gjorde det jo. Han troede, at han gjorde det godt. Og så går alle jo og snakker om
7 "hold kæft mand hvor er han en idiot." og det tror jeg faktisk er meget dansk. Jeg
8 har set det andre steder også. Vi er ikke så ligefrem når det er mennesker. Så
9 pakker vi hinanden lidt ind, ja.

10
11 Anne Sofie: Så vi bliver utydelige, eller?

12
13 (15:34) Anders: Ja, altså, det er meget sjældent man fortæller hinanden, "jeg kan
14 ikke lide det du gør". I hvert fald i erhvervslivet hvad jeg sådan har opfattet.

15
16 Anne Sofie: Og det føler du så skaber nogle misforståelser?

17
18 Anders: Man skal i hvert fald vide hvordan man skal agerer i et rum. Fordi hvis
19 jeg som person forventer at du fortæller mig direkte om jeg gør det godt eller
20 skidt, og du så ikke gør det, så er det svært at være mig. Og i det her tilfælde var
21 det svært at være englænder fordi han havde den opfattelse også fordi vi som
22 danskere, hvis det er sager, så starter vi mødet med at gå direkte til sagen. Hvor i
23 for eksempel i fransk kultur – jeg har arbejdet sammen med nogle franskmænd
24 på et tidspunkt. De skal helst lige have sådan en indkøring. De skal have en
25 indflyvning der varer et kvarter til en halv time før de begynder, hvorimod
26 tyskere de skal have sådan en eftersnak. Tyskere starter også lige på, men de har
27 brug for at snakke bagefter. Man skal sådan lige finde ud af hvordan er det
28 egentlig at man skal agere. Det jeg så har oplevet med englænderne er at de er
29 fantastisk humoristiske. Man kan bare fyre så meget pis af. Det er så sjovt, altså.

30
31 Kristine: øh, er der forskel på hvordan man som dansker bruger humor og
32 hvordan man som englænder bruger humor i forhold til hvordan du ser det?

33
34 (16:55) Anders: Nej, ikke rigtig. Ikke brugen af humor. Men hvor meget humor
35 man bruger er meget forskelligt.

36
37 Anne Sofie: Som i at englændere bruger mere humor?

38
39 Anders: Ja. Altså man kan bruge rigtig meget humor i england, og de forstår det,
40 altså.

41
42 Anne Sofie: Er det noget du savner herhjemme?

43
44 Anders: Nej, ikke som sådan. Men nogle gange når man er i andre lande, så bliver
45 man lige nødt til at holde lidt igen fordi de forstår det ikke rigtigt. De forstår ikke
46 den her ironi vi har nogle gange, men det forstår englændere, altså. De har en
47 fantastisk humor.

48

- 1 Anne Sofie: Den kommunikation der har været i det her eksempel du kommer
2 med, har den været primært været face-to-face, eller?
3
4 Anders: Den har været at jeg har sat mig ned til mødet med ham der sagde, "vi
5 skal snakke om det her og det her", og så gik vi den igennem og sagde sådan og
6 sådan. Og den var tæt face-to-face, og den var respekteret. Og det var ikke noget
7 med at han på nogen som helst måde gik i forsvarsposition. Så han var åben og
8 han sagde "check" og jeg har hørt hvad du har sagt, og ser hvad jeg kan gøre ved
9 det, men jeg har glad for at vi har haft den her snak. For jeg troede, at det var
10 sådan. Men det er det ikke.
11
12 Anne Sofie: Hvad gjorde du for at gøre samtalen konstruktiv?
13
14 Anders: Jeg gjorde det at jeg var meget direkte.
15
16 Anne Sofie: Okay. Øh.
17
18 Anders: Altså, jeg skar det meget tydeligt ud.
19
20 Anne Sofie: Var der nogle følelser fra din side indblandet?
21
22 Anders: Nej, det er ikke noget jeg gør i (griner)
23
24 (18:20) Anne Sofie: Okay. (griner)
25
26 **Her vælger Anders at skrive en sms**
27
28 (18:58) Anne Sofie: Multitasking?
29
30 Anders: Ikke rigtigt, det er vi ikke rigtigt gode til.
31
32 Kristine: (griner)
33
34 Anders: Ja. Og du spurte om noget, som lige er blevet væk fra mit hoved...
35
36 Anne Sofie: Ja. Det var bare det med om der var nogle følelser indblandet fra din
37 side?
38
39 Anders: Nej, altså på en eller anden måde har jeg det sådan at jeg er her på – altså
40 jeg går på arbejde ikke. Det der er vigtigt med arbejde, det er at man går efter
41 bolden og ikke efter manden. Så egentlig så kan jeg godt synes han er pisse
42 irriterende nogle gange, men omvendt er der alt det som – altså vi skal have
43 tingene til at virke. Og det her er ikke personligt. Det her det er, han skal gøre
44 noget andet for at helheden virker.
45
46 Anne Sofie: okay. Øhm. Hvilke måder kommunikerer du så oftest på når du
47 snakker med internationale kollegaer?
48

1 (19:55) Anders: Altså jeg hader telefon. Jeg bryder mig ikke særligt meget om at
2 tale i telefon. Det der virker allerbedst er fysiske møder. Mails virker også, og jeg
3 bruger det også en del, specielt hvis det er noget jeg har brug for at dokumentere.
4 Så jeg kan godt finde på at skrive en mail til dig selvom jeg sidder ved siden af.
5 Fordi så har vi det som dokumentation. Ellers hvis du ikke lige kan svare på det
6 nu, så ved jeg du kan svare på det lidt senere, og det er sådan set fint nok for mig.
7 Så hvis jeg spurgte dig henover bordet, så vil den kommunikation måske gå tabt,
8 men hvis jeg spørger dig på mail så ved jeg at du huskede min mail.
9

10 Anne Sofie: Foretrækker du så face-to-face kommunikation?
11

12 Anders: Altid.
13

14 Anne Sofie: Men af praktiske årsager så er mail bare altid, ja...
15

16 Anders: Ja. Og så bruger jeg Skype engang i mellem. Altså der hvor man chatter
17 sammen. Og det kan være supergodt hvis man sådan lige skal hurtigt. Og også
18 godt fordi hvis man ringer til folk. Med den mødekultur vi har i dong så er der
19 rigtig mange der har rigtig mange møder. Hvilket betyder det er ret svært at få
20 fat på folk. Så er det fint nok at sende en skype-besked, og så kan de så svare for
21 nogen ser ud som om de er til møde [på deres Skype profil] uden at være det. Så
22 derfor bruger jeg egentlig hellere Skype for at folk rent faktisk får tid til det i det
23 hele taget.
24

25 Anne Sofie: okay.
26

27 Anders: Så kan jeg mere få dækket mit kommunikationsbehov. Hvis jeg kan se, at
28 de er grønne [på deres Skype profil] så kan jeg sende en besked til dem. Og jeg
29 kunne selvfølgelig også ringe. Men nogle gange så kan man skrive uden man kan
30 ringe. Også fordi vi sidder i store rum, så det er også nogle gange, så sidder vi
31 faktisk og skriver sammen i store rum, og det virker jo mærkeligt, men så
32 forstyrre man ikke nogle. Så kan man have en samtale uden at forstyrre nogle,
33 men man får ligesom dække det kommunikation man har brug for om alt muligt
34 forskelligt.
35

36 Anne Sofie: Okay. Er der en måde du foretrækker at kommunikere på alt efter om
37 det er folk du kender eller ikke kender særligt godt?
38

39 Anders: Jeg er ikke særligt glad for at tale i telefon med folk især hvis det er nogle
40 jeg ikke har set før.
41

42 (22:00) Anne Sofie: Okay.
43

44 Anders: Så jeg føler, at jeg er meget visuel, og jeg har brug for at finde ud af hvad
45 er det nogle, altså, læse folk. Jeg bruger meget energi på at læse mennesker når
46 jeg er sammen med dem. Men altså, det er fint nok at tale i telefon hvis man
47 kender folk. Men jeg holder som regel korte telefonsamtaler.
48

- 1 Anne Sofie: Alright. Så det jeg hører dig sige er at hvis du ikke kender dem så
2 godt, så er det med at få dem på face-to-face, lære personen at kende?
3
4 Anders: præcis.
5
6 Anne Sofie: ellers så kan du jo godt lige tage den over telefonen, eller...
7
8 Anders: præcis. Ja.
9
10 Anne Sofie: I hvor høj grad taler du så om emner der ikke er arbejdsrelaterede
11 med dine internationale kolleger?
12
13 (22:43) Anders: øhm.... I England har jeg gjort det fordi der er behov for ovre i
14 England, altså, da jeg startede med at komme derovre der var de sådan meget
15 lukkede og meget usikre og sådan, uh, hvordan er det nu. Så en af de roller jeg
16 har taget derovre har været at være sådan en lille smule loose, og være sådan
17 lidt, "lad os nu prøve at få noget godt humør ind i den gruppe her", lad os få noget
18 – så derfor er det tit jeg taler om frokost. Altså vi har en frokostjoke derovre. Så
19 taler vi om snacks, og så taler vi om at bage, og alle mulige forskellige fritidsting,
20 for ligesom at løsne stemningen op derovre, men for eksempel i Tyskland, der
21 var det sådan mere, der talte man meget mere fagligt, fordi det var det der var
22 behov for der. Så de er meget afhængige af hvad der er behov.
23
24 Anne Sofie: okay.
25
26 (23:42) Anders: Nu kan man sige når jeg kommer her engang i mellem, nu
27 kommer jeg så kun et par dage om ugen, jamen så taler vi egentlig om alt muligt
28 forskelligt. Men det er meget tit at hvis man har noget fagligt, så løser man det
29 uanset hvor man er og hvornår man er det, men har man noget ikke-fagligt, så er
30 det man må mødes.
31
32 Anne Sofie: Okay.
33
34 Anders: Så hvis jeg nu går igennem kontoret her, så er det meget ofte jeg går hen
35 og spørger folk hvordan de har det, eller hvordan og hvorledes. Og så har jeg en
36 gin-joke med [anonym] for eksempel, som er en af de unge piger der er her, så vi
37 skal altid tale en 5-10 minutter om gin. Og alligevel så er emnet ligegyldigt. Det er
38 bare for at indikere, jeg har set du er her, og har du det egentlig godt. Så det er
39 meget den her gå igennem lokalet lige følge med, har folk det egentlig okay og
40 sådan.
41
42 Anne Sofie: Men det er ikke når du har en agenda, et møde, noget der skal løses,
43 så er det ikke som sådan ikke-arbejdsrelaterede ting der bliver bragt på banen
44 der?
45
46 (24:37) Anders: Nej altså har vi agenda, så er det agenda, altså. Det er altid
47 arbejde fremfor alt muligt andet.
48

1 Kristine: Okay. Men det her med at sådan small-talke, som jeg forstår det du
2 siger, er det noget du gør dig mere af i England end du gør i Danmark, eller er det
3 sådan nogenlunde det samme?
4
5 Anders: Det er det samme. Men det er også fordi det er den måde jeg opfatter
6 mennesker på. Englændere er meget lig danskere på mange måder. Også at de
7 har en sjov humor, det gør også at balancen er nogenlunde den samme. Så har
8 det også at gøre med hvor travlt har man, hvor travlt har man ikke. Er der tid til
9 at small-talke, er der ikke tid til det, så bliver det overskygget af arbejde. Der er
10 ikke noget, altså sådan er det.
11
12 Anne Sofie: Kan du sætte nogle flere ord på hvorfor det er at du synes at
13 danskere og englændere de er så ens på så mange områder?
14
15 Anders: Altså noget af det kan være fordi vi faktisk har set en del engelske film.
16 Og vi kan godt lide de engelske film fordi de nemlig har den humor som vi på den
17 måde har lært at forstå. Altså, ja, og det er sådan set jo ligegyldigt hvilke engelske
18 film man tager. Der er mange af dem der er sjove, vi synes de er sjove. Og det
19 synes englænderne også, og på den måde tror jeg det er så indlysende for os,
20 ikke. Der er Monty Python og Fawlty Towers. En meget mærkelig humor, ikke.
21 Men fordi de kan den her mærkelige humor, ikke... de har også nogle af de nyere
22 film, ikke. Love Actually, ikke. Den er faktisk sjov på mange forskellige niveauer.
23 Men det er jo engelsk humor. Så jeg tror bare det er danskere der har lært af den
24 engelske humor.
25
26 Anne Sofie: Det er meget interessant.
27
28 (26:35) Anders: Ja, ikke? Sådan ser man ikke tyske film på nogen måder. Det er
29 noget helt andet.
30
31 Anne Sofie: Det er meget interessant det her med humor.
32
33 Anders: Jamen det er så vigtigt et værktøj. Altså, at komme ind på de mennesker
34 der sad ovre på kontoret – det er ren humor. Man går ind og laver fis med
35 forskellige ting som gør at de smiler og så åbner de sig, og så har jeg adgang til
36 dem. Det er jo ren manipulation i virkeligheden. Ej, det er ikke manipulation,
37 men det er en måde at åbne og komme ind til folk på. Det er nemt med
38 englænderne i forhold til tyskerne.
39
40 Anne Sofie: Kan du sætte nogle ord på hvad du mener skaber den mest
41 succesfulde samtale med en international kollega?
42
43 (27:25) Anders: Altså selvfølgelig kræver det at man kan en vis del af sproget.
44 Men det der er svært med englændere for eksempel det er at hvis de ved man
45 ikke er så god til sproget, så tager de og tilpasser sig. Og hvis de tror man er
46 flydende, totalt flydende, så kører de bare, altså så taler de bare deres sprog, og
47 så er det svært. Så der skal være en respekt fra begge parter om at nu har vi en
48 kommunikation her, og vi har et emne, og et emne skal være relativt fast, så er

1 det sådan set egentlig som at have en kommunikation som alle andre, men
2 sproget er virkelig svært. Englændere er ikke særligt gode til at tale engelsk.
3
4 Anne Sofie: Hvordan det?
5
6 (28:07) Anders: De bruger rigtig mange ord. De har rigtigt mange slang-ord.
7 Rigtig meget dialekt. Det kan være virkelig svært at forstå. Og så taler de
8 vanvittigt hurtigt. Selvom jeg har været der et år, så er der samtaler hvor jeg
9 tænker "hvad er det egentlig han nu siger?", og fatter ikke en lyd. Men det kan jeg
10 jo også have på dansk.
11
12 Kristine: Så det er forståelse for at nu sidder du overfor mig, og du taler måske
13 ikke så godt engelsk, og jeg er ikke englænder, at man så sætter sig ind i den
14 situation for at gøre den succesfuld, ja.
15
16 Anders: Måske kan man sammenligne det med når vi taler med indvandrere som
17 ikke taler så godt dansk, så har vi en tendens til at tale lidt tydeligere, og bruge
18 nogle færre ord. Og den tankegang burde englænderne også have. De kan jo godt
19 vælge de rigtige ord. Så.
20
21 Anne Sofie: Kan du lige uddybe for mig også hvad det er der gør det ikke så nemt
22 med tyskerne versus englænderne?
23
24 (29:08) Anders: Altså det er ikke fordi det ikke er nemt, det er bare fordi det er
25 noget helt andet. Altså det er en anden ting. Man kan slet ikke bruge humor på
26 samme måde. Man er meget fakta orienterede dernede. Man går til sagen
27 dernede. Man kan godt være venlige og kan man godt smile, men det er på ingen
28 måde lige så sjovt som at være i England. Fordi de har en super humor i England.
29 Og hvis du ser tyske film og sådan noget, så vil du se at de har slet ikke – det er
30 slet ikke sjovt på samme måde. Det er slet ikke åndssvagt på samme måde.
31
32 Anne Sofie: Hvordan er det ikke sjovt? Er det formelt, eller?
33
34 Anders: Ja, altså det bliver lidt Hansi Hintersehr, altså sådan lidt sukker
35 romantisk. Det har de meget af, eller hvis man ser nogle af deres krimier, så er
36 det okay sjovt men altså ikke så sjovt. De laver ikke så skøre ting. Det hele er
37 sådan lidt mere formelt. Så jeg tror at tyskerne er et mere formelt folkefærd. De
38 er meget bange for at træde ved siden af, de er mange der er bange for at
39 fornærme nogle. Hvor englænderne har det fantastisk hvis de kan fornærme
40 nogle. De tager det bare ikke så højtidligt.
41
42 Anne Sofie: hvad synes du kan være udfordrende ved samtaler med
43 internationale kolleger?
44
45 (30:34) Anders: Altså sprog er jo altid en udfordring. Jeg tror faktisk det der er
46 mest udfordrende var det som jeg også sagde i starten, det er hvordan de ser
47 danskere. Hvordan er det vi som danskere bliver opfattet, fordi hvordan vi bliver
48 opfattet er ikke altid det samme som hvordan vi opfatter os selv.
49

- 1 Anne Sofie: Rigtig god og spændende pointe. Okay.
2
3 Kristine: Når du kommunikerer med dine internationale kolleger, har du så
4 nogen bestemt taktik du kører med generelt, eller?
5
6 Anders: Nej, ikke en anden end jeg ellers har. Det er meget ofte når man
7 kommunikerer, så gælder det om at den anden skal forstå mit behov. Og når den
8 anden forstår mit behov. Så kan jeg så fine ting løst. Men det er lige gyldigt hvor
9 de er fra. Og så tilbage til det med den Københavnske-Jyske kommunikation, jeg
10 har lige så store udfordringer med at kommunikere mellem fagligheder, altså fra
11 forskellige fagfolk. De har deres egen kultur som andre lande. De har også et
12 andet sprog, nogle gange. Og det er jo i virkeligheden ligegyldigt hvad de laver,
13 om det er fitnessfolk der har lavet deres egen lille fitnesskultur med alle mulige
14 af deres egne begreber, eller om det er SAP folk der har deres kultur eller om det
15 er læger der har deres fagbegreber. Altså alle områder har sine, hvor det kan
16 være svært at følge med.
17
18 Anne Sofie: har DONG Energy gjort noget for at forberede dig på at kommunikere
19 bedre interkulturelt?
20
21 (32:44) Anders: Nej, altså det ville være fantastisk hvis jeg bare kunne sige "ja".
22
23 Anne Sofie: (griner) ja.
24
25 Kristine: Altså hvis du nu for eksempel har været på kursus...
26
27 Anders: Faktisk... før jeg kom i DONG har jeg arbejdet i en dansk, altså i SAS som
28 var dansk/norsk/svensk. Og der var jo meget forskellige kulturer. Så var der et
29 samarbejde med franskmændene, som bragte noget fransk kultur, så kom der
30 nogle kinesere og købte fra Singapore, og så kom den kultur over, så det var
31 meget forskellige kulturer. Det eneste der har været i DONG hvor jeg tænker at
32 det var faktisk en meget god ide, det er at Mobility teamet har sagt de har nogle
33 værktøjer som man kan bruge, hvis man vil vide noget mere om hvordan at de
34 forskellige landekulturer er. Hvor vi så diskuterede de værktøjer fordi jeg havde
35 erfaring med at bruge Hofstede, og de havde så nogle andre, men der er faktisk
36 sådan nogle værktøjer. Jeg ved ikke om I har set dem, har du set dem [Kristine]?
37
38 Kristine: Øh, taler du om globesmart? Eller? Eller nogle andre værktøjer.
39
40 Anders: Hedder det globesmart? Ja, det er jo lang tid siden, ja det tror jeg faktisk.
41
42 Kristine: Hvor du skal have et login til en side, hvor så kan man, så er der de der
43 parametre, hvor man kan tage en test...
44
45 Anders: Ja, præcis, det var det jeg mente. Har du været inde på det?
46
47 Kristine: Det har jeg været inde på ja.
48

1 Anders: Ja er den eneste ting, og jeg tror det faktisk lidt fordi noget af det jeg har
2 oplevet det er at der er en grund til at England er så langt væk kulturelt i forhold
3 til DONG Energy. Og det er at man fra DONG Energy's side ikke har været modne
4 nok til at kunne rumme en virksomhed udenfor Danmark. På det tidspunkt. Og så
5 kommer jeg som en af de der fanebærere, der siger "det skal kunne lade sig
6 gøre".

7
8 Kristine: Hvis du sådan skulle kigge lidt kritisk på globesmart som værktøj, hvad
9 tænker du så om det?

10
11 Anders: Altså jeg har ikke brugt det særligt meget, altså jeg har lige brugt det til
12 at sjusse mig frem. Det er meget svært at overføre den viden man får til hvad er
13 det så man får for nogle mennesker. Det vi oplevede i Tyskland det var at dem vi
14 oplevede nede i Hamburg, de var godt nok mere formelle, men de var Dansk-
15 sindede tyskere, for det var ansat af danskere. Så når danskere ansætter
16 mennesker i Tyskland, så bliver det dansktvendige tyskere. Det bliver ikke tysk-
17 tyskere. Så der er et skel mellem Sydtyskland og Nordtyskland fordi sydtyskerne
18 er katolikker og nordtyskerne er protestanter. Så der er forskellige typer af
19 mennesker, men hvis vi som virksomhed vælger at ansætte en bestemt type
20 mennesker, så får vi nogle der passer på vores kultur i stedet for at plukke
21 tilfældigt. Det er sådan meget pudsigt, ja.

22
23 Anne Sofie: Så du synes ikke altid de der værktøjer de kan bruges?

24
25 Anders: Nej, de der værktøjer er meget generelle. For at sige at generelt er
26 tyskerne mere formelle. Men hvor meget? Og det afhænger meget af om det nu er
27 en vi har valgt, og om han nu kan lidt dansk kultur som sådan. Eller har vi fået fat
28 på en tysker der clasher med den danske kultur.

29
30 Kristine: Hvordan tænker du så at globesmart kan bruges?

31
32 Anders: Jamen den kan stadigvæk bruges til at sige du skal være opmærksom på
33 at der er de og de forskelle når du går ind i Tyskland. Så det er der jo stadigvæk,
34 men i hvilken grad de er der skal man jo lige gradbøje. Det kan godt være de er
35 der, og i tilspidsede situationer så vil de have en tendens til det, men normalt så
36 kan de godt ligne dansk kultur. Så agerer de som man forventer. Altså, så
37 værktøjerne er gode nok, men det kan bare bruges som en rettesnor.

38
39 Anne Sofie: Så her til sidst så vil vi lige spørge dig ind til din holdning om DONG
40 Energy's initiativer til global mindset, hvis du har kendskab til det?

41
42 Anders: Pas.

43
44 Anne Sofie: Pas, okay. Øh, hvad forstår du selv ved begrebet global mindset?

45
46 (36:54) Anders: Jeg havde en snak med en kollega for nylig der sidder i Jylland.
47 Som yder service til organisationen og også til andre lande. Og deres holdning
48 var, "prøv at høre. Vi har en arbejdstid. Vi går hjem klokken tre." og det er
49 ligesom det modsatte at sige, jamen hvis I yder service til en engelsk virksomhed,

1 og i vælger at gå hjem klokken tre, så går det ikke op i regnskabet. Det holder
2 ikke at man i England arbejde til klokken 6 om fredagen, de er en time bagud, og
3 det vil sige at klokken er syv her. Og i øvrigt de sidste fire timer fredag
4 eftermiddag kan de ikke lave noget fordi de kan ikke få service. Det vi mangler,
5 eller det jeg synes vi mangler i DONG Energy, det er at sige hvordan kan vi
6 servicere mennesker også i andre lande på en måde som gør at, ja vi har
7 selvfølgelig vores arbejdstider her, men vi har stadigvæk behov for at være
8 tilstede på andre tidspunkter af døgnet også. Og vi ved at vi har kulturer, så vi
9 bliver nødt til at vide om deres kultur også.... Så jeg tænker at global mindset for
10 mig er at ja, vi lærer om Taiwanesisk kultur, vi lærer om amerikansk kultur som
11 er anderledes end den danske eller den europæiske. Og vi lærer om engelsk
12 kultur og om tysk kultur, for på den måde kan vi favne dem. De skal så også lære
13 om dansk kultur. For det er lige så vigtigt, fordi vi i Danmark har dansk kultur
14 som er meget anderledes end hvad man oplever i andre lande. Så det er sådan en
15 to-vejs, at man skal lære begge veje.

16
17 Kristine: Ja. Fint svar. Øh, et sidste spørgsmål det er hvordan du vil beskrive
18 DONG Energy's tilgang til interkulturel kommunikation?

19
20 Anders: Jeg synes ikke vi er særligt gode til det. Altså, helt ærligt. Jeg ved godt vi
21 har... hvis vi ser på Wind Power har vi en masse forskellige nationaliteter. Hvis vi
22 ser på England har vi en masse forskellige nationaliteter. Og vi ansætter folk,
23 men vi forventer sådan set egentlig at de forstår at i Danmark forventer vi at selv
24 om man kommer fra Mexico at man taler dansk og man forstår den danske
25 kultur. Og det gør man ikke altid. Så jeg synes ikke rigtig vi har fokus nok på det
26 og er opmærksomme nok på det. Det er sværere end bare lige. Ja. Altså det. Jeg
27 synes vi mangler noget. Men jeg ved ikke, hvad der skal til. Jeg ved ikke, hvordan
28 vi får det gjort bedre. Men det er jo alle der ligesom skal sige "okay, får jeg nu nok
29 ud af den medarbejder her. Hvis jeg ikke gør det, hvad er det så der gør at jeg
30 ikke får nok ud af medarbejderen". Og de er jo fra medarbejderen og fra vores
31 side. Så vi kunne sagtens lave noget mere kulturtræning på tværs af alle mulige
32 interaktiver. Men vi gør det ikke rigtigt. Vi siger det i overskrifter. Nu kan du se at
33 det, P&D Forum, det var også sidste år, internationalisering er vigtigt. Det er jeg
34 ikke uenig i. Men hvis jeg ser på hvad der er sket fra sidste år og til i år, så kan jeg
35 ikke se at der er sket så frygteligt mange ting hvor man siger. Det er det her der
36 rykker. Men jeg har ikke løsningen, desværre. Det er jo stort ikke, men omvendt
37 så, ja. Altså nogle medarbejdere siger at vi er internationale i dong fordi vi har en
38 virksomhed som både er i Gentofte og er i Skærbæk.

39
40 Anne Sofie + Kristine: (griner)

41
42 (40:32) Anders: Det er det vi har været oppe imod i mange år, og det er jo fair
43 nok for det har været en dansk virksomhed, det er en dansk virksomhed på
44 mange punkter og vi skyder kontoret op i udlandet og så vokser det fra nul til en
45 størrelse, men det er sådan at vi overtager en virksomhed i et andet land. Der har
46 vi prøvet i Leipzig. Det gik galt. Og den gang vi solgte den, vi lukkede den igen, så
47 sagde de, jamen vi er lige glade, for vi er ikke DONG Energy. Så vi har ikke sådan
48 formået at overtage medarbejdere i andre lande. Det går lidt bedre med nogle af

1 de virksomheder vi har overtaget i England. De er sådan nu DONG'ificerede. Men
2 det er ikke "bare lige".

3

4 (lidt småsnakken herefter)

5

6 (43:12) Anders: Der er meget stor forskel sidste år for når vi tæller antallet af HR
7 mennesker der har været i England. Altså det er gået fra nul til næsten for
8 mange. Ikke for mange. Men rigtigt mange. Og det gør at man har accepteret at vi
9 bliver nødt til at rejse ud i verden. Og der kan ske det at de næste par år, der vil
10 der ikke komme ret mange til Taiwan og USA, men så begynder det ellers også at
11 åbne.

Appendix L

Transcript of interview with Jonas Johan Ankerstjerne

- 1 Kristine: Du er i UK lige nu, ikke?
2
3 Jonas: Jo, jeg sidder herovre i London kontoret lige nu. På 5. Sal.
4
5 Kristine: Okay. Og du fandt lige et sted hvor du kunne være i fred og ro?
6
7 Jonas: Jamen de har sådan nogle rum herovre på hver sal hvor det er sådan nogle
8 møde/skype rum. Det er en ret god ide. Det kunne man godt mangle i Gentofte.
9
10 Kristine: Ja. Det kunne man godt savne (griner).
11 AS: Vi er rigtigt glade for at du lige har tid til at skype med os nu her.
12
13 Jonas: Jamen selvfølgelig. Hvad er planen så?
14
15 Kristine: Planen er at vi laver et interview med dig, og vi har lavet nogle interviews
16 med nogle andre danskere. Vores speciale er om at undersøge hvordan du som
17 medarbejder oplever den interkulturelle kommunikation i dong, det vil sige din
18 kommunikation med internationale kollegaer inde i DONG Energy. Og så vil vi
19 snakke lidt om dine evt daglige samtaler eller samtaler du husker som værende noget
20 der har gjort et indtryk på dig med folk med anden national baggrund end dig. Og,
21 lige til at starte med så kan jeg sige, at du selvfølgelig har mulighed for at være
22 anonym, hvis du har lyst til det, og, øh...
23
24 Jonas: Det er jo ren luksus (griner).
25
26 Kristine + AS: (griner) Ja, så det, og det kan du også sige bagefter, hvis der er noget
27 du ikke vil have vi skal gå videre med. Øh, eller hvad man siger, inddrage i vores
28 opgave. Og vi optager også interviewet for at analysere det senere.
29
30 Jonas: Okay.
31
32 Kristine: Har du nogle spørgsmål inden vi går videre?
33
34 Jonas: Ikke sådan umiddelbart.
35
36 Kristine: Nej? Ok, super. Så har vi lidt praktiske spørgsmål til at starte med: Må vi
37 spørge om din alder?
38
39 Jonas: Ja, 38 år gammel.
40 Kristine: Yes. Super. Og hvor lang tid har du været ansat i DONG Energy?
41 Jonas: Halvandet år.
42
43 Kristine: Halvandet år, okay. Og så vil vi gerne høre lidt mere om din rolle for det
44 første, og hvad din stillingsbetegnelse er, og hvad du så laver i DONG?

1
2 Jonas: Okay. Officielt så er jeg ansat i Wind Power, som senior project lead. Som er
3 en form for, i DONG's hierarki, en light-version af en project manager, dvs jeg må
4 lave alt det en project manager gør, men jeg må ikke skrive under økonomisk på mere
5 en 250.000 kroners regninger. Øhm. Jeg er så på udlån fra Wind Power til P&D
6 herovre i England og det er jeg fordi jeg i sidste år blev jeg sat ind til at lave en
7 opgave hvor vi skulle have lavet om på den måde de lavede vagtplaner i england på
8 alle deres sites derovre. Man havde i starten noget software som man havde købt ind
9 ved et konsulentfirma. Men softvaren viste sig at være rigtig dårlig til DONG
10 Energy's Wind Power. Og da jeg så begyndte at få implementeret alle de her ting så
11 begyndte det at gå op for os undervejs at payroll herovre virkelig halteede, og kunne
12 ikke rigtig følge med med alle de ansættelser vi lavede for sites. Derfor så blev der
13 hevet fat i head of P&D herovre, og han hev så fat i Anders Højer som I har mødt, du
14 har i hvert fald mødt ham, ved jeg.

15
16 Kristine: Ja.
17

18 (04:30) Jonas: Øh, Anders Højer, som så blev sat til at køre P&D's projekt
19 sideløbende med det jeg lavede. Jeg fik så clearet processen rimelig fornuftigt fra min
20 side, fra mit perspektiv og blev færdig allerede i August måned, men så havde vi så
21 stort et hængeparti i alt det Anders han skulle rode med, for det viste sig at være
22 meget mere omfattende end vi egentlig havde estimeret til at starte med. Øh, det er
23 sådan helt grundlæggende at der er udfordringer med sap her i systemet som de
24 arbejder med.

25
26 Kristine: Ja.
27

28 (04:50) Jonas: Det fungerer rigtig fint for Danmark, men det fungerer rigtig dårligt for
29 alle andre steder end Danmark. Øhm. Så det jeg blev spurgt om var om jeg ville
30 hjælpe dem med delvist 1) Med at støtte anders i hans del af projektet og delvis 2) at
31 få styr på alle de tanker de havde herovre og stadig har herovre, og få dem til at blive
32 en realistisk arbejdsbyrde i stedet for at det bare er en kæmpestor bunke papirer der
33 bliver smidt i hovedet på medarbejderne.

34
35 (05:20) Kristine: Ja.
36

37 Jonas: Det var den korte version af hvad jeg laver.
38

39 Kristine: Ja, okay, super. Undervejs så kommer jeg til at spørge dig om nogle ting,
40 hvor du tænker at jeg godt ved det allerede, men jeg spørger bare som var jeg
41 udefrakommende, og det kan godt være at Anne Sofie hun spørger ind undervejs, for
42 hun arbejder jo ikke i DONG (griner). Men det er super at du er så detaljeret omkring
43 det.

44 Og du er så heller ikke leder i en afdeling, som du beskriver det her?

45
46 Jonas: Jeg er ikke leder i en afdeling. Det eneste jeg kan det er at jeg kan bede andre
47 folk om at hjælpe mig.

48
49 (05:56) Kristine: Okay. Super. Og hvor ofte vil du så mene at du interagerer med
50 kollegaer med en anden nationalitet end din egen?

1
2 (06:00) Jonas: Altså det gør jo dagligt qva at jeg sidder herovre på et extended
3 business trip, og det betyder at jeg arbejder officielt som en dansker der er til udlån til
4 den engelske afdeling, så hver dag render jeg ind i en englænder herovre, og nok et
5 par gange om ugen der sidder jeg og snakker med nogle tyskere i forbindelse med det
6 her arbejde.
7
8 Kristine: Så du vil sige at det spiller en stor rolle i hverdagen at tale med folk af
9 forskellig nationalitet.
10 Jonas: Ja.
11
12 Kristine: Selvfølgelig. Og du taler naturligvis engelsk med dem?
13
14 Jonas: Ja. Altså selvfølgelig taler jeg dansk med Anders, men eftersom 5 ud af 6 af
15 dem jeg taler med herovre ikke er danskere, så taler jeg engelsk resten af tiden.
16
17 Kristine: taler du tysk med dine tyske kollegaer?
18
19 Jonas: De foretrækker jeg taler engelsk med dem.
20
21 Kristine: Okay?
22
23 (07:00) Jonas: Og det er fordi jeg er så dårlig til tysk.
24
25 Kristine: Okay. Nå. Men det er jo fint at I kan finde en middelvej så.
26
27 Jonas: Ja, men det hænger jo sammen med at alle fagterminerne er på engelsk, så fordi
28 vi ikke taler det samme sprog, og for ikke at blande tingene for meget sammen, så
29 blev vi enige om at tale engelsk.
30
31 Kristine: Har der været nogle misforståelser fordi du har talt tysk på noget tidspunkt?
32
33 Jonas: Ikke med mig, men der har været misforståelser mellem den tyske payroll og
34 den engelske payroll, hvor englænderne forsøgte at kommunikere på tysk til dem, og
35 så blev man bare enige om at nu kører man al kommunikation på engelsk. Tyskerne er
36 bedre til engelsk end englænderne er til tysk.
37
38 (07:35) Kristine: Okay. Hvordan oplever du tyskernes engelskkundskaber?
39
40 Jonas: De er faktisk rigtigt fine, synes jeg. I hvert fald med alle dem jeg har snakket
41 med. Men jeg ved at alle vores teknikere er generelt rigtig dårlige til engelsk. Men jeg
42 ved at på office-siden der er de fleste rimeligt dygtige til engelsk. Undtagen vores
43 HSE teknikere, hvor de er lidt gebrokne.
44
45 Kristine: okay.
46
47 (07:59) Jonas: Men ellers så forstår de det. Så er det et spørgsmål om deres personlige
48 agenda hvis de ikke vil forstå det. Det har vi jo oplevet en del gange.
49
50

1 Kristine: Mhm. De her teknikere du snakker om, hvor er det de er placeret henne?

2

3 Jonas: I Norddeich.

4

5 Kristine: okay, ja. Super. Så har vi et lidt dybere spørgsmål hvor vi gerne vil spørge
6 dig hvornår du mener at kommunikation det bliver interkulturelt?

7

8 (08:30) Jonas: Det bliver det det sekund du har to personligheder med forskelligt
9 udgangspunkt, der gerne vil kommunikere. Det vil sige nu kunne man jo næsten sige,
10 at, i små skalaer, at i Danmark, og nu er jeg streng, men der har vi fx "Danmark" og
11 jylland, øhm, altså København og Esbjerg, der kan man godt sige at der er vi næsten
12 interkulturelle, ikke, men når vi går ud og og hiver rigtig for alvor fat i at vi skal have
13 London til at kommunikere med Esbjerg, der begynder det rigtigt at blive spændende.
14 Øh, der er nogle meget forskellige værdier tillagt til hvert ord der bliver fyret hen over
15 bordet, når de diskuterer. Der er meget forskellig detaljegrad når man sidder herovre
16 [London] i forhold til når man sidder i Esbjerg. Og ofte så kompenserer – det er
17 faktisk meget skægt – for ofte kompenserer jyderne ved at vide ekstremt meget mere i
18 detaljer end englænderne gør. Til gengæld så er englænderne langt bedre sprogligt
19 end jyderne er, sjovt nok. Men altså, det er meget skægt, for selvom du har to folk der
20 sidder og laver nøjagtigt det samme, så kører jyderne meget mere snorelige, hvor
21 englænderne de er lidt mere generelle i deres spørgsmål og deres måde at formulere
22 det på. Og det er noget af det vi prøver at sidde og lære dem også, at de altså er nødt
23 til at spørge helt specifikt for ellers så snakker de helt ved siden af hinanden.

24

25 (09:39) Kristine: Okay, altså du prøver at lære englænderne det, eller hvordan?

26

27 Jonas: Ja. Der er meget hierarkisk forskel på Danmark og England. I Danmark der har
28 vi en meget flad og blød kultur, som jeg er sikker på at I er klar over, men det betyder
29 også at man i Danmark leder meget ved at være venner med ens medarbejdere og man
30 har en konstruktiv dialog hvor man gerne vil sidde og diskutere ting pros and cons og
31 ser fra medarbejdernes perspektiv, eller i hvert fald lader som om man gør. Derovre [i
32 England] der er man meget kold og firkantet. Det er chefen der skal have glory, det er
33 chefen der bestemmer hvad der skal køre, og det betyder at du ikke skal sige din chef
34 imod, for så risikerer du altså at få et los bagi og ryge den anden vej.

35

36 Kristine: Mhm.

37

38 (10:17) Jonas: Når vi så for eksempel har med payroll i Danmark at gøre, så er det
39 ofte kommunikation med chefen fra payroll i Danmark, og det betyder at vi når vi
40 kommer herovrefra hvis de ikke er vant til DONG-tonen, som jo så er dansk, så
41 betyder det så at de ofte er meget forsigtige i deres formuleringer af spørgsmål og
42 anmodninger end de egentlig måske skulle være. Og vi ved jo, at når man så taler
43 pænt og så siger "Jamen det kunne måske være meget hyggeligt hvis vi gik på date på
44 fredag, hvad siger du?", i stedet for at sige "skal vi gå på date på fredag?" så er det
45 overstået, ikke?

46

47 Kristine: mmh.

48

49 Jonas: Så får man jo et klart budskab i stedet for at man sidder og kører i den der lidt
50 bløde, lidt listende tankegang igennem det, og det gør englænderne rigtig meget.

1
2 (10:57) Kristine: Okay. Rigtig godt. Vil du så sige at der er mere end bare
3 nationaliteters forskel på spil her når du forklarer det – det lyder lidt sådan?
4
5 Jonas: Altså, der er jo mange faktorer inde over det, men altså kulturen her i England
6 den er jo den her mere hierarkisk orienterede end den vi har her i Danmark. Det
7 hænger jo nok også sammen med at du har et rimeligt stort land herovre. 60 millioner
8 mennesker mod vores 5,5 millioner mennesker. Hvor vi jo så er vant til at derhjemme
9 der snakker folk bare mere direkte. Hver anden dansker der sidder herovre er kendt
10 for at tale direkte i forhold til en englænder, hvor englænderne pakker det mere pænt
11 ind. Hver gang jeg har et møde med [engelsk kollega 1], når han skal åbne et møde
12 op, så sidder han og siger ”But as we usually agree, then you are very blunt, at I’ll try
13 to follow”. (griner) Altså vi siger jo en skovl er en skovl og en spade er en spade,
14 ikke? Det er han ikke helt så vant til fra sine engelske medarbejdere.
15
16 (12:00) Kristine: Mmh. Okay. Ja. Men ud fra dit synspunkt, tænker du så selv over de
17 her kulturelle forskelle når du så taler med dine internationale kollegaer?
18
19 Jonas: Det gør jeg bestemt. Hovedkernen af det jeg laver, det er change management.
20 Kender i konceptet bag change management?
21
22 Kristine: Det gør vi, men du må gerne udgive dine version af det (griner).
23
24 Jonas: Den del som jeg primært arbejder med, det er at ændre folks holdninger og
25 oplevelser af hvordan man skal arbejde og fungere, og der indebærer at få dem til at
26 føle medejerskab på de projekter vi arbejder med. Og herovre har de en anden tendens
27 til – altså i Danmark, hvis jeg spørger jer for eksempel ”nå, men jeg skal til at
28 gennemteste den her software som jeg skal bruge til at registrere tid med. Er I ikke
29 såde at lave en test og så skrive ned hvad I har af noter til den?” ”Okay fint”. Så gå I
30 ud og tager testen, skriver noter og så får jeg feedbacken som regel både skriftligt og
31 verbalt. Hvis jeg går til englænderne, så får jeg et skriftligt referat af hvad vi har
32 snakket om, så går de ind og nærmest svarer linje for linje igennem på de spørgsmål
33 som de opfatter at jeg har stillet til at starte med. Hvis jeg så ikke når i mål og får det
34 jeg vil have, så er jeg nødt til at gå hen og arrangere møder med dem og det vil sige at
35 det bliver en meget langsommere og meget tungere change management process. For
36 eksempel med den software jeg har installeret tilude ved sites som hedder ”who’s
37 office” der sad de ude på sites og sagde ”ughh, skal vi nu til at sidde og kigge på det
38 igen? Det er vi bare så trætte af. Det er noget lort. Det virker ikke.” Okay. Så sidder
39 jeg derude en uge og snakker med de relevante managere og så bagefter alle
40 teknikerne, og så ender det med at de siger ”okay, vi prøver at se om vi kan finde en
41 løsning på det her”. Den tid det tog mig at køre fire timer fra Barrow til Grimsby i den
42 anden side af landet, den tid der kunne de to sites nå at snakke sammen og så ville al
43 den dårlige energi fra det site jeg ikke havde været ude på endnu smitte af igen, og så
44 var de faldet tilbage igen i den gamle rytme. Det tog mig 4 måneder at få alle sites
45 herovre løftet op på et niveau hvor vi begyndte at rykke fremad. Så altså det er meget
46 med at snakke med folk om deres holdninger, få dem med på vognen, og på den måde
47 få det kørt rundt.
48
49 Kristine: Okay. Det lyder som om det kan tage lidt tid (griner).
50

1 Jonas: Det tager lang tid. Det tager længere tid end folk tror. Folk tror at change
2 management er en process. Det er et buzzword der har kørt de sidste par år i børsen og
3 der er mange der tror, ”Jamen change management, det er da lige til, det kører vi bare
4 med”, men det er altså en process der tager mere end 3 måneder, hvis det skal være en
5 seriøs ændring man skal opnå.
6
7 Kristine: Ja. Det er jo en ændring på arbejdskulturen du kræver.
8
9 AS: Ja, spændende.
10
11 Jonas: Nu må I sige, hvis jeg snakker for meget!
12
13 Kristine: Overhovedet ikke. Det er rigtig fint. Vi springer lidt videre, og så vil jeg
14 gerne høre dig, hvilke måder du kommunikerer oftest på når du snakker med dine
15 internationale kolleger? Om det er face-to-face, om det er email, eller om I ringer
16 meget sammen, eller hvordan.
17
18 (15:15) Jonas: Jeg bruger meget lidt telefon, hvis jeg kan undgå det. Øh, jeg bruger
19 facetime, jeg snakker med folk og jeg bruger emails. Hvis jeg ikke har mødt folk før,
20 så gør jeg et nummer ud af at komme hen møde med dem. Det er vigtigt også at have
21 et face-to-face med folk. Og hvis jeg ikke har det, så er jeg bare en email, og så er jeg
22 en fjern person at arbejde med. Hvorimod hvis de har sat ansigt på mig, så føler de sig
23 mere forpligtede når jeg beder dem gøre noget for mig. Fordi ”hov, det er sgu en
24 rigtig person der beder mig om noget. Det er ikke bare en eller anden person der
25 sidder lang pokker i vold i en backup funktion et eller andet sted, som ikke rigtig har
26 noget forståelse for hvad jeg laver her på sitet, eller, hvad der foregår her på London
27 kontoret.”
28
29 Kristine: Mmh.
30
31 (15:50) Jonas: Øh, så der er enormt stor værdi i face-to-face interaktionen, som ligger
32 i det. For eksempel med os, ikke, nu ved jeg jo at vi sad lige ved siden af hinanden, vi
33 fik sat ansigt på hinanden, øh, og jeg er ikke sikker på at jeg ville have haft tid, eller at
34 jeg ville have prioriteret sådan noget her, hvis jeg ikke havde vidst hvem du var. Den
35 virker jo den vej rundt også, ikke?
36
37 (16:10) Kristine: Præcis.
38
39 Jonas: Det er meget med at gå hen og præsentere sig og bruge den på alle niveauer.
40 Både overfor teknikere, men altså også overfor for eksempel den administrerende
41 direktør herovre, ikke. Man skal ind på folks lystavler ved at møde ansigt til ansigt.
42 Ellers så er man bare sådan ”nå ja, der var vidst noget med en email for nogle uger
43 siden. Nåh, den fik jeg ikke lige svaret på. Jeg tager den senere i dag. Og et par uger
44 efter så kommer man og rykker i dem igen, ikke?
45
46 Kristine: Ja.
47
48 AS: Vil det så sige at du ofte føler dig hæmmet når du taler over telefonen?
49

1 (16:30) Jonas: Jeg føler mig ikke hæmmet, men hvis jeg ringer til dig og vi, lad os
2 sige at vi ikke har haft den her dialog hvor vi har siddet og ligesom har fået sat ansigt
3 på hinanden, øh, det er ikke lige så godt med skype som det er i virkeligheden, men
4 det giver noget andet, fordi man også læser kropssprog bedre gennem skype, hvis jeg
5 så skulle bede dig om at gøre noget for mig, hvis jeg for eksempel beder dig om at
6 gennemgå alle adresser herovre i England, og den liste har jeg brug for at få skrevet
7 ud, og jeg har brug for at få den lavet, så ville jeg ringe til dig, for at give dig
8 opgaven. Jeg ville ikke sende den til dig via email. Når vi så har aftalt noget, så vil jeg
9 sende dig en bekræftelsesemail. Så vil jeg følge op i morgen, ved at ringe op om det
10 samme igen, så jeg holder det i hovedet på dig, og på en måde holder det som en aktiv
11 del. Og det er kun mere relevant i forhold til englændere end det er for danskere.
12

13 AS: Så er det rigtigt forstået at du faktisk er meget taktisk hvad angår dit valg af
14 måder at kommunikere på.

15 Jonas: Jeg tænker over det hver gang, ja.

16 (17:40) Kristine: Nu fortæller du allerede om fordele og ulemper, men når det
17 kommer til at skrive over email eller andre former for chat, hvad tænker du så der kan
18 være ved at bruge det?

19 Jonas: Skype – ja nu siger du former for chat – skype har den fordel at du kan sidde
20 og skrive med folk. Så kan du stille dem spørgsmål med det samme, og så kan du
21 svare med det samme. Emailen har den fordel at det er nemt at vedhæfte. Du kan
22 skrive en stor, lang manual, og du kan bruge lang tid på at hygge dig med det, hvis du
23 har lyst til det. Som regel så bruger jeg email til at bakke op om et telefonopkald eller
24 et skypeopkald, hvis det er at jeg ikke har mødt folk i virkeligheden.

25 Kristine: Okay, super. Og så vil vi gerne høre dig om hvor høj grad du taler med dine
26 internationale kolleger om ikke-arbejdsrelaterede emner?

27 Jonas: Hver dag.

28 Kristine: Ja?

29 (18:42) Jonas: Fordi det er vigtigt for mig at gøre mig til et menneske overfor dem.
30 Man kan sige det er både for at være et menneske, men det er også for at udnytte det
31 lidt i forhold til arbejde. Når jeg er her i en tidsbegrænset periode, så får man et
32 begrænset kendskab og forhold til hinanden. Og når jeg så kommer ind om morgenen
33 – jeg er typisk den der møder først på kontoret – når det så kommer ind, jeg vil ikke
34 sige ”dryssende”, men lidt senere end vi er vant til i Danmark, så når de kommer ind
35 så spørger jeg ”Nå, hvad så? Havde du en god aften i går?” Så sidder vi og snakker
36 typisk i et kvarter, 20 minutter eller noget i den stil inden man begynder at komme i
37 gang. Og jeg tager måske tid til at gøre det med de 3-4 første der kommer op på
38 kontoret. Og det er hundrede procent bevidst, fordi i det øjeblik de godt kan lide mig,
39 så er de også mere villige til at hjælpe med de opgaver jeg gerne vil have hjælp til.
40 Som hvis jeg kan fremstå som en behagelig person overfor dem, altså jeg ved godt det
41 lyder super beregnet, og det er det også lidt...

42 AS + Kristine: (griner)

1
2 Jonas: ... men i det øjeblik jeg kan fremstå som en behagelig person for dem, og en de
3 føler de kan være i dialog med, så er de også meget mere villige til at yde den ekstra
4 indsats så det bliver en ordentlig indsats første gang, så jeg ikke skal jage resultatet
5 hele tiden.
6
7 (19:45) Kristine: Men det lyder lidt som om det mere er en generel taktik til ligesom
8 at tale med folk...
9
10 Jonas: Jeg bruger det også i Danmark, men jeg bruger det mere herovre [i England]
11 end jeg gør i Danmark.
12
13 Kristine: Okay.
14
15 Jonas: Fordi, jeg har været i længere tid i Danmark end her.
16
17 Kristine: Ja. Okay. Hvilke ting kunne du finde på at tale med dine internationale
18 kolleger om emnemæssigt? Nu behøver det ikke at være direkte eksempel, men...
19
20 (20:03) Jonas: Ja, jamen jeg har et fint eksempel faktisk: En af mine kollegaer her på
21 kontoret hun skal have en hundehvalp, faktisk.
22
23 Kristine: Ja (griner)
24
25 Jonas: Og jeg har en hund. Så så har vi noget vi kan snakke om der. Så snakker vi lidt
26 frem og tilbage om det. Så er der en anden en. Hun vil *enormt* gerne snart have ferie.
27 Hendes pas har lige været inddraget i en længere periode fordi hun ikke er engelsk
28 statsborger, de skulle være sikker på hun var den hun var. Hun vil så gerne snart på
29 ferie og ud at rejse. Jeg har ikke været på ferie i snart halvandet år – så har vi noget vi
30 kan snakke om der. Altså, på den måde hele tiden få tingene til at hænge sammen,
31 ikke.
32
33 Kristine: Ja. Nemlig. Så det er sådan small talk?
34
35 (20:38) Jonas: Ja, det er meget small talk. Jeg har ikke selv børn, så jeg er ikke med
36 på det niveau når det er de begynder at sidde og snakke om børn. Det er for mig
37 stadigvæk en lille smule fjernt. Hvor man kan sige at sådan en som Anders for
38 eksempel har enormt nemt ved at snakke om sine børn, og sin erfaring med småbørn,
39 med pigerne herovre, som så har enten lige født eller har femårige børn eller et eller
40 andet.
41
42 Kristine: Ja, selvfølgelig.
43
44 AS: Er det noget du bryder dig om, at tale om de her arbejdsrelaterede ting – er det
45 noget du helst vil undgå hvis det var?
46
47 (21:10) Jonas: altså jeg synes det er hyggeligt. Det er som med alt andet. Når det går
48 godt, så er det sjovt, når det ikke går det godt, så undgår man det jo lidt. Så hvis jeg
49 kan få en ordentlig dialog op at køre med dem, så er det jo meget hyggeligt, så er det
50 en meget god måde at starte dagen på. Det bliver en lidt positiv stemning der opstår

1 på kontoret. Jeg kan mærke forskel på hvis jeg en dag er kommet ind på kontoret og
2 bare har kastet mig over en opgave med det samme, og jeg ikke rigtig har hilst på
3 folk, og hvis jeg har taget den tid om morgenen til lige at snakke med dem. 1) På
4 hvordan stemningen føles for mig som jeg opfatter den på kontoret, men også på
5 hvordan de agerer overfor mig i løbet af i dag.

6

7 Kristine: Det har en stor indflydelse?

8

9 Jonas: Det har – jeg vil ikke sige en stor indflydelse – men det har en indflydelse.

10

11 Kristine: Okay. Kan du sætte nogle ord på hvad du mener skaber den mest
12 succesfulde samtale med en kollega af anden nationalitet?

13

14 (21:57) Jonas: Ja, jo, det er sgu lidt svært.

15

16 Kristine: Ja, det er det.

17

18 Jonas: Altså selvfølgelig er det jo enormt vigtigt at prøve at forstå hvor kommer din
19 modpart fra, hvad er det for et udgangspunkt de har når de gerne vil snakke, hvad for
20 et udgangspunkt har jeg, ofte så kan man stille det op med at det er en eller anden
21 form for alignment, eller at det er en form for ensretning, og hvis det er at mit mål det
22 bare er at hyggesnakke for hyggens skyld, jamen så sidder vi og hyggesnakker lidt.
23 Hvis du så også vil hyggesnakke, så bliver det en bedre dialog. Hvis du synes jeg er
24 irriterende og i virkeligheden bare gerne vil have lov at arbejde, så bliver det en
25 anstrengt dialog, og så går det måske ikke så godt. Det er sådan set det vigtigste,
26 synes jeg, som grundkernen; læs humøret på modparten. Det næst vigtigste det er så
27 den her med du skal forstå det her med englænderne har et meget strammere hierarki
28 end danskerne har. Det bedste spørgsmål du kan stille en dansker det er ”hvordan har
29 du det med det?”. Hvis ikke I har prøvet det, så prøv engang at spørge jeres venner
30 eller forældre. Danskerne elsker at sidde og snakke om deres egne holdninger til ting.
31 Og med spørgsmålet om ”hvad synes du om det?”, der har jeg endnu ikke oplevet at
32 der er nogen der snakker under 5 minutter, hvis man bare sidder og holder den lidt
33 kørende, ikke. Det er et rigtig stærkt værktøj. Englænderne er en lille smule mere
34 reserverede. Der skal man spørge om specifikke situationer, man skal ikke spørge helt
35 ind til deres holdning. Det er først når du er begyndt at lære dem at kende. Fordi de er
36 en lille smule på vagt i forhold til det hierarkiske. De skal helst ikke fornærme en
37 chef, de skal helst ikke krænke nogen der er over dem, hvis de skal følge hierarkierne.
38 Sjov detalje, jeg er uddannet cand.merc. fra CBS, og da jeg arbejdere i et andet firma i
39 England, som ligger lige herovre bagved, da var det englændere, og så var det en
40 mexikaner, og så var det en schweizer, og det var en puerto rikaner, som var i
41 firmaet. Når jeg gik ud og sagde – jeg var office manager på det kontor – når jeg gik
42 ud og præsenterede mig som office manager, så fik jeg ikke rigtigt så hurtigt et svar
43 tilbage, i hvert fald slet ikke hvis det var eksternt. Men i det øjeblik jeg skrev
44 cand.merc’er nedenunder, så fik jeg svar indenfor en halv time på samtlige mails jeg
45 sendte ud.

46

47 Kristine: Okay.

48

49 (24:05) Jonas: Og det er fordi de har en helt anden struktur i, altså når du har fået en
50 kandidatgrad, jamen der er bare noget bag det. I England der betyder det noget, det

1 betyder rigtig meget. Så det vil sige lige så snart herovre at jeg gerne vil have opnået
2 et eller andet som er udenfor dong, dvs udenfor det her danglified kontor som vi
3 sidder i, så skriver jeg min titel på som er min uddannelse, og så får jeg altså meget,
4 meget hurtigt svar. Og i øvrigt ofte meget bedre svar.
5

6 Kristine: Og det oplever du så også internt med dine kollegaer i DONG?
7

8 (24:38) Jonas: Ja, indtil man begynder at udvikle et forhold til dem, så ja. Der er for
9 eksempel noget for IT herovre, så skriver jeg mit fulde navn, titel i firmaet og min
10 uddannelse på, så kommer emailen hurtigt tilbage. Hvis jeg bare skriver min standard
11 titel på så går det ikke nær så hurtigt. Det løfter altså bare en hel del, når man har sin
12 kandidatgrad på.
13

14 Kristine: Hold da op. Det var jeg faktisk ikke klar over.
15

16 Anne Sofie: Nej, det var jeg heller ikke.
17

18 Kristine: Hvad synes du så kan være udfordrende ved samtalen med internationale
19 kollegaer, eller, kan man sige, oplever du nogle udfordringer for eksempel, når du
20 taler med englænderne?
21

22 Jonas: Øhm, jeg vil gerne komme med et eksempel som ikke involverer mig direkte,
23 men hvor jeg er inde og lege brobygger, og så bagefter komme ind på mig selv. Vi har
24 en pige her på kontoret, som kommunikerer rigtig tit med payroll i danmark. Nu er
25 payroll jo sap-nørder. De har en meget firkantet verden mange af de mennesker der
26 arbejder med SAP. Og hende her pige hun er, øh, hvad skal man sige, i mangel af
27 bedre ord, ikke en decideret poptøs, men hun er lidt derhenne af, det vil sige tingene
28 er lidt mere flydende, man er lidt mindre specifik i sine formuleringer, det hele er
29 sådan lidt mere happy-go-lucky. Der er en kæmpe kommunikationsbrist i mellem de
30 to. Og hun bliver skide irriteret på dem over at de ikke bare kan gøre som hun beder
31 om. Og de forstår simpelthen hvad det er, og synes hun er irriterende fordi hun ikke er
32 specifik om hvad det er hun beder, og det er meget meget klassisk, du har virkelig det
33 engelske ekstreme kontra det danske ekstreme. Og hun bliver kun mere uspecifik når
34 hun sidder og snakker med head of payroll i Danmark, i forhold til hvis hun sidder og
35 snakker med en assistent i payroll i Danmark. Men hun er stadig ikke særlig præcis.
36 Og jeg ved at hele det danske payroll team er trætte af hende. De synes hun er
37 belastende, og hun synes de alle sammen er irriterende. Og i virkeligheden så hænger
38 det sammen med at ingen af dem prøver at sætte sig ind i hvad den andens
39 udgangspunkt er og hvad den anden er for en person. Meget sjovt, ikke?

40 For mit perspektiv, så synes jeg at generelt så går det egentlig meget godt med at
41 snakke med folk herovre, nu har jeg jo efterhånden også et par års erfaring med det.
42 Og jeg tror jeg synes det mest besværlige det er det der med at englænderne de smiler,
43 de er ikke lige så slemme som inderne, de siger ikke bare ja til alt, men de siger mere
44 ja end en dansker gør. Hvis en dansker er lidt skeptisk, så siger en dansker ”arh, det
45 tror jeg sgu ikke er helt sikkert.” Englændere kan stadig godt finde på at sige ”ja”. Og
46 der er man nødt til at stille efterfølgende spørgsmål. Man bliver lige nødt til at lave en
47 opsummering for at sikre, at vi er på samme båndbredde.
48

49 Kristine: Mhm.
50

- 1 (27:07) Jonas: Øh, i højere grad end jeg oplever med danskere.
2
3 Kristine: Okay.
4
5 Jonas: Nu er jeg i øvrigt super, super subjektiv når jeg siger det her, med mit danske
6 perspektiv på det alt det her.
7
8 Anne Sofie: Ja. Det er også det vi gerne vil høre (griner)
9
10 Kristine: Det er meget, altså, vi går efter den subjektive oplevelse af det, øh, og så
11 spørger vi flere forskellige, og så kan vi alligevel godt sammenligne det, så. Der er
12 ikke noget rigtigt eller forkert svar til det (griner). Men når du så, nu tager vi lige
13 udgangspunkt i det du har fortalt, altså gør du dig nogle særlige tanker forinden du har
14 den samtale med dine kollegaer når de så måske siger ja til noget, altså, tænker du så
15 over hvordan du formulerer dig for eksempel?
16
17 (28:01) Jonas: Ja, altså jeg prøver selvfølgelig at udpense opgaven så specifikt som
18 overhovedet muligt, og hvis jeg skal have nogle af dem her på kontoret til at påtage
19 sig en opgave, så går jeg jo hen til dem, så diskuterer jeg hver linje med dem så de er
20 helt sikre på at de har fået afklaret alle deres spørgsmål. Og det gør jeg som regel ved
21 at forklare dem hvad opgaven er, og så spørger jeg om de har nogle spørgsmål, og det
22 har de som regel ikke. Måske et par enkelte spørgsmål. Til sidst så opsummerer jeg
23 så, og så siger jeg så til dem, ”Vær såd lige at fortælle for mig, hvad det er du har
24 forstået jeg gerne vil have dig til at gøre”.
25
26 Kristine: Ja.
27
28 (28:33) Jonas: Det er så man ligesom får det segmenteret ind i flere lag. Så plejer jeg
29 jo at få præcis hvad jeg gerne vil have. Og det er lige præcis der hvor de går forbi
30 hinanden, de to der, som jeg nævnte før, med Danmark og England, fordi de beder
31 aldrig hinanden om at opsummere, de tager bare den første kommunikation, og så
32 satser de på at de har fået ret, det har de da også engang i mellem, men hver anden
33 gang cirka, der går de altså forbi hinanden, og så bliver der en mini-konflikt ud af det.
34
35 Kristine: Okay. Så det er en form for taktik du har, kan man sige?
36
37 (29:00) Jonas: Ja, det var noget jeg lærte da jeg var ovre i det andet firma. Hvis jeg
38 ikke gjorde det sådan her så risikerede jeg simpelthen for tit at spilde min tid. Der er
39 ikke noget værre end at bede dig om at lave opgaven, du gør hvad du kan for at løse
40 den her opgave, og du gør det selvfølgelig til den bedste evne, så kommer du tilbage
41 til mig med den, og så viser det sig at det slet ikke er det jeg vil have. Så bliver du
42 irriteret på mig, og jeg bliver irriteret over at du ikke har løst den her opgave jeg har
43 bedt dig om.
44
45 Kristine: Ja. Præcis. Det lyder fornuftigt. Og så vil vi gerne snakke lidt mere om
46 DONG og deres tiltag og så vil vi høre dig om DONG har gjort noget for at forberede
47 dig til at kommunikere bedre interkulturelt, for eksempel med kurser eller noget i den
48 stil.
49
50 (29:42) Jonas: Ingen kurser.

1
2 Kristine: Nej?
3
4 Jonas: Nej. Jeg blev hyret ind på grund af min erfaring fra mit tidligere firma. Øh, og
5 jeg ved ikke engang om DONG har kurser på noget som helst i den her stil, men jeg
6 blev hyret ind fordi jeg har haft succes med at få implementeret nye softwareløsninger
7 i mindre firmaer og mindre business units på meget kort tid, øh, og så er det så
8 selvfølgelig fordi jeg har arbejdet herovre før, og det er det som jeg oprindeligt blev
9 hyret ind til, det var at jeg skulle sidde med udgangspunkt i backoffices i Danmark, og
10 ud at snakke med alle vores engelske sites.
11
12 Kristine: mmh. Okay. Så er det noget du føler at det havde været overflødigt, eller er
13 det noget du har gjort nogle tanker om at du godt ville have haft, eller?
14
15 (30:24) Jonas: Altså jeg tror jeg synes der er større udfordring med at snakke med
16 andre danskere omkring england fordi danskerne har en, altså generelt så synes
17 danskere at vi er utroligt internationale. Øh.
18
19 Kristine: Altså i DONG, at man føler det, eller hvordan?
20
21 Jonas: Både i DONG og generelt. Vi synes særligt i DONG fordi vi er et internationalt
22 firma i DONG. Vi har jo kontorer udenfor danmark, men man lærer bare virkelig tit
23 hvor ikke-internationale vi er når det egentlig kommer til stykket. Der er mange der
24 har den opfattelse. Og der er ofte at vi føler vi er rigtig gode til engelsk, det har vi
25 altid fået af vide at vi er. Og det er vi da også. Men vi glemmer ofte at lægge sådan
26 nogle små ting som, sådan noget så banalt som for eksempel jantelov, glemmer vi
27 måske at lægge fra os engang i mellem. Vi glemmer at lægge vores Hellerup-opvækst
28 eller vores vestegns-opvækst bag os, og så prøve at tænke ”hvad er egentlig det
29 internationale perspektiv i det her? Hvordan modtager de beskeder jeg lægger ud.” Så
30 ja. Det.
31
32 AS: Er det noget du føler at DONG burde være bedre til at hjælpe deres medarbejdere
33 med?
34
35 (31:29) Jonas: Jeg synes godt at, jeg ved ikke om DONG har sprogkurser internt, der
36 kunne godt være en del mennesker som kunne bruge sprogkurser. Øh, særligt måske
37 fagtermer kunne være interessant, så folk de blev bedre til at bruge de rigtige
38 fagtermer når vi nu erude at snakke. Ikke kun indenfor deres egen lille niche, men alt
39 hvad DONG arbejder med. Øh, kunne være interessant. Der kunne det måske være
40 interessant at få en, ja, netop den basale kulturelle forståelse for ”hvad er en
41 englænder?”, og så bagefter sammenligne den med hvad er den kulturelle forståelse
42 for en dansker? Altså, nok rimelig meget præcist det I to har gang i lige nu, ikke.
43
44 Kristine: Ja.
45
46 Jonas: Det kunne være rigtig interessant at få ud. Øh, og så når vi er færdige med
47 England så kigger vi på Tyskland og så kigger vi på Holland, USA, Taiwan osv.
48
49 Kristine: Så når du siger sprogkurser, så er det ikke altså tale om at blive bedre til at
50 grammatisk at skrive sådan noget, men måske mere hvordan man bruger sproget.

1
2 Jonas: Ja. For det grammatiske er sådan set dybt irrelevant for det her perspektiv. Vi
3 skal sgu nok finde ud af at få formuleret og få budskabet hen over bordet om end jeg
4 bruger ”it” eller ”are” eller hvad jeg nu kan lave fejl i, men at få flere fagtermer ind og
5 en større generel forståelse for hvad er de engelske termer for eksempel hvad er en
6 ”rota” på engelsk? Hvad er den så i danmark? Hvad er den i tyskland? Hvad er en
7 ”rotor”? Hvad betyder det? Der er så mange ting som folk ikke rigtigt forholder sig til.
8 Jeg håber at man kunne måske også høre lidt mere om det er med at DONG’s speciale
9 er jo i virkeligheden slet ikke vindmøllen, det er faktisk selve kilen der sidder
10 nedenunder som man banker ned i undergrunden. Okay, jamen det er der ikke så
11 mange der er klar over i DONG. Vi tror det er vindmøller vi er gode til.
12

13 Kristine: Ja, det er rigtig nok. Vi går lige lidt tilbage til det her med samtaler du har
14 haft igen, fordi vi kunne godt tænke os at du kunne måske fortælle os om en episode
15 eller en række samtaler du har haft med en international kollega fra dong som har
16 gjort et særligt indtryk på dig?

17
18 (33:55) Jonas: Okay. En der kunne være interessant det kunne være Cyber systems
19 oppe i Barrow, vi har tre sites deroppe, og den ene af dem hun hedder [anonym
20 engelsk kollega], som er assistent, hun er interessant at snakke med fordi hun har et
21 enormt stort drive til både at skulle drive sin leders vision om hvordan vindmøllerne
22 som helhed skal køre, samtidig med at hun har en forståelse for hvordan, øh, det
23 foregår på site niveau, samtidig med at hun gerne vil kommunikere med danskerne for
24 at gøre det bedre, fordi hun er klar over og har en stor accept af at danskerne sidder
25 med en specialviden som englænderne ikke har endnu fordi vi har haft
26 vindmøllepark i 25 år. Så hun er en rigtig interessant person at snakke med. Og hun
27 er selv meget bevidst om at hvis hun føler at jeg snakker ved siden af hende, og hun
28 snakker ved siden af mig, eller hun kan ligesom mærke den her dialog selv, og hvis
29 ikke den går helt som hun forventer, så er hun hurtig til at prøve at samle op på det.
30 Hun har en generel forståelse. Var det en i den boldgade du mente?

31
32 Kristine: Ja. Jamen, ja, det kan jo både være at der er noget der går godt, eller hvis der
33 er nogle misforståelser der opstod, altså, så det er et udmærket eksempel du kommer
34 med. Har du andre eksempler?

35
36 (35:28) Jonas: Øh, ja, vi har en østrisk fyr herovre som er studerende der lige er
37 kommet ind på et graduate program herovre. Han har sådan en lidt spøjs tilgang til,
38 han er dejligt naiv, når han kommer ud på en arbejdsplads. Han er fuld af ideer og
39 visioner, og han fortæller glædeligt om at han er også troende kristen i højere grad end
40 vi umiddelbart er vant til at møde, og øhm, det er altså noget han også gør et nummer
41 ud af at fortælle folk. Og der er det skægt at se når han så kommer ud til et site
42 hvordan han sidder og fortæller om at han følte at gods hånd havde reddet ham fra en
43 lastbil på et tidspunkt som var ved at køre ham ned. Og så ser du så de her teknikere,
44 som er nogle relativt grove fyre, der så sidder og kigger på ham som om manden er
45 fuldstændig idiot. Fordi de kan de overhovedet ikke forholde sig til. Men det siger
46 bare lidt om hvor forskellige de er. Og det er en sjov observation at have. (sprang over
47 de sidste detaljer af historien, fordi de ikke er vigtige).

48
49 (37:46) Kristine: Så har vi nogle andre spørgsmål om det initiativ der er fra DONG
50 om global mindset. Og så vil vi gerne høre om din holdning til de initiativer der har

1 været der omkring, og hvilket kendskab du har til DONG Energy's global mindset
2 initiativ.

3
4 Jonas: Mit kendskab er relativt begrænset. Jeg har læst om det på Vital. Og så er det
5 ikke kommet så forfærdeligt meget videre derfra for da det blev implementeret der
6 skiftede jeg afdeling, så jeg har i løbet af det skifte, der er jeg ikke blevet holdt "in the
7 loop" så at sige.

8
9 Kristine: Okay. Implementeret i din afdeling, kan du forklare lidt nærmere hvad det
10 betyder?

11
12 Jonas: Jamen continuous improvement fik ny chef sidste år, og han fik jo frygteligt
13 travlt med at indføre hvad skal man sige, han vil gerne vise nogle resultater overfor
14 sin manager. Og det her det var noget der blev implementeret i afdelingen i december
15 måned, med at der skulle til at være mere fokus på de internationale områder, og det
16 var lige den måned hvor jeg blev udlånt til P&D og jeg har været i P&D lige siden. Så
17 den der transition periode, den forsvandt lidt, og herovre der har jeg ikke hørt om det.

18
19 Kristine: Så du har slet ikke hørt noget om det?

20
21 Jonas: jeg har faktisk slet ikke hørt noget om det på noget tidspunkt herovre. Jeg har
22 ikke engang set en flyer for det selvom DONG er rigtig gode til at lave flyere om alt.

23
24 Kristine: (griner) ja. I know. Ja, øhm, okay, jamen det er meget interessant. Hvad
25 forstår du så ved selve begrebet "global mindset"?

26
27 Jonas: Det er jo at komme ud over sin egen lille, sikre comfort zone. Ud at lære lidt
28 om hvad andres udgangspunkt er, hvad det er andre folk vil. Hvordan andre folk
29 fungerer. Og så få dine ambitioner og mål, og din måde at tænke på til at stemme lidt
30 mere overens med de andres, sådan så man kan komme i mål med et fælles, stærkt
31 resultat. Jeg ved godt det lyder dejligt fluffy når jeg siger det på den måde, men det er
32 grundessensen i det, som jeg forstår det.

33
34 Kristine: Selvfølgelig. Nu siger du jo også at du heller ikke er blevet introduceret til
35 det i sig selv, hvordan det er ment. Det er helt fint. Det er jo stadigvæk dit syn på det.
36 Og så lige som det sidste spørgsmål, så vil jeg gerne høre dig hvordan du vil beskrive
37 DONG Energy's tilgang til interkulturel kommunikation? Som du oplever det?

38
39 (40:05) Jonas: Jamen, øhm, altså jeg må indrømme jeg opfatter det sådan, jeg har ikke
40 mødt endnu at DONG har en speciel tilgang til det. For mig der er det medarbejderne
41 og deres individuelle tilgang som jeg oplever til det. Men jeg har jo heller ikke været
42 igennem den her mølle som jeg ved resten af CI holdet, har været. CI står for
43 Continuous Improvement afdelingen. Men altså som resten af CI holdet har været
44 igennem det. Jeg ved at de har ikke været igennem det herovre i P&D i London. Det
45 er lidt et svært spørgsmål fordi jeg opfatter det som værende en enormt subjektiv
46 vurdering fra person til person. Ligger man vægt på sådan noget her, eller gør man
47 ikke? Der er virkelig mange folk der mangler en forståelse for at dem man sidder
48 overfor måske ikke er helt lige så grønne, blå, sorte, røde, hvide eller hvad man skal
49 sige i deres personlighed, som jeg er.

50

1 Kristine: Ja.
2
3 (41:01) Jonas: En af de ting jeg oplever som min egen styrke det er at ofte relativt
4 hurtigt kunne forstå hvor kommer du fra, hvad er dit udgangspunkt, hvad vil du, hvad
5 er vigtigt i din verden? Okay. Hvordan kan jeg så få det til at hænge sammen med det
6 jeg gerne vil, sådan rent professionelt. Ikke?
7
8 Kristine: Selvfølgelig. Er der noget du tænker at DONG kunne gøre anderledes for at
9 akkomodere for den interkulturelle kommunikation og det at vi bliver mere
10 internationale i DONG?
11
12 Jonas: Altså en relativ simpel ting det er det jeg sidder og arbejder med lige nu. Vi har
13 i DONG en rigtig god opfattelse af at vi er gode til at gøre det vi gør. Men for
14 eksempel har payroll ikke fået støtte fra Danmark. Og vi har fra Danmark's side ikke
15 lige stoppet op og sagt at vi lige skal hjælpe med at få styr på det her med payroll. Det
16 betyder at dengang vi havde et par hundrede mennesker i DONG der var det fint nok,
17 der kunne man godt sidde og køre payroll som nu med excel ark. Men ikke i dag. Man
18 har fejlet rimelig hårdt fra Danmarks side i at anerkende at vi skal ud på sitesne og
19 hjælpe dem mere. Og det vil være fantastisk hvis de så for eksempel kunne gå ind og
20 anerkende det arbejde Anders laver. Og så tage ham til Tyskland og så videre til
21 Holland. Og til USA. Så man får de ordentlige rutiner implementeret fra start af med
22 de lessons learned som vi har haft rundt omkring.
23
24 Kristine: Alle tiders. Vi har ikke flere spørgsmål.

Appendix M

Transcript of interview with Peter Hansen

- 1 **Anne Sofie:** Først, må jeg så spørge om din alder? Det må man jo ikke normalt
- 2 **Peter (00:11):** Det er fint nok. Jeg er 49.
- 3 **Anne Sofie:** Hvor lang tid har du været ansat i DONG Energy?
- 4 **Peter (00:17):** Et år og 15 dage ca. reak
- 5 **Anne Sofie:** Vil du starte ud med at fortælle lidt om din rolle her i DONG Energy?
- 6 **Peter (00:28):** Ja. Jamen jeg er ansvarlig for P&D eller HR i Wind Power primært og så
7 har jeg jo også fået IT og det der hedder group function eller group services, men primært
8 Wind Power så alt sådan HR der vedrører Wind Power.
- 9 **Anne Sofie:** Er du leder i DONG Energy?
- 10 **Peter (00:49):** Ja, vi er 15 personer i mit team
- 11 **Anne Sofie:** Hvor ofte vil du så mene at du har en dialog med internationale kolleger?
- 12 **Peter (00:59):** Jamen det har jeg hver dag. Både fordi jeg har en ansat en englænder i mit
13 team som har været med til at også at gøre vores team mere internationalt men også fordi
14 vi har medarbejdere i både Danmark, i Tyskland, England, Holland, USA og Taiwan, så
15 der er masser af interaktioner og så. Det kommer selvfølgelig an på hvordan man definere
16 en international medarbejder men vores ex com, altså vores ledelsesgruppe består også at
17 5 nationaliteter tror jeg, så det er jo hver dag.
- 18 **Anne Sofie:** Så det spiller en stor rolle i din hverdag?
- 19 **Peter (01:31):** Ja, det spiller en rigtig stor rolle.
- 20 **Anne Sofie:** Hvilke sprog taler du så mest med dine internationale kolleger?
- 21 **Peter (01:39):** Altid engelsk.
- 22 **Anne Sofie:** Er det et sprog du føler dig sikker i?
- 23 **Peter (01:44):** Ja. Det synes jeg.
- 24 **Anne Sofie:** Det har aldrig stået i vejen på nogen måder?
- 25 **Peter (01:47):** Nej det synes jeg ikke. Man finder altid ud af det og jeg har altid arbejdet i
26 internationale virksomheder, så det har været en arbejdsbro i næsten lige siden jeg var
27 lige så ung som i er. Det vil sige mange år. Jeg er blevet opdraget I Nestle koncernen der
28 var jeg de første 7 år af mit liv, det er en Sweizisk firma, så har jeg arbejdet amerikanske
29 og så har jeg arbejdet I Microsoft bla. Før jeg kom her var jeg HR ansvarlig i Haldor

1 Topsøe som har 11 lande og jeg har arbejdet i PA consulting Group, hvor jeg var
2 ansvarlig for 11 lande på HR siden så det har altid været en del af mit liv at arbejde på
3 tværs af grænser og jeg har derfor også været nødt til at bruge engelsk som
4 kommunikation arbejdsmæssigt.

5 **Anne Sofie:** Hvornår mener du at kommunikation det er interkulturelt?

6 **Peter (02:37):** Ja det er nemlig et rigtig godt spørgsmål. Fordi hvad er kultur i sidste ned
7 ikke og. Og det er jo ikke kun national kultur, det kan også være mange andre kulturelle
8 dimensioner synes jeg. Men lige så snart at du er i en kontekst hvor folk ikke har den
9 samme baggrund som du selv har og det er jo næsten altid så er du jo i en eller anden
10 kulturel kontekst hvor du bliver nødt til at tænke over hvordan du taler og når du så
11 tillægger at det bliver på et fremmed sprog og med folk der har en anden national
12 baggrund end du selv har så bliver det jo endnu mere udtalt, så jeg vil sige langt det meste
13 af det vi laver, det er jo på en eller anden måde i en kulturel og en interkulturel kontekst.

14 **Anne Sofie:** Så skal jeg spørge dig om du tænker over kulturelle forskelle når du taler
15 med internationale kolleger?

16 **Peter (03:27):** Jamen både og. Altså jeg vil sige, rigtig mange gange så tror jeg det er
17 mere sådan helt intuitivt også fordi jeg har arbejdet mange år internationale
18 sammenhænge at jeg ikke nødvendigvis tænker over at her tager jeg et hensyn og hos
19 Danskere vil jeg ofte ikke tage et hensyn fordi jeg synes også at man skal være autentisk,
20 man skal kunne være sig selv, man skal ikke prøve at pakke tingene for meget ind men
21 jeg tror dels er det et ubevist filter. Jeg ved godt at i nogen sammenhænge skal jeg ikke
22 bruge sarkasme på samme måde som jeg gør med en masse danskere, og det ved jeg bare.
23 Så jeg tror nogen gange, de fleste gange er det intuitivt. Nu har jeg lige været i Taiwan
24 med Ex com fx, det er første gang jeg har været i Taiwan. Jeg har været i Kina flere
25 gange. Men [i Taiwan var han] meget mere sådan bevidst om hvordan jeg skulle jeg
26 agere og tale fordi det var en ny setting for mig som jeg ikke kendte og derfor ikke havde
27 den store erfaring med at bevæge mig i, så det kommer lidt an på hvilken kontekst jeg
28 befinder mig i, vil jeg sige

29 **Anne Sofie:** Okay så jeg fornemmer det er lidt i starten inden man er så vandt til det at
30 der er selvfølgelig nogle overvejelser, men efterhånden som du har fået så meget erfaring

31 **Peter (04:28):** Ja lige præcis, så kommer det mere intuitiv, så man ikke tænker over det,
32 så ved man godt hvad man ikke skal sige som regel. Og det handler jo også om, hvor godt
33 kender man dem der kommer fra en anden kulturel baggrund. Fordi dem jeg har kontakt
34 med ofte fx i England hvor vi har HR folk selvom der vil være nogen sikkert nogen
35 kulturelle forskelle jamen så kender vi hinanden så godt at dem kan man godt se udover
36 de ved godt at hvis jeg et eller andet med ironi eller sådan noget så er det ikke fordi jeg er
37 dum eller ond eller et eller andet. Det er bare fordi jeg er mig selv. Så det afhænger også
38 af, hvor godt kender man de mennesker man taler med synes jeg.

39 **Anne Sofie:** Så det er måske ubevist nu, at du tænker over det kulturelle?

- 1 **Peter (05:06):** Ja altså nogen gange er det super bevidst og andre gange er det helt
2 ubevidst og så ligger det bare som end del af erfaringssfasen [erfaringsbasen?].
- 3 **Anne Sofie:** Jeg kunne godt tænke mig at spørge lidt ind til det siger med autentisk og
4 humor. Vil du uddybe lidt på det?
- 5 **Peter (05:19):** Ja altså for mig har det altid været vigtig, at som leder i det hele taget,
6 men specielt i en HR funktion og hvor autentisk og være, altså folk skal lige som vide
7 man står for synes jeg. Der skal ikke være for meget slingerkurs. Det gør folk forvirret.
8 Så for mig er det altid vigtig at jeg er mig selv, men man kan også vise forskellige sider
9 af sig selv i forskellige sammenhænge og afhængig af hvor godt man kender folk og om
10 de har en kulturel baggrund der ligger meget væk fra en selv. Så for mig handler det om
11 at være nogenlunde bevidst om hvem skal jeg kommunikere til og så vide hvor langt jeg
12 kan gå i min kommunikation. Ikke at jeg gør noget der ikke er mig, men ikke
13 nødvendigvis vise hele mig hver gang det afhænger virkelig af hvilken kontekst det er.
14 Og hvor formel konteksten den er. Skal jeg stille mig op og tale til alle medarbejdere i en
15 eller anden sammenhæng og er det medarbejdere der ikke kender mig som person så er
16 jeg langt mere formel i min kommunikation end hvis det er at tale med de kolleger der på
17 kontoret i Tyskland, som kan entrere med flere gange om ugen. Der kan man sagtens
18 bruge humor meget mere fx
- 19 **Anne Sofie:** Du siger du bruge meget ironi også?
- 20 **Peter (06:18):** Ja det tror jeg lidt er min stil. Altså der er jeg ret dansk. Men det er også
21 meget mig som person. Jeg kan godt lide at lave lidt fis og ballade og være direkte i min
22 kommunikation og nogen gange bruge de mekanismer. Men det ved jeg også godt, at det
23 skal man være super påpasselig med hvis det er fx i en asiatisk kontekst eller i en
24 amerikansk kontekst eller med folk man ikke kender som ikke lige kan se glimtet i øjet
25 fordi de ikke ved hvordan øjet plejer at se ud.
- 26 **Anne Sofie:** Har du oplevet en konflikt i forbindelse med ironi?
- 27 **Peter (06:48):** Konflikt er et stort ord, men der kan sagtens være misforståelser. Jeg kan
28 ikke lige komme på en konkret ting men i mit tidligere job hvor jeg også havde folk
29 rapporterende til mig også fra Kina og Rusland og Indian og USA, så det var sådan
30 rimelig mangfolkligt kan man sige. Der kunne jeg da godt nogen gange se i øjnene på
31 mine kinesiske kolleger, at der havde jeg måske fået for langt i deres øjne fordi jeg var
32 for bramfrei eller for direkte, som jeg nu plejer at være. Der skulle jeg tænke mig lidt mere
33 om når jeg kommunikerede, men jeg kan ikke lige huske en specifik situation, det er bare
34 sådan fornemmelser af at nogen gange skal man passe lidt mere på end andre gange.
- 35 **Anne Sofie:** Hvis jeg skulle spørge lidt ind til noget specifikt også, så vil jeg egentlig
36 bare gerne høre om du kan huske en eller anden dialog du har haft med en international
37 kollega, som du synes har gjort et særlig indtryk på dig?
- 38 **Peter (07:40):** Det har jeg jo spekuleret lidt over mest fordi i sagde jeg skulle (griner).
39 Jeg synes sgu det er ret svært fordi jeg havner sjældent i konflikter fordi det kan man

1 fornemme inden man kommer dertil synes jeg. Så at komme så lang så der er kommet en
2 konflikt, det ville have været at mit arbejde rigtig rigtig dårligt synes jeg. Og jeg tror
3 nogen gange er det sprog og nogen gange er det kultur og nogen gange er det politik. Det
4 er lidt svært at skæne mellem, hvorfor er det man kom i en situation hvor man måske
5 misforstod hinanden og jeg tænker på det er nok der hvor det er sværest for mig at
6 arbejde med mine engelske kolleger fordi der er noget historie. Det er efterhånden et
7 marked der er blevet så stort vi har 900 mand i England nu så de har en rimelig størrelse
8 og dermed måske også lidt større selvværd. Nogle af de små kontorer der godt ved de
9 skal bede om hjælp de vil gerne gøre tingene på deres egen måde. Så jeg har tit befundet
10 mig i en situation hvor jeg har siddet og talt med mine engelske kolleger og blevet enige
11 om hvad vi skulle gøre og afstemt holdning og være helt enige og så bare set at der er
12 sket noget helt andet. Jeg tror ikke nødvendigvis det har noget med kommunikation at
13 gøre og det bliver svært at sige hvad er er egentlig årsagen. Det har måske mere at gøre
14 med politik at der ikke er enighed men at man fordi englænderne er høflige og korrekte
15 ikke vil sige direkte op i ansigtet at man er uenig, så siger man ja og så går man tilbage og
16 gør noget helt andet. Så for mig er det ikke nødvendigvis noget med kommunikation at
17 gøre, men det er måske mere noget med kultur at gøre. Der sådan en, man vil ikke tage
18 ansigt, der er en mere formel hierarkisk tilgang til tingene, så når jeg nu kommer og jeg
19 har en højere rank, så siger man nægt ja, at man så gør noget helt andet det, det er ikke
20 min evne til at kommuniker det er bare politik og måske kultur.

21 **Kristine:** Kan du fortælle lidt mere om det her med du siger at det er som om de har en
22 højere sevstændighed i England. Er det i London afdelingen eller?

23 **Peter (09:30):** Ja det er primært London. Jeg tror det altså dels har det noget med vores
24 organisering at gøre. Jeg ved ikke hvor godt du kender den.

25 **Kristine:** Bare fortæl det hele

26 **Peter (09:41):** Vores HR afdeling i England hænger jo ikke på HR den hænger på vores
27 lande organisation dvs. den rapportere ind til det der hedder country chairman, ham som
28 er ansvarlig for England og har egentlig ikke noget direkte reference på nogen måde til
29 Hanne Blume som er øverste ansvarlig, som er min chef og det gør at de har en
30 selvstændighed, de hænger ikke på os og de har ikke nødvendigvis samme agenda, de
31 køre en mere selvstændig agenda som bliver dikteret af det lokale ledelse i stedet for at
32 have en HR agenda som går på tværs så der er noget organisorisk strukturelt som gør
33 det besværligt til tider og man har jo ikke noget formelt kompetence til at sige jeg vil
34 gerne havde du gør det på den her måde. Man prøver at overbevise, argumentere,
35 kommunikere, informere og alt det der. Hvordan de reelt er uenige, så kan de bare gøre deres
36 eget og det er jo en svaghed synes jeg i vores organisationsstruktur og som stiller større
37 krav til kommunikation og kulturel forståelse og alt muligt andet fordi så må man finde
38 på andre mekanismer til at påvirke dem [England] til at gøre det som er vigtigt for os og
39 der er vi organiseret i sådan en matrix struktur. Wind Power som er det jeg primært
40 beskæftiger mig med, vi går på tværs at lande. Vi er ikke så interesseret i hvilke lande det
41 er, vi vil hellere sørge for at tingene er konsistente på tværs. I England har man mere

1 sådan et landeperspektiv der vil man gerne have at tingene bliver gjort på den engelske
2 måde og det tror jeg hænger sammen med størrelsen og at man er så stor og de ved at de
3 er et super vigtigt marked for os i fremtiden, at det har gjort noget ved selvforståelsen og
4 det er der ikke nødvendigvis noget dårlig i det gør det bare sværere nogen gange at
5 overbevise dem om at de skal ikke gøre det på deres måde, de skal gøre det må vores
6 måde fordi det er det vores direktør siger vi skal.

7 **Anne Sofie:** Gør du dig så nogle overvejelser når du så kommunikere med de her
8 englændere?

9 **Peter (11:19):** Ja det, jeg prøver i hvert fald at være. Jeg tror nogen gange kan man jo
10 sådan være dirigerende og sige jamen vi skal gøre tingene på den her måde for det er
11 allerede besluttet og det er lidt lettere hvis det er min egen organisation, så vil jeg sige
12 jamen jeg har aftalt men Salomon som er ansvarlig for Wind Power, at vi gør det på den
13 her måde og det er go do. Det er sådan mere, ikke dirigerende, men instruerende agtigt
14 ikke men I England skal jeg være meget mere, få dem til at forstå konteksten fortælle
15 dem hvorfor, få dem til at købe ind til formålet mere end til det specifikke vi skal sætte i
16 gang her er i DK vil jeg bare komme ind og sige nu skal vi gøre sådan her, lige hurtigt
17 kontekst. Englænderne skal jeg forklare fra Adam og Eva hvorfor er det vi skal gøre det
18 her, hvorfor er det vigtigt hvad er det det skal føre til. Så kommunikationen skal sættes
19 meget mere i en kontekst I England synes jeg, hvor her [DK] er det meget mere praktisk,
20 lad os nu komme ud over stepperne. Der [England] skal vi forklare dem hvorfor
21 stepperne skal udoover, eller hvorfor vi skal udoover dem og hvor stepperne ligger. Vi
22 starter kommunikation nogle skridt tilbage. Så iscenesættelse tror jeg egentlig er det ord
23 jeg vil sætte på, er sindssygt meget vigtigere i en kontekst der ikke rapportere direkte til
24 en selv fordi der kommer hierarkiet i spil. Altså her, jeg bestemmer over mine ressourcer
25 og sidste ende er det mig der siger hvad vi skal gøre. Nu er jeg ikke sådan super skrap og
26 siger nu skal i gøre sådan her. Jeg prøver at få dem til selv at tage en beslutning, men i
27 bund og grund kan jeg jo gøre det. Jeg har jo magten for at bruge et grimt ord. Det har jeg
28 ikke i England så der skal jeg bruge meget mere indflydelse for at kunne få dem til at
29 forstår hvorfor det også er godt for dem at gøre tingene.

30 **Anne Sofie:** Det lyder som om at du siger vi kan være mere direkte herhjemme i DK
31 hvor I England skal det være lidt mere omkring konteksten.

32 **Peter (12:58):** Ja lige præcis.

33 **Anne Sofie:** har du prøvet hvor du har været for direkte?

34 **Peter (13:10):** Ja det har jeg nok og nogen gange vil jeg sikkert ikke engang selv
35 bemærke det fordi så er jeg videre til det næste. Det er jo det der gør at kommunikation
36 og ledelse er så super interessant og super svært at du kan ikke nødvendigvis gøre den
37 samme metode til alle, altså folk er jo vidt forskellige. Nogen har brug for meget mere af
38 konteksten og nogen har bare brug for, hvad er det jeg skal gøre? Nu og her ikke. Og ja
39 hvis man så køre den samme kommunikation til alle så vil man i nogens øjne være for
40 direkte nogen gange og det er jeg da også altså ingen tvivl om det også fordi jeg er

1 forholdsvis utålmodig så jeg godt komme til bare at sige nu gør vi sådan, når vi har
2 debatteret og har gået i rundkreds længe nok, så i sidste ende er det mig der bestemmer så
3 køre vi og hvis du spurgte noget jamen så ville de nok synes at jeg har været for direkte.
4 Men der er jeg faktisk meget bevidst synes jeg selv, om min egen kommunikation og
5 prøver at favne lidt bredere og favne alle og få alle med. Både dem der har brug for den
6 stor 'hvorfor' og så dem der bare har brug for hardcore 'hvordan'. Jeg prøver ligesom at
7 binde de der ting sammen.

8 **Anne Sofie:** Det her med at bruge de autentisk jeg og bruger forskellige sider af dig selv i
9 forskellige situationer. Er det noget du føler har gjort noget positivt i forhold til de
10 interaktioner du har haft?

11 **Peter (14:25):** Ja det tror jeg. Jeg tror at rigtig mange sætter pris på at man er autentisk så
12 de ved hvad det er de har at forholde sig til. Så kan det godt være de ikke kan lide en eller
13 nogle facetter af en, men de ved i det mindste hvad man kan forvente og det gør det
14 meget lettere at agere med andre mennesker og jeg tror sgu de fleste vil sige at jeg er
15 forholdsvis et at arbejde sammen med fordi de ved hvem jeg er og de ved hvad de skal
16 forholde sig til. De er ikke nødvendigvis enig i det jeg gør men de ved hvad jeg gør og
17 hvorfor jeg gør det. Så for mig er det meget lettere at være autentisk og være sig selv end
18 at gå og huske hvilken rolle skal jeg nu spille overfor de her personer fordi sidste ende
19 kan man sgu ikke huske hvem man har sagt hvad til. Det er jo ligesom hvis man skal lyve
20 så skal man holde sig så tæt til sandheden som muligt og så bare ændre en lille smule. Det
21 er jo egentlig det sammen med personlighed synes jeg. Så det er meget lettere at være
22 autentisk både for en selv og ens omgivelser.

23 **Kristine:** Nu da du var i Taiwan her for ikke så lang tid siden. Hvordan gik du ind til det.
24 Gjorde du dig nogle tanker forinden med hensyn til den kultur du skulle møde der, fordi
25 det var jo første gang du var der ikke?

26 **Peter (15:29):** Jo det var første gange jeg var der. Jamen for det første så gjorde vi det at
27 hele ledelsesgruppen deltog i den træning vi har omkring det at arbejde sammen med folk
28 fra Taiwan. Der havde vi besluttet i Wind Power at man alle skal have noget kulturel
29 forståelse sådan helt basalt, så der har vi haft noget e-learning hvor man kunne gå ind og
30 tage en test og finde ud af hvordan er ens egen stil i forhold til det land man skal til.

31 **Kristine:** Er det globe smart?

32 **Peter (15:49):** Ja globe smart, ja det er noget alle skal. Så uddover det så tilbyder vi så
33 træning i specifikke lande, og jeg har været med på Taiwan trænings workshop og lærte
34 en masse om hvad skal man gøre og hvad skal man ikke gøre og hvad betyder det når
35 man siger det ene og det andet og vigtigt er det med at bevare indsigt og at det der. Og det
36 samme gjorde resten af ex com så vi har nu lavet en regel om at man må ikke rejse til
37 Taiwan eller USA før man har taget træning i kulturforståelse i det land man nu skal til.
38 Fordi vi ved hvor meget man kan ødelægge. Hvis man i det første møde føre sig frem på
39 en som sædvanlig insensitiv måde. Der kan man virkelig ødelægge en relation
40 fuldstændig. Specielt i Taiwan vil jeg sige men også i USA , det skal man ikke

1 underkende. Så jo dels har jeg fået den træning og så fordi jeg også har været i Kina før
2 har jeg sådan en fornemmelse af nogenlunde, altså hvad kan man tillade sig, hvad kan
3 man ikke tillade sig. Men alligevel specielt på kontoret har vi mødt alle de der finde
4 eksterne folk med slips og alt muligt, men på kontoret synes jeg stadigvæk man skal være
5 sig selv og vise at her kommer vi, vi er også bare mennesker: vi kan godt joke, vi kan
6 godt lave lidt fis og ballade, selvom vi er i en formel kontekst og det synes jeg er vigtigt
7 at signalere som leder også til dem der er ude i fronten at, altså vi er sgu også bare
8 mennesker og vi er os selv, og selvom vi er formelle og på arbejde så er vi os selv. Jeg
9 gider ikke spille nogen rolle det har jeg aldrig gjort men jeg ved også godt at nogen gange
10 skal jeg ikke vise alle sider af mig selv i alle sammenhænge fordi det er ikke særlig smart.
11 Så det handler meget om at kende sig selv. Og så handler det meget om at bruge nogen af
12 de erfaringer man har fra andre lande. Og så handler det rigtig meget om at se folk i
13 øjnene og se, hvis de begynder at se ud som om at man er gået for langt, jamen så skal
14 man for det første stoppe og for det andet så skal man anerkende det og sige jamen hov,
15 kom jeg til at sige noget forkert, har jeg trådt dig over tærerne, så kan man jo pænt sige
16 undskyld og ikke være for stor til det synes jeg.

17 **Anne Sofie:** Hvilke måder kommunikere du oftest på når du snakker med internationale
18 kolleger?

19 **Peter (17:47):** Det er jo en blanding, men det bliver meget ofte mail, når det er
20 internationalt. Jeg gør lidt ud af at være i London, hver 5-6 uge for at mødes face-to-face
21 og sidde nogle timer og ligesom få kalibreret forventninger. Ikke mindst fordi jeg har
22 fundet ud af at, det kan godt være det lyder som om vi er enige men vi er måske ikke så
23 enige alligevel, så er det virkelig vigtigt at investere i den relation. Det samme gør sig
24 gældende for Hamburg som er tæt på. Men når det begynder at være USA og Taiwan, så
25 er det dels langt væk, alt du skal bruge ret lang tid på og dels har vi ikke ret mange folk
26 der retfærdiggør at rejse derud hver uge og det gider jeg sådan set heller ikke jeg vil også
27 gerne se mine børn en gang imellem. Så det bliver meget mail, men det er en blanding og
28 så bruger vi rigtig meget videokonference her i firmaet også, som jeg synes er et
29 udmærket supplement til rent faktisk at være der i virkeligheden, fordi man får den
30 dimension på som er at kunne se folk i øjnene og se kropsprog og i det mindste fornemme
31 lidt mere end man kan i en mail. Og så Email er bare en barsk kommunikation altså den
32 bliver hurtigt meget firkanten, sort og hvid. Og specielt i en asiatisk kontekst er det endnu
33 mere vigtigt at huske at udveksle høflighed og være anderkendende og alt det der og det
34 er også bare, det virker sgu lidt kunstigt i en mail. Det er lidt lettere verbalt synes jeg.
35 Men vi bliver nødt til at kommunikere rigtig meget skriftligt fordi vi befinder os i
36 forskellige tidszoner og er forholdsvis langt fra hinanden.

37 **Anne Sofie:** Så nu sagde du også at du var dernede face-to-face nogen gange. Var der en
38 intention med at nu skulle det være face-to-face?

39 **Peter (19:14):** Ja der er flere intentioner. Altså for det første så synes jeg at det
40 respektafuldt en gang imellem at komme ud til der hvor folk selv befinner sig, så man også
41 møder dem på deres hjemmebane i stedet for at man kun får dem med audiens hjemme

1 hos sig selv. Så der er en ting, bare det at vise sig og vise at man er interesseret i at
2 anerkende det faktum at det er nogle ret vigtige markeder for os. Så det er den ene ting.
3 Det andet er at få afstemt nogle helt konkrete ting og ligesom gå igennem, her har vi ti
4 punkter lad os lige få afstemt dem og det er lettere når vi sidder face-to-face. Og det
5 tredje er at få kalibreret sådan på de helt overordnede holdninger til nogle store vigtige
6 ting og det kan man sgu kun gøre hvis man sidder sammen og også kan fornemme lidt det
7 der bliver sagt mellem linjerne eller det der bliver sagt i øjnene hos dem der sidder
8 overfor. Så det er både sådan, at bygge langsigtede relationer og så er det at få løst
9 konkrete ting.

10 **Anne Sofie:** Er der så en måde du foretrækker at kommunikere på?

11 **Peter (20:10):** Jamen jeg har egentlig altid været bedst skriftlig. Jeg er rigtig god til
12 skriftlig kommunikation. Men jo ældre jeg er blevet jo bedre er jeg blevet til mundtlig
13 kommunikation og jo mere har jeg fundet ud af hvor vigtigt det også er. Men der er også
14 forskellige ting der egner sig til forskellige former. Hvis du skal stå og motivere folk og
15 siger nu skal vi derhen og de næste tre år, og tegne de store linjer. Det skal man gøre
16 face-to-face. Det skal man gøre så folk kan formelle ens person og glød og alt muligt
17 andet. Men er det sådan en praktisk, jamen hvor er det her projekt og sådan noget, jamen
18 så er det meget lettere at gøre det på email. Det afhænger rigtig meget af konteksten. Før
19 da jeg var i London, samlede jeg hele teamet og ligesom gav dem, her er vores plan de
20 kommende to år og gav dem lidt forhåbning og begejstring om det vi prøver at skabe og
21 sætte alt det de render rundt og laver i dagligdagen i den kontekst, så man ikke bare
22 sidder og laver et eller andet helt specifikt, men at man forstår hvorfor man laver det. Det
23 er ret vigtigt for mig.

24 **Kristine:** Er der andet end det at det bare er let og hurtigt der gør at du har fortrukket
25 emails?

26 **Peter (21:10):** Nej jeg tror bare, så er man helt tilbage til personlighed altså jeg er af
27 natur forholdsvis introvert så det har altid været lettere for mig at skrive og så blive tillært
28 ekstrovert, det bliver man nødt til i min position. Det har altid været letter for mig og jeg
29 har aldrig været super god til at skrive og været lidt mere genert for at tale især i større
30 sammenhænge. Så det har været en naturligt og personlig præference. Jo mere jeg er
31 vokset ind i de roller jeg har haft jo mere har jeg sådan lavet differentieret
32 kommunikation alt efter hvad der har været behov for. Så nogen gange er det bage
33 praktik. Der er sgu langt til Taiwan altså. Det tog 20 timer fra dør til dør. Så der er en
34 email altså nogen gange lidt lettere fordi den kommer frem men jeg ligger og sover.

35 **Peter:** Det er en blanding af præferencer og praktik og så formålet med
36 kommunikationen, er det bare praktisk afrapportering et eller andet. For mig er det
37 egentlig også lidt respektfuldt over for andre folks tid fordi nogen gange så kan de jo læse
38 en email på det tidspunkt der passer ind i deres liv og travlhed, så skal de ikke tilpasses
39 hele deres kalender efter hvornår jeg tilfældigvis har tid til at tale med dem. Så der er
40 også den dimension. Og så er email jo lettere at finde frem end det jeg har stået at

1 plaprede om på et eller andet møde. Så har vi også mere en fast dokumentation af, hvad
2 er det egentlig der er blevet sagt. For jeg har da stået til flere møder hvor jeg sådan
3 bagefter har hørt syv forskellige version af det jeg har sagt.

4 **Kristine:** Er der nogen måder du foretrækker at kommunikere på alt efter om det er en
5 person du kender godt eller ikke kender så godt?

6 **Peter (22:49):** Nej jeg tror mere det er formålet med kommunikationen der, bestemmer
7 det end om det er nogen jeg kender godt eller ikke kender godt i en arbejdsmæssig
8 kontekst i hvert fald.

9 **Anne Sofie:** I hvor høj grad taler du så om emner der ikke er så arbejdsrelateret med dine
10 internationale kolleger?

11 **Peter (23:07):** Det kommer jo igen lidt an på settingen. Altså da vi var i Taiwan der
12 brugte vi jo også en hel del tid på at gå ud og spise med vores medarbejdere og synge
13 karaoke og nu vil jeg ikke sige drikke whiskey når i optager, så der var også den sociale
14 dimension og så prøvede vi selvfølgelig at komme ud over arbejdsrelaterede emner, fordi
15 jeg synes det er en del af det at vise sig selv fordi man er leder, men man er altså også et
16 menneske. Det er der sgu mange medarbejdere der ikke ved og tror. Det synes jeg er
17 vigtig igen for at bygge det autentiske op. Men når vi er i en arbejdsmæssig
18 sammenhæng, specielt når man har begrænset tid [...] så er det at snakke arbejde, så kan
19 det godt være man tager en kop kaffe og snakker om premier league fodbold eller et eller
20 andet men det er altså, det er arbejde. Er man der i flere dage, så prøver jeg at komme
21 hele vejen rundt. Men vi er her mest for at arbejde og sådan er mit liv også skruet
22 sammen at når jeg er her så arbejder jeg tilgengæld har jeg også fire børn, to hunde og en
23 hest der skal passes, så jeg prøver ligesom at skille tingene lidt ad.

24 **Kristine:** Så du tænker ikke så meget over at dyrke small talk?

25 **Peter (24:10):** Nej og det er igen tilbage til det med de personlige præferencer. Det har
26 aldrig nogensinde været min stærkeste side. Det er ikke det jeg får energi af. Jeg bruger
27 rigtig meget energi på udad vendthed, men sådan er det jo når man er introvert. Så nej det
28 er ikke det jeg søger allermest. Men omvendt er jeg også professionel og ved i nogen
29 sammenhænge er det nødvendigt for at få bygget et eller andet op man kan bruge
30 arbejdsmæssigt. Men det er ikke det jeg bruger det meste af min tid på.

31 **Anne Sofie:** Vil du prøve at sætte nogle ord på hvad det er du mener der skaber den mest
32 succesfulde samtale med en international kollega?

33 **Peter (24:41):** Ja det er jo et rigtig godt spørgsmål. Altså først og fremmest tror jeg det
34 handler om at man har noget man rent faktisk har brug for at snakke om at det netop ikke
35 bare er small talk og spilletid men vi har ligesom et formål med samtalen. Det tror jeg
36 det er i hvert fald vigtigt for mig og ofte er min rolle jo sådan at det er mig der har et eller
37 andet jeg skal kommunikere enten her har vi en politik eller et eller andet vi gerne vil
38 prøve at sælge ind så budskabet skal være i centrum og så er det igen vigtigt at få
39 forklaret *hvorfor*, fordi når man selv sidder og har arbejdet med et eller andet kan det jo

1 være rimelig forståeligt hvorfor man gør det her og så glemmer man måske nogen gange i
2 sin iver at fortælle folk hvorfor vi egentlig startede med det her så kunne skabe
3 konteksten, kunne skabe motivation for det man nu skal have gang i og så være meget
4 specifik om hvad er det for en forventning man har til den person man sidder over for.
5 Har det en rolle at spille eller er det bare til information eller forventer de faktisk at man
6 skal gøre et eller andet. Hvis jeg forventer det, så være skarp på, hvad er det, hvornår det
7 og hvordan kan jeg hjælpe dig til at få succes, og det er faktisk ret vigtigt i en kulturel
8 kontekst, at være skarp på det fordi når jeg sidder overfor mange asiatere så som nikker
9 og siger yes yes I'll do my best og så sker der ikke en skid fordi 'do their best' er bare en
10 høflig måde at sige på, jeg aner ikke hvad jeg skal og det vil de ikke tage ansigt ved at
11 sige. Så det er i hvert fald min erfaring at man ska være meget skarp på at sige jamen det
12 er det her du skal gøre, det er det her jeg forventer af dig, det her skal du gøre den dato og
13 så skal man tjekke op undervejs.

14 **Anne Sofie:** Bruger du også meget energi på det her med at motivere?

15 **Peter (26:21):** Ja det synes jeg ligger i min rolle altså både i mit eget team men også
16 fordi jeg nu arbejder med HR, så tit skal vi ud at motivere de større masser til et eller
17 andet. Så det er jo en del af mit professionelle virke at skulle gøre det. Udover det, så er
18 det også vigtigt for mig selv. Derfor tror jeg måske at det falder mig mee naturligt
19 forklare hvorfor. Altså jeg har sgu meget svært ved at blive bedt om at gøre noget hvis
20 jeg ikke forstår hvorfor jeg skal gøre det og sådan tror jeg mange mennesker har det.
21 Derfor prøver jeg også altid at bestræbe mig på at forklare hvorfor er det vi gør det her.
22 Så det ikke bare bliver hvad, det bliver også Hvorfor.

23 **Anne Sofie:** Hvis du skulle sige noget du synes kan være udfordrende ved samtaler med
24 internationale kolleger kan du så udpege noget?

25 **Peter (27:07):** Jamen altså nogen gange helt banalt sådan noget som sproglige
26 færdigheder på begge sider, at man ikke nødvendigvis er på samme niveau og derfor får
27 man ikke lige så god en samtale som hvis man sidder og taler med noget på en ens
28 modersmål eller hvor begge har det som modersmål, så der kan være noget helt praktisk i
29 det og det synes jeg godt jeg kan mærke at vi i det her firma. Vi er jo ikke en virksomhed
30 som i mange af dem jeg har været i, hvor man i mange år har haft sådan en masse
31 international kontakt så der er nogen der lige skal varmes lidt mere op på det engelske før
32 vi sender den afsted. Så der kan være en dimension bare i det. Og det kan jeg mærke i mit
33 eget team det har hjulpet rigtig meget at få en ind som er engländer fordi nu skal alle sgu
34 snakke engelsk hele tiden og så får man lige trænet både øre og tunge.

35 **Kristine:** Er det primært danskere der er i dit team?

36 **Peter (27:50):** Ja, det er kun danskere. Hvilket heller ikke er super optimalt, men det har
37 vi jo så gjort lidt ved i hvert fald. Øhm hvad var spørgsmålet?

38 **Anne Sofie:** Det var det her med udfordringer.

1 **Peter (28:02):** Ja altså det kan være den ene ting og det andet kan selvfølgelig, det kan jo
2 bare være at man har forskellige udgangspunkter for hvorfor det her er vigtig for en og
3 tilbage til det du spurgte om før, at det er vigtigt at få forklaret *hvorfor* noget skal sættes i
4 værk. Fordi vi kan jo godt have en eller anden fornemmelse nogen gange når vi kommer
5 her fra hovedkvarteret at det er vigtigt men hvis ikke du er parat, dem som sidder ude i
6 landene som har 17 hundrede andre ting de skal beskæftige sig med jamen så er de jo
7 ikke nødvendigvis lydhøre. Så kommunikationen kan gøres svær af at man er på
8 forskellige planer og har forskellige udgangspunkter for det emne man nu skal snakke om
9 og så er der massere af politik i den her virksomhed synes jeg tilbage til det jeg snakkede
10 om før, at det der er vigtigt for nogen er ikke nødvendigvis vigtigt for andre.

11 **Anne Sofie:** Gør du dig nogle særlige tanker, inden du har en af de her dialoger med
12 internationale kolleger?

13 **Peter (29:01):** Jamen det gør jeg sådan set næsten altid når jeg skal tale med nogen, så
14 jeg ikke går super uforberedt ind til et møde, men ved hvad skal jeg egentlig have ud af
15 det her møde, hvad skal der ud af den her interaktion, hvorfor er det jeg har fået lov at
16 bruge nogens tid, altså hvad skal jeg have ud af den tid, hvad skal de havde ud af den tid
17 og jeg tror netop hvis man tager til England. Jeg er typisk bare i England en dag det og
18 tager lige pludselig 17 timer med rejse og alt muligt anden men så er du 7 timer på
19 kontoret. Du har spildt yderligere 10 timer på transport, så bliver man sgu nødt til at sige
20 hvad skal jeg have ud af de 7 timer, eller i hvert fald fem af dem og så kan det være de
21 sidste to var at rende rundt og bygge relationer og vise flaget. Men jo jeg prøver at tænker
22 over hvad skal der komme ud af kommunikationen, både fra min stol men også for den
23 der sidder på den anden side.

24 **Kristine:** Hvor ofte er du i England?

25 **Peter (29:46):** Jamen det er jeg typisk hver 5-6 uge eller sådan noget og sådan lige.
26 Hamburg det er sådan hver tredje måned. Men England er klart vores største marked i
27 Wind Power.

28 **Anne Sofie:** Har DONG Energy gjort noget for at forberede dig på at kommunikere
29 bedre interkulturelt.

30 **Peter (30:07):** Nej. Ikke udover den her Taiwan workshop, men det var ikke så meget
31 møntet på kommunikation. Men alligevel, det handlede jo meget om at gøre os
32 opmærksom på hvor er det vi skal passe på, hvad er det man ikke skal sige, hvordan skal
33 man sige tingene der er vigtigt, så jo til den del, men ellers nej. Men jeg tro også jeg er
34 hyret ind, fordi det var noget jeg allerede havde med i bagagen langt hen ad vejen kan
35 man sige, men jeg tror faktisk det er en del vi skal gøre noget ud af for at. Det er derfor vi
36 i Wind Power har besluttet at på de nye markeder jamen så skal der altså noget basal
37 kulturel forståelse ind. Man skal i det mindste vide hvad det er man ikke ved, så man kan
38 være opmærksom. Du kan jo ikke lære folk alt, men man skal lære dem hvad er det det
39 absolut er de ikke ved noget om og man ikke skal tro at man er satans klog og så bare

1 komme farende en som en dum smart dansker. Og så kan man måske sådan være lidt
2 mere ydmyg og så lære tingene mens man er derude i den store verden.

3 **Kristine:** Hvad med de markeder som vi allerede er godt integreret i, tænker du at der
4 ikke er et behov der eller?

5 **Peter (31:07):** Jamen det har vi faktisk også snakket en del om at man nok ikke skal
6 underkende det faktum at vi har selvfolgelig en vis historie allerede og har sikker også
7 begået nogle fejl i både England og Tyskland. Jeg tror behovet er mindre men det er der
8 stadigvæk ingen tvivl om det fordi når du går ind og tager nogle af de der globe smart
9 tests, altså der er jo også ret stor forskel på at arbejde i Danmark og i England. Jeg tror
10 bare, de forskellige har de fleste opdaget og følt på egen krop. Det der bare er kunsten er,
11 at vi altså hele tiden, sidste år fik vi 14% flere mennesker ind, så der er mange der ikke
12 har lært det. Så jeg tror også vi skal ind på de etablerede markeder. Vi besluttede at starte
13 med de nye markeder fordi det er der vi virkelig kan gøre nogle store fejltagelser her i
14 starten. Men Holland som er et lille marked for os, men voksende, der har vi tænkt at
15 gøre det samme og de fleste tænker Holland og danskere det er sgu det samme, men det
16 er de slet ikke. Der er massere af forskelle. Selvom vi ligger nogenlunde tæt kulturelt så
17 ligger vi alligevel et stykke fra hinanden.

18 **Anne Sofie:** Vi vil gerne spørge dig lidt ind til din holdning til DONG Energys initiativer
19 til Global Mindset. Har du kendskab til det?

20 **Peter (32:32):** Yes, jeg har selv været med at pushe lidt på så, så det vil jeg gerne tage
21 æren for (griner).

22 **Anne Sofie:** Hvad forstår du selv ved begrebet global mindset?

23 **Peter (32:42):** Jamen, ej jeg har virkelig været med til at pushe på og sidste ende handler
24 det rigtig meget om at have respekt for at vi netop er forskellige og det handler rigtig
25 meget om ikke bare at komme med en dansk løsning og så sige jamen den pusher vi ud i
26 hele verden for alle ser sgu ligesom os. Det handler om ikke at have et service organ der
27 møder kl. 8 og går hjem kl 16 dansk tid og så kan man så sidde i USA eller Taiwan og
28 ikke få hjælp til noget som helst. Så have den her forståelse for at verden stopper jo ikke
29 når min arbejdssdag stopper, at gør services tilgængelige også for andre på en måde som
30 de kan forstå, forklare konteksten som jeg har været inde på mange gange. Jeg synes at et
31 meget godt eksempel var helt praktisk for et års tid siden så i Wind Power besluttede man
32 vi skulle have konkurrenceklausul fordi vi begyndte at se at vi mistede nogle af vores folk
33 til konkurrenterne og det implementerede vi så og så sagde vi så her er modellen det var
34 så en dansk model, sådan gør man rent juridisk og så sagde vi til Holland, Tyskland og
35 England implementer den og så begyndte de at implementere den. De instrumenter bruger
36 man slet ikke i de lande og i England sagde de stort set nej alle sammen og det kunne vi
37 jo ikke forstå fordi det var jo, sådan plejer man jo at gøre. Det er så rullet baglæns, så det
38 skal vi ikke gøre. Vi skal forstå at vi har samme formål, at beskytte os selv mod at vores
39 medarbejdere går til konkurrenterne men vi kan godt have forskellige metoder at gøre det
40 på. Og for mig er det lige netop global mindset, at have det samme formål men

1 forskellige metoder der tager hensyn til de kulturelle, det juridiske og andre forhold der
2 måtte være i de lande vi beskæftiger os med. Så one size does not fit all, og det har den
3 her virksomhed, der har vi stadigvæk lidt at lære fordi vi er meget danske og ja min egen
4 organisation har været meget dansk og group funktionerne er meget danske og så sidder
5 vi og opfinder super løsninger som skal kunne begå sig på andre markeder også, det er
6 sgu ikke altid det er lige smart. Selvom vi har gode intentioner. Og så har vi ikke ret
7 mange der har erfaring med at arbejde i internationale virksomheder. Der er rigtig mange
8 der er vokset op her i firmaet og al respekt for det for DONG er gode til rigtig mange ting
9 men vi er ikke super gode til at gå ud i nye markeder og forstå hvad det vil sige

10 **Anne Sofie:** Så hvad vil du sige DONG Energys tilgang er til Global mindset?

11 **Peter (35:03):** Ja hvad er den. Den er fragmenteret men ambitiøs. Altså fordi vi har jo
12 ikke en tilgang til det endnu, altså det er jo noget af det vi har sat på agendaen også for
13 vores P&D forum, for at få alle til at forstå at vi befinner os altså i en verden der ikke
14 bare er Gentofte og Skærbæk og det betyder at både vores organisationskultur, vores set-
15 up, måden vi bruger vores ressourcer på, måden vi kommunikere på, må være lidt mere
16 mangfoldig end den har været, så vi har ikke et approach endnu, men vi har erkendt at vi
17 har brug for en approach tror jeg, jeg vil sige.

18 **Kristine:** Hvad kunne du forestille dig at det her approach eventuelt kunne indebære?

19 **Peter (35:44):** Jamen jeg tror. Hvis man virkelig vil gøre det rigtigt så er det meget
20 omkring-sig-gribende. Jeg tror det handler om måden vi har organiseret os. Hvor sidder
21 vores folk henne. Der er jo ingen der siger de skal sidde i Danmark alle sammen, og det
22 gør vi jo stort set, altså så har vi lidt lande-HR, men alle der sidder og udvikler det her
23 koncept sidder her i den her tidszone med et dansk mindset primært. Det kunne være man
24 kunne finde dygtige folk andre steder som kunne sidde andre steder og have en
25 kompetencecenter i London, have nogle folk der sidder i Asien eller et eller andet, sådan
26 så du også dækker sådan servicemæssigt, tidszonerne bedre. Så det kan være en
27 konsekvens at vi strukturere os anderledes. Det er selvfølgelig at kommunikere på
28 engelsk. Vi har stadig nogen gange hvor man sidder og diskutere en træning, jamen kan
29 vi ikke køre den på dansk? Eller hvor vi sender du lederne, desværre findes dette
30 materiale kun på dansk. Det synes jeg er super arrogant og ret nedladende over for de
31 mange mennesker som ikke har dansk som baggrund. I Wind Power er vi der nu at 65%
32 af vores medarbejdere arbejde i DK og rigtig mange af dem er ikke engang danske. Så vi
33 har altså en ret stor population der ikke har en chance for at læse noget der er på dansk.
34 Så vores tilgængelighed sådan sprogligt, men også systemmæssigt, at vi skal have samme
35 platform, så vi kan finde informationer. Vi skal have en intranet der fungere ordenligt.
36 Hvorfor er det kun os her i DK der kan tilgå meget af den information, hvorfor kan man
37 ikke det i andre lande. Hvorfor er det kun her man kan gå ned i et fitnesslokale og høre
38 om sundhedsstrategier og alt muligt andet. Hvorfor ruller vi ikke det samme ting ud i de
39 andre lande hvis det nu er den holdning vi har som virksomhed. Så alle de gode
40 intentioner skal spredes ud til alle, de skal ikke kun ramme dem der tilfældigvis er
41 heldige og sidde i den her bygning. Når vi er derhenne at man allerede i starten når man

1 implementere et eller andet tænker sådan og ikke bagefter når man har implementeret i
2 DK og får noget smæk for det, så laver nogle hovsa-løsninger til de andre lande, så har
3 man fået et globalt mindset.

4 **Anne Sofie:** Vil det så sige at du synes at DONG Energy kan udvikle sig lidt i forhold til
5 deres tilgang til interkulturel kommunikation?

6 **Peter (37:57):** Ja det er helt rigtig forstået. Ja det synes jeg godt vi kan og ikke fordi vi er
7 dårlige men bare fordi vi nu er der hvor vi skal tage det næste skridt og det er på ganske
8 få år at vi har bevæget os fra at være meget dansk til virkelig at have nogle besiddelser
9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29
ude i den store verden og andelen af folk med dansk baggrund er mindrere og mindrere
og bliver mindrere og mindrere og vil blive markant mindrer i fremtiden. Så det er en
nødvendighed for at få succes tror jeg at vi tilpasser os og får det her mindset,
kommunikere mere vidtfavnende end vi har gjort og vi kan jo sidde her og snakke om
sundhed og work life balance og sustainable work life og alle de her fine ting og super,
det er jo en af grundene til at jeg synes det er fedt at være her, men det er ikke
nødvendigvis naturligt i en asiatisk kontekst fx hvor der er nogle andre drivere, hvor man
ikke har den type liv som vi har fået her. Derfor kan vi jo godt have en ambition om at
vores folk skal have en forståelse for det og være bedre stillet end andre på det asiatiske
marked, men vi kan ikke bare forvente at fordi det er naturligt for os i DK så er det også
naturligt for dem i Asien eller USA, hvor de har andre måder at arbejde på og det tror jeg
mange har svært ved at forstå, fordi ambitionen er god og intentionen er god, vi vil jo
gerne sørge for at folk har det super godt og 7 ugers ferie. I Taiwan har man 12 dages
ferie når man starter, så kan man så snakke om alt muligt andet halløj de kan ikke ringe til
os fordi det er juli og så sidder de derude, jamen juli, jamen vi har da ferie, jamen jeg har
ikke ferie, hvor er min support? Alt det der helt banale som at, på et tidspunkt vi havde en
proces og så var der en deadline en dag og så havde vi ikke engang gjort os den
ulejlighed at finde ud af at det var en helligdag i England, så de kunne slet ikke være med
altså, for fanden hvor svært er det, så op i kalenderen. At have det mindset at selvfølgelig
tjekker man kalenderen først, ikke den danske kalender om det er påske, men man tjekker
sgu hele vejen. Så vi har et part enkle trin vi lige skal tage endnu.

30 **Anne Sofie:** Er det også et spørgsmål om at være villig til at være fleksibel i forhold til
31 andre landet?

32 **Peter (40:04):** Det er en rigtig god pointe og det har vi også snakket meget om i mit team
33 altså hvad betyder det for min arbejdssdag, jamen den kan sgu ikke nødvendigvis være fra
34 8-16 og så hente ungerne i børnehaven hver dag og det er okay. Nogen dage så er det
35 måske fra 12-21 om aftenen fordi så skal man have telefonkonferencer med USA som
36 møder på et andet tidspunkt eller måske starter den kl. 7 fordi så kan man nå at tage fat i
37 dem I Taiwan inden de går hjem. Så have den der fleksibilitet og det betyder ikke at man
38 skal have en dansk arbejdssdag og så skal man have en taiwanesisk før og en amerikansk
39 bagefter det er jo ikke ligefrem sustainable work life. Det betyder netop bare at være
40 fleksibel. Nogen gange være tilgengængelige og nogen gange have den respekt at det
41 ikke er dem ude i landene der skal stå tidligt op eller gå mega sent i seng. Nogen gange er

1 det sgu mig der skal gøre det, fordi jeg godt ved at jeg ellers ligger presset over på deres
2 skuldre og det er svært hvis man er den der har magten som vi tit har når man sidder
3 øverst i hierarkiet lige at huske at man skal altså vise den respekt og ikke tage alle de
4 gode ting selv, og det skal vi lære altså og jeg synes vi er meget en 8-16 kultur og det
5 betyder sgu at det kan være lidt svært at få en service uden for de der tidspunkter. Man
6 skal jo være tilgengængelig uden at være der. Det betyder rigtig meget, netop
7 kommunikation. Hvordan Kommunikere man på sit intranet, hvordan gør man ting
8 tilgængelige, hvordan bruger man video sådan så man kan være der i både lyd og billede
9 uden at være der rent fysisk. Vi mangler at tage et par trin endnu synes jeg.

10 **Kristine:** Det lyder også som om at det er en svær opgave alene HR at skulle bære?

11 **Peter (41:32):** Ja det er det også

12 **Kristine:** Altså det kræver jo noget fra alle afdelinger at man ligesom tager en indsats.

13 **Peter (41:38):** Ja jeg er helt enig. Det er jo ikke en HR ting det er jo en virksomheds ting.
14 Det er en kultur. Og jeg tror vi skal være front runners, vi skal være med til at skubbe på,
15 vi skal kunne vise vejen og hvis ikke vi kan finde ud af det hvem faen skulle så kunne?
16 Så vi skal skubbe på men vi kan jo ikke gøre det alene. Ingen tvivl om det. (42:03): Men
17 seriøst det handler jo også om at rekruttere folk som rent faktisk har nogle af de
18 kompetencer vi mangler og ikke bare tro at dem der allerede er her de kan nok finde ud af
19 lige også at tage den dimension fordi de har jo været her i 25 år ikke også så du kan sgu
20 også finde ud af at operer i Taiwan og USA. Gu kan man ej altså. Det kræver noget
21 erfaring. Det kræver noget kompetence som sådan nogen som jeg kunne komme med jeg
22 har et andet mindset jeg er vokset op i en anden verden end mange af dem der er her.
23 (42:35) Altså der er sgu da mange her, altså det mest eksotisk vi har haft her det har været
24 en bustur til Hartsen og det er jo fint nok det er der jo ikke noget galt i men det gør ikke
25 nødvendigvis en ekspert i Taiwan eller USA eller England for den sags skyld. Så jeg tror
26 ekstremt meget på mangfoldighed og det var noget jeg lærte i min tid i Microsoft. Du
27 kunne se at det både at have en anden nationalitet og en anden kønsfordeling og
28 forskellige baggrunde, hvor meget det egentlig gør for organisationen, for evnen til at
29 arbejde sammen, for evnen til respektfuldt at kunne håndtere netop at folk er forskellige.
30 Her er vi sgu sådan meget grå leverpostej hele vejen rundt. Der mangler lidt Paté her
31 synes jeg. Så seriøst det handler sgu om at rekruttere en anden type mennesker som har et
32 andet mindset fordi så får man fortyndet kulturen på en god måde.

Appendix N

Transcript of interview with Helga Tobiasen

- 1 Helga: 50 år gammel
- 2 Anne Sofie: Hvor lang tid har du været ansat i DONG Energy?
- 3 Helga: Siden 2010. Jeg har boet i Danmark siden 80.
- 4 Anne Sofie: Øhm, og så til at starte med så vil jeg faktisk bare gerne lige høre lidt om,
5 hvis du vil fortælle lidt mere om dig og nu ved jeg du er Senior HR Consultant om du vil
6 fortælle lidt om din rolle i DONG Energy?
- 7 Helga: Altså det er en meget international afdeling jeg sidder i og der er det en fordel hvis
8 man har prøvet at bo i udlandet. Jeg er født og opvokset i England af en Islands mor og
9 en dansk far. Jeg flyttede hertil da jeg var 12. Kunne ikke tale dansk da jeg kom hertil
10 men lærte det og så har jeg været lidt frem og tilbage fordi jeg ikke vidste hvor jeg hørte
11 til i teenage årene og indtil jeg møder min mand her og så blev jeg så her. Vi boede så i
12 England i et år med mine børn fra 2001-2002 så de fik også lært engelsk, ordentligt og så
13 fagligt har jeg så været startet med finansvejen og så gik HR vejen via rekruttering og så
14 kom jeg ind i mobility og mobility der sidder vi og flytter folk over landegrænser. Hver
15 gang der er nogen der flytter over nogle landegrænser i DONG Energy så er vi involveret
16 fordi der er så meget med skat og social sikring der skal vøres styr på.
- 17 Anne Sofie: Okay og så har du lært dansk eller hvordan?
- 18 Helga: Jaja jeg lærte dansk på et halvt år
- 19 Anne Sofie: For du snakker nemlig sindssygt godt dansk
- 20 Helga: Jeg har faktisk været med i et forsøg. Det var også nogle studerende der studerede
21 engelsk og der var jeg inde i et lydstudie og skulle indspille både på dansk og på engelsk
22 nogle sætninger og så blev det spillet for folk og jeg er en af de få mennesker der ikke har
23 accent hverken på det ene eller det andet sprog. Det kunne godt nok ikke placere mig i
24 England. Man kan godt placere mig i København på dansk men i England kan de ikke
25 placere mig. Det kan man jo som regel med din accent men de er ret sikre på at jeg er
26 englænder.
- 27 Anne Sofie: Spændende
- 28 Helga: Ja ja. Det kan være jeg har ødelagt det ved at bo i USA (griner)
- 29 Anne Sofie: Er du leder i din afdeling?
- 30 Helga: Nej

- 1 Anne Sofie: Så skal jeg spørge om du har en ide om hvor ofte det er du interagere
2 interkulturelt med nogle kolleger her?
- 3 Helga: Dagligt (svarer bestemt og hurtigt)
- 4 Anne Sofie: Hvad for et sprog er det du taler?
- 5 Helga: Det er engelsk (svare bestemt og hurtigt)
- 6 Anne Sofie: Fortrækker du at tale engelsk eller dansk?
- 7 Helga: Der er ikke nogen forskel på mig. Nogen gange kan jeg sidde og tale med nogen
8 og så kan jeg ikke huske hvilket sprog jeg har talt. Til gengæld er jeg dårlig til at
9 oversætte mellem sprogene. Det køre meget separat i mit hoved. De køre meget på
10 separate sprog. Men jeg kan vågne op og drømme et eller andet og ikke være sikker på
11 hvilken sprog jeg har drømt på.
- 12 Anne Sofie: Hvad er det du mener med at du har svært ved at oversætte øh?
- 13 Helga: Det er fordi at når jeg taler engelsk og skriver på engelsk så så køre det hele på
14 engelsk. Når der er nogen der siger hvad hedder det og det og det så kan jeg ikke finde
15 det.
- 16 Anne Sofie: Er det også noget du føler der øh at der er problematisk når du interagere
17 med nogen?
- 18 Helga: Nej for jeg oversætter jeg tænker ikke. Jeg taler jo bare det sprog vi har gang i. Så
19 jeg har ikke brug for at oversætte noget.
- 20 Anne Sofie: Hvis du selv skulle definere interkulturel kommunikation. Hvad tænker du
21 så. Hvordan vil du definere det?
- 22 Helga: (Griner) Det ved jeg da virkelig ikke. Det er jeres opgave jo (griner højt).
- 23 Anne Sofie: Du behøver ikke komme med en formel definition. Det er mere bare hvad
24 tænker du. Når du tænker interkulturel kommunikation hvad tænker du så?
- 25 Helga: Besværlig, problematisk, udfordrende (svare hurtigt og bestemt). Og der er flere
26 faldgruber end man tror.
- 27 Anne Sofie: Og det spiller selvfølgelig også en stor rolle for dig lyder det til, interkulturel
28 kommunikation. Når du gør det på daglig basis. Så det er noget du gør virkelig meget?
- 29 Helga: Ja, altså jeg er jo både, jeg jeg Jeg ved ikke om du ved det med at jeg har boet i
30 USA et halvandet år for DONG. Jeg ved faktisk ikke så meget om det.
- 31 Jeg er lige kommet tilbage til Danmark 1. februar efter at have været i USA i halvandet
32 år, hvor jeg var ovre for at starte DONG Energy Wind oppe i Boston i Massachusets. Der
33 var jeg medarbejder nummer 2. Direktøren var der tre uger før mig og så kom jeg og så
34 har jeg været med til at starte hele den der biks op. Så da jeg rejste hjem var vi 18

1 medarbejdere og vi startede 2. og min rolle derover har ikke været HR som sådan. Jeg
2 hed integration manager så jeg var. Jeg lavede finans. Jeg lavede IT. Jeg lavede HR jeg
3 lavede HSE. Jeg lavede office management, party planner øhm kronsprinsen kom forbi
4 og så arrangerede jeg reception. Altså alt som ikke havde med at drive en vindfarm at
5 gøre. Det er også derfor at når jeg så ser mine amerikanske kolleger på besøg så skal man
6 lige ud og give dem et kram (griner). Ja så både den vej har jeg jo haft rigtig meget med
7 kommunikation med de amerikanere vi ansatte og deres oplevelser af og det kunne måske
8 være rigtig interessant for jer at få et telefon interview med dem fordi de har jo virkelig
9 haft udfordringer med kommunikation med danskerne altså og se deres syn på det og jeg
10 har faktisk en video jeg tænker jeg vil dele med jer som vi lavede til leadership forum
11 hvor mange af os blev interviewet omkring både kulurelle differencer og kommunikation
12 og forskellige tidsforskellige og alle de udfordringer der er ved at starte op derover og der
13 er netop også lidt med kulturel forståelse og misforståelser som kunne være værdifuldt
14 for jer. Altså jeg ved ikke om i kan bruge det, men jeg kan jo sende det til jer.

15 Ja altså det kunne været rigtig godt. Helt sikkert!

16 Helga: Og jeg har faktisk lige været inde i Danish & American Business Forum hvor jeg
17 holdte en tale øhm og der er ikke så meget om det, men jeg tænkte jeg kan godt sende jer
18 talen og præsentationen og så kan i bruge det hvis i vil.

19 Anne Sofie: Ja. Meget gerne. Det ville være rigtig relevant for os.

20 Helga: Og jeg synes det kunne være interessant for jer fordi der er rigtig meget med de
21 der amerikanere. Det stiller i nok spørgsmål senere med. Det var overraskende for mig at
22 de opfatter danskerne som ufatteligt uhøflige.

23 Anne Sofie: Gør de det?

24 Helga: Ja og der kommer rigtig mange misforståelser. Jeg brugte rigtig meget krudt på at
25 lægge dæmper på og prøve at få folk til at tale om det over telefonen. Det er det her med
26 emails. Det bliver simpelthen så ufatteligt hårdt og vi som danskere bruger ikke alt det
27 her fluff som 'please' or 'thank you', 'excuse me', 'sorry' og 'can I..'. Det er 'vil du ikke
28 lige dreje til højre', Helga? Så der er jo ikke noget og hallo hvis man skriver sådan til en
29 amerikaner så tror de simpelthen man er vred og sur.

30 Anne Sofie: Og du oplever meget at det er over mail at problemerne opstår?

31 Helga: Ja. Men faktisk også nogen gange over telefonen altså danskerne er hårdere i
32 tonen i forhold til engelsktalende lande.

33 Anne Sofie: Er der nogle af dine internationale kolleger som du føler du kender bedre end
34 andre? Nu tænker jeg helt generelt om der er nogen du har et bedre forhold til. Altså også
35 på et personligt plan?

36 Helga: ja ja. Det er der.

- 1 Anne Sofie: Når du kommunikerer interkulturelt på hvilke måder gør du det så? Nu
2 tænker jeg email, tlf. Har du en ide om hvad du bruger mest?
- 3 Helga: Altså da jeg boede i USA, der var det jo mest direkte og telefon. Men når man så
4 er her så er det på grund af tidsforskellene mere email eller messenger eller chat eller
5 hvad hedder det... skype!
- 6 Anne Sofie: Nu siger du allerede det her med at amerikanere ofte opfatter danskere som
7 meget mere uformelle og uhøflige. Kan du fortælle noget mere om hvordan du oplever
8 kommunikationskanalen som en udfordring?
- 9 Helga: Der opstod lidt tvivl her om hvad jeg lige mente og jeg tror også selv jeg var lidt
10 forvirret.
- 11 Anne Sofie: Lad os tage fat på email når det du er det du er vandt til her hjemmefra og
12 om du mener det har en stor betydning for samtalen?
- 13 Helga: Nu har du sat mig af igen (griner). Altså udfordringen med emails er jo
14 selvfølgelig at der er kun en nuance. Man ser jo ikke kropssproget eller tonen eller noget
15 som helst så det bliver meget hårdt. Og det går begge veje. Altså jeg opleve faktisk. Jeg
16 blev lidt overrasket da vi startede i USA, for i USA er det jo meget normalt at skrive
17 'Helga!' og så starter du på mailen og for mig var det jo uhøfligt. Jeg tænkte åh gud:
18 'hvad har jeg nu gjort? Er de sure på mig? De skriver ikke 'hej' eller 'kære'. Det gør man
19 ikke. Det er normalt. Så på den måde så skal man lige forstå folks skriftspråg og hvorfor
20 deres er anderledes.
- 21 Anne Sofie: Okay. Er der så en måde du foretrækker? Fortrækker du så at det skal være
22 face-to-face? Hvis det var muligheden ville det så være det der var at foretrække for dig?
- 23 Helga: Ja det ville der nok være, men det kan bare ikke altid lade sig gøre. Det kommer
24 også an på hvad du har med at gøre. Nogen gange så skal der jo være nogle ting på skrift.
- 25 Anne Sofie: Hvordan har du det med at tale om emner som ikke nødvendigvis er
26 arbejdsrelateret med dine internationale kolleger?
- 27 Helga: Det har jeg det fint med (sagt meget som en selvfølgelighed)
- 28 Anne Sofie: Hvad mener du skaber den mest succesfulde interkulturelle kommunikation?
- 29 Helga: Jamen det er netop at man tager fat i kommunikationen og taler om problemerne
30 up-front. Altså da jeg opdagede det her problem så havde jeg jo en dag med on boarding
31 medarbejdere hvor jeg to dem igennem det her med at du skal ikke overrasket hvis
32 danskere skriver sådan det er ikke fordi de er uhøflige. Tag nu telefonen. Lær' dem at
33 kende. Sørg for at du møder alle dem du har med at gøre i det daglige når du er på on
34 boarding i Danmark. Altså virkelig italesætte det så folk ikke øh altså ja kommunikation
35 det hjælper på altting.
- 36 Anne Sofie: Var det også noget du oplevede var særligt for USA at det var virkelig
37 vigtigt at få talt om tingene?

- 1 Helga: Nej jamen det tror jeg også det ville være hvis vi nu ikke havde været i UK i
2 forvejen og havde startet op i UK eller startet op i Frankrig. Øhm men man er nødt til at,
3 ja, tale om tingene for at forstå hinanden. Ellers så er det at tingene eksplodere lige
4 pludselig.
- 5 Anne Sofie: Er det så også noget du stræber efter når du kommunikere, at være åben hele
6 tiden og få sat ord på tingene?
- 7 Helga: ja, hvis der tvivl så har jeg det med at ringe op og aftale et møde,
- 8 Anne Sofie: Er der noget andet du stræber efter hvor du tænker at det her det er noget jeg
9 tænker ekstra meget over at jeg skal fokusere på når jeg kommunikere interkulturelt?
- 10 Helga: Nej fordi jeg tror ikke jeg tænker at det er interkulturelt. Fordi de kolleger fra
11 USA og dem og England det er jo mit hjemland og USA det er jo der de er kommet fra.
12 Altså det er jo ikke. Jeg tænker ikke interkulturelt for jeg er dobbelt (griner).
- 13 Anne Sofie: Du er dobbelt? Okay ja.
- 14 Helga: Så jeg tænker ikke så meget over det.
- 15 Anne Sofie: Hvis du skulle sige noget om hvad der er det mest udfordrende ved
16 interkulturel kommunikation hvad skulle det så være? Kan du sætte nogle ord på det?
17 Noget du synes er særligt udfordrende?
- 18 Helga: Jamen det er jo de misforståelser der kan opstå som så skal ryddes op og spøles
19 tilbage bagefter. Det kan være små ting der escalerer til et eller andet stort som slet ikke
20 var ment sådan.
- 21 Anne Sofie: Kan du komme i tanke om et bestemt?
- 22 Helga: Jamen der er de der meget korte emails som amerikanere oplever som 'rude' og så
23 bliver de måske lidt kort for håret, lidt 'rude' tilbage og pludselig så er der en meget grim
24 tone mellem folk hvor det slet ikke var ment sådan til at starte med og det er jo bare for
25 dumt altså.
- 26 Anne Sofie: Ja der er nok ikke den samme mulighed for at få uddybet nogle ting over
27 mail?
- 28 Helga: Nej altså problemet er når vi fik på arbejde derover, altså når kl. var ni så var folk
29 jo nærmest gået hjem her. Så det var svært lige at ringe op og sige 'øh hvad mener du'?
- 30 Anne Sofie: Okay så mange misforståelser siger du og også noget med noget teknologi
31 som skaber nogle problematikker.
- 32 Helga: Og tidsforskellen betyder altså også meget
- 33 Anne Sofie: Forbereder du dig på en eller anden måde inden du har en interkulturel
34 interaktion? Du siger du ikke tænker så meget over det fordi du er dobbelt. Du har ikke
35 rigtig noget hvor du tænker?

- 1 Helga: Nej. Altså der hvor vi sidder nu i mobility der har alt forgået på engelsk, vores
2 kontrakter, vores kommunikation. Vi har ikke, jo dansk (forstår ikke helt hvad hun siger
3 her) taler vi ofte dansk, men ellers så køre det hele på engelsk.
- 4 Anne Sofie: Har DONG Energy gjort noget for at forberede dig på at kommunikere
5 interkulturelt?
- 6 Helga: Nej men jeg har forberedt dem (griner). Aj nej det tror jeg ikke [hun kommer på
7 noget alligevel]. Altså vi har haft. Men ved ikke om det er kommunikation, men inden Vi
8 startede op i USA der havde vi et kursus der hed 'working effectively with the US' hvor
9 appearing globals og vores kulturtræner kom ind og holdte et seminar en hel dag for alle
10 dem der både skulle til USA og dem som skulle arbejde med amerikanere. Fordi der er
11 nogle ting man skal være opmærksomme på. Så det kan man jo godt sige at DONG
12 Energy har gjort noget. Det var så mig der arrangeret det (Griner)
- 13 Anne Sofie: Har du oplevet nogle sådan sproglige kompetencer som har haft betydning
14 for samtalen. Kan du huske en eller anden bestemt interaktion hvor du har følt at det
15 sproglige nogengange har været et problem?
- 16 Helga: Altså at dem jeg taler med ikke taler godt nok engelsk eller hvad?
- 17 Anne Sofie: Ja fx ja
- 18 Helga: Nej jeg synes generelt så har alle på USA kontoret været ret målløse over hvor
19 godt danskerne taler engelsk og hvor gode de er til at kommunikere. Altså der er jo tit
20 accenter og ting og sager, men danskernes ordforåd er jo kæmpestort ift. Sydtyskland fx
- 21 Anne Sofie: Men der har ikke været så meget misforståelser på den måde?
- 22 Helga: Nej. Det synes jeg ikke.
- 23 Anne Sofie: Så vil jeg høre om vi kan tage udgangspunkt i noget mere konkret. Jeg ved
24 ikke om du har en bestemt episode eller en række samtaler som du føler har gjort et
25 særligt indtryk på dig på en eller anden måde?
- 26 [vi tydeliggøre begge at det ikke nødvendigvis skal være en tæt kollega men en hvilken
27 som helst international kollega så længe det er internt i DONG Energy]
- 28 Helga: Nå ja for jeg skulle eller lige til at sige at nogen gange havde amerikanerne svært
29 ved at forstå mig fordi jeg er så engelsk. Hvor jeg var inde og skulle købe noget vand
30 hvor jeg siger (med meget britisk accent) 'can I buy a bottle of water?' så 'huh..water?'
31 nærh 'water' (sagt med meget amerikansk accent). Så forstod de det (griner). Altså de er
32 jo vilde med det. De siger 'oh I love your accent' (med meget amerikansk accent). De har
33 nogen gange svært ved at forstå rigtig engelsk.
- 34 Anne Sofie: Ja okay så der er noget accent.

1 Helga: Ja altså lige som Danmark har Sønderjylland så taler amerikanerne også meget
2 internt forskellige, altså om du bor i Alabama eller Massachusetts for er der forskel. Men
3 tror ikke jeg fik svaret på spørgsmål, jeg tror jeg var rigtig dygtig til at svare uden om der.

4 Anne Sofie: Er der noget du synes du oplever tit i forhold til udfordringer udover det her
5 med misforståelser?

6 Helga: altså en ting jeg tænker som kan være problematisk når man starter op hos DONG
7 Energy i udlandet det er at når du så har en flok danskere så skal de dælme lade være med
8 at tale dansk foran deres amerikanske kolleger. Det er et stort problem. Altså jeg vil sige
9 [anonym] som jeg sad ved siden af i DONG som var PA til vores direktør. Hun havde
10 simpelthen et stort skilt på hende skrivebord 'No speakning Danish-zone'. Og hun sagde
11 og hun vidste godt at vi ikke talte om hende og vi kom til at tale dansk fordi du ved så var
12 der lige et eller andet og nu var der lige en dansker. Men hun følte bare at det var enormt
13 ubehageligt og sidde der og så sidder du på kontor med to mennesker og så kommer der
14 en ind og begynder at tale dansk til mig og hun tænker 'nu taler de om mig' og
15 selvfølgelig gjorde vi ikke det, men det ved hun ikke. Så det er virkelig vigtigt at man
16 holder det engelske også mellem de danske kolleger. Og så kan det virke kunstigt men
17 sådan er det bare. Men det betyder noget for de lokale.

18 Anne Sofie: Hvad tænker du det betyder for dem?

19 Helga: Jamen de føler at de bliver holdt uden for. Det er jo bare ikke rart at folk sidder
20 eller står og taler et sprog som man ikke fatter noget som helst af. Og hun sagde at, eller
21 jeg ved ikke om det var det, men hun sagde 'jeg har det som om i taler om mig'. Fordi de
22 kommer direkte ind og taler en andet sprog.

23 Anne Sofie: Var hun [anonym] på besøg her i Danmark eller hvordan var det?

24 Helga: ja hun har været her til noget on boarding men det var i USA, det var på kontoret i
25 USA. For selvfølgelig hvis man går i kantinen hernede så er det jo klart at folk taler
26 dansk. Det er jo ikke så meget det. Men hvis man kommer ind på hendes kontor hvor
27 hende og jeg sad og taler dansk til mig, det er jo ikke, altså det er jo uhøfligt.

28 Anne Sofie: Hvor godt kendte du hende [anonym]?

29 Helga: rigtig godt

30 Anne Sofie: Og i arbejder også tit sammen?

31 (nikker ja)

32 Anne Sofie: Havde i et personlig forhold

33 (nikker ja)

34 [fortæller lidt om hvor hun synes anonym ville være interessant for os at snakke med.
35 Fortæller at hun var ansat som nummer 3 eller 4 i boston]

36

1 [Anne Sofie spørger Kristine om hun har noget at tilføje]

2 Altså vi er jo i gang med at udforske hvordan at opfattelsen er for de danske
3 medarbejdere på deres interaktioner og så er det klart at når du har så meget erfaring at så
4 er der ikke så meget der er overraskende for dig når du interagere med nogen. Det er
5 sådan noget vi lidt søger, et eller andet skævt der sker og hvad kan man sådan

6 Helga: Så kunne det måske være sjovt at tale med [anonymous]. Hun er Finance i Boston
7 og er udstationeret derovre. Og hun er endda rigtig dansker (griner). Så det kunne godt
8 være hun har nogle mere. [anonym] er der også, men tror simpelthen ikke han har tid.

9 Anne Sofie: Hvad føler du dig mest som (med henblik på nationalitet)?

10 Helga: Jeg er et gadekryds (griner). Altså indtil jeg blev 18. Der var det lige som om at
11 græsset altid var grønnere på den anden side. Altså hvis jeg boede i Danmark ville jeg
12 gerne være i England. Hvis jeg boede i England ville jeg gerne være i Danmark. Det er
13 lidt svært. Og så mødte jeg så min mand og ligesom blev her. Og så var vi så over at bo,
14 da børnene var små og satte dem i skole og det var fedt. Det var en fed oplevelse at prøve
15 men vi fandt også ud af at det er ikke der vi skal bo. Det er Danmark vi skal bo. Jeg ved
16 ikke om der er noget der overrasker mig som sådan. Nej det tror jeg ikke. Jeg tror det er
17 svært når man har sådan en dobbelt nationalitet.

18 Anne Sofie: Vi har også arbejdet lidt med det her initiativ med global mindset, som er
19 blevet promoveret for i managers brief at det skal være en del af rekrutteringen. Er det
20 noget du ved noget om eller har arbejdet noget med eller er det helt væk fra jeres bord?

21 Helga: Jamen det gør vi jo også i Mobility vil jeg sige. Altså vi rådgiver jo også lidt om at
22 folk skal have det rigtige mindset for at kunne flyttes. Fordi hvis det ikke går. Som for
23 eksempel hvis konen ikke er glad eller manden ikke er glad, så lykkes udstationeringen
24 ikke. Så kommer de jo hjem igen. Hvis manden skal gå på arbejde hele dagen og konen
25 sidder derhjemme og græder og er ked af at være i det land, så holder det jo ikke. Altså så
26 kan han jo ikke lave noget fornuftigt arbejde og det har jo også en del at gøre med global
27 mindset og en del af gøre med om familien er klar til det man er ved at sende dem ud til.
28 Så det kigger vi jo en del på. Og man skal også, det er også. Man kan jo ikke sende en til
29 USA der ikke taler engelsk. Altså det gør de fleste danskere men det er jo også en del af
30 det. Og man skal være åben for at ting er anderledes. Man skal heller ikke tage til Boston
31 og så sige ej fordi det er irriterende at man ikke kan købe rugbrød nogen steder og nej de
32 skære flæskesvær af. Altså hvis du hele tiden er negativ. Du ska jo ligesom 'embrace'
33 forskellene. Og forskellene er måske ikke så store i Massachusetts som dem der tager til
34 Taiwan men alligevel er der rigtig mange ting der er anderledes. Jeg blev overrasket over
35 i USA at de opfinder alt det der digitale men de bruger det jo ikke selv. De vil have
36 papirer de vil have underskrifter. Du går i banken og åbner en bankkonto og så får du to
37 checkhæfter. Vi måtte google hvordan man skrev sådan et for det kunne vi jo ikke huske.
38 Så tingene er, der er rigtig meget der er anderledes og det ska man være forberedt på og
39 synes er spændende. Og ikke gøre det hele til negativt. Fordi så bliver det bare et helvede
40 og så er det jo ikke sjovt at være der. Selvfølgelig kan man godt grine lidt af det og sige aj

- 1 hvor er de åndsvage de amerikanere men gøre det positivt. Fordi ellers så er det jo, så
2 bliver det bar en dræber at være der.
- 3 Anne Sofie: Har i nogle fokuspunkter sådan med hensyn til det her global mindset. Altså
4 targets fremadrettet. Noget som der er en udfordring?
- 5 Helga: jeg tror mere det er det her med at tage en snak med folk for at høre hvad der
6 ligesom er, hvad de tænker. Fordi nogen gange. Jeg tænker bare på om der er nogen vi
7 har stoppet det tror jeg der er tilbage i [tidligere firma]. Jeg arbejdede på [tidligere firma]
8 før. Og der sendte vi jo folk over hele verden. Det var Kina, Indien, alt muligt og der skal
9 du være rigtig forberedt på Kina, Indien, Afghanistan, Malaysia, whatever, i forhold til de
10 her vestlige lande vi har. Det er jo nogle nemme lande. Så det er vigtig at tale både med
11 familie og finde ud af om de er mentalt klar til det.
- 12 Anne Sofie: Når du siger nemme lande, hvad mener du så?
- 13 Helga: Det er de vestlige. Altså Taiwan er et nemt vestligt land. Det er jo ikke Indien. Vi
14 havde et par udfordringer i starten, da vi begyndte at bygge så meget i England, fordi vi
15 begyndte at udstationere folk til steder som var så langt ude i England som. Altså folk
16 drømmer om at tage til London. De tænker at det kunne da være fedt at bo i London i to
17 år. Problemet er at der hvor vi bygger vindfarme det er jo langt ude på landet. Så vi havde
18 oppe i Barrow, eller har oppe i Barrow hvor vi bygger, og der var en af de medarbejdere
19 der beskrev Barrow som 'a pimple on my back side'. Altså du køre, jeg tror der er 70
20 kilometer, ud af en vej, når du køre at motorvejen og så kommer du ud til den her
21 havneby som har været meget rig og florerende havneby men alt er lukket. Den har
22 Englands største arbejdsløshed, ungdomsarbejdsløshed, piger bliver som regel gravide
23 som 14-15 årige så de kan få nogle penge. Og hvis du parkere din bil et forkert sted, så er
24 den rippet når du kommer tilbage. Så det var ikke så fedt at blive udstationeret dertil og
25 der er man jo også nødt til at tale med medarbejderne om at selvom England er lige over
26 på den anden side af vandet så skal de også være klar til de skal bo sådan et sted, og det
27 er ikke i London, det er ikke hvor der er teater og ting og underholdning og biograf. Det
28 her det er. Der er tre pubber, og de to af dem er farlige at gå på. Så der er rigtig mange
29 ting man skal tænke over. Så global mindset er jo ikke bare et hak og så kan du klare
30 hvad som helst. Du kan måske sagtens klare at komme til Manhatten, men kan du klare
31 Barrow? Eller nogen af de første udstationeringer vi havde i DONG for rigtig mange år
32 siden, det var en camping plads i nordsverige hvor der var 300 kilometer til den nærmeste
33 forretning. Der skal man altså også være af en special støbning. Hvis du skal sidde alene,
34 så skal du have en stor tak dvd'er med og så sidder du om aftenen i din campingvogn og
35 ser film. Så det er svært bare at sige global mindset, så er du det.
- 36 Anne Sofie: Så det handler ikke bare om at have en viden om hvordan man skal være
37 men også kompetencerne til det?
- 38 Helga: Jamen også en åbenhed. Fordi der er jo nogen mennesker der har det fint med at
39 sidde alene i en campingvogn og andre ville blive skrup sindssyge. Altså jeg ville ikke
40 kunne gøre det tror jeg. Der skal være et eller andet. Og så en åbenhed overfor at når du

- 1 bliver udsendt at gøre nogle ting der er lidt anderledes. Jeg sprang ud i at tage
 - 2 motorcykelkørekort da jeg var i USA. Jeg købte en Harley og inspillede en CD i et studie
 - 3 og gjorde nogle tossede ting som jeg ikke gjorde herhjemme.
- 4 Anne Sofie: Så der er mange grader af at have global mindset?
 - 5 Helga: Ja det er der ja. Altså i hvert fald en åbenhed er noget af det vigtigste. En åbenhed
 - 6 og en tolerance for at ting er anderledes. Og Danmark er ikke verdens navle. Langt fra.

Appendix O

Transcript of interview with Susanne Dahlberg Filipsen

1 AS: Du har selvfølgelig mulighed for at være anonym, hvis du ønsker det. Og hvis
2 du først beslutter dig hen af vejen, så siger du bare til. Og jeg håber, at det er okay
3 med dig, at vi optager det?

4

5 Susanne: (griner) ja

6

7 AS: Godt. Har du nogle spørgsmål før vi starter?

8

9 Susanne: Nej. I kører bare løs.

10

11 AS: Perfekt. Så skal jeg spørger om et lidt frækt spørgsmål til at starte med, og
12 det er hvor gammel er du?

13

14 Susanne: (Griner) 65.

15

16 AS: Og hvor lang tid har du været ansat I DONG Energy?

17

18 Susanne: Siden 2009. 8 år.

19

20 AS: Og hvis du egentlig bare vil starte med at fortælle om din rolle i DONG
21 Energy...

22

23 Susanne: Jeg er senior mobility consultant. Jeg kom hertil for 8 år siden for at
24 sætte nogle politikker og processer op omkring udstationering. Det var
25 forholdsvis nyt territorie for dong. Jeg har efterhånden 30 års erfaring med
26 mobility. Jeg har sidet i [tidligere firmaer] som ene ansvarlig og så har jeg været
27 mobility manager i [tidligere firma] i to år. Så jeg har stor erfaring. Og jeg var
28 med dengang at Novo skulle ind i Kina med at sætte processer op. Så jeg blev
29 headhunted hertil for at etablere politikker og processer og den slags. Og der er jo
30 sket et jordskred i – da jeg kom her var det største det var at bygge en øhm.
31 Hvad hedder det, en powerplant i Mogstad (ikke sikker på hvad hun siger her) i
32 Norge, og det var meget jyske medarbejdere fra det gamle Elsam der var sendt
33 derop, og de havde fået en dansk kontrakt, som var blevet lagt ned i en chefs
34 skuffe og man havde sådan sidet og forhandlet om hvad man syntes var ret og
35 rimeligt. Og øh, hvad hedder det, det kaldte man udstationering på jysk for jeg
36 sad i gruppe med ham der havde sidet og lavet de der kontrakter og øh som
37 kom jeg til at, øh, så startede det med at folk de ikke havde fået en A1, så de hørte
38 ikke under dansk socialsikring, og det var forholdsvis ældre medarbejdere, og
39 de røg ud af deres efterløn. Så jeg måtte op til Mogstad og det var lige før jeg fik
40 rådne tomater i hovedet.

41

42 AS + Kristine: Nå!

43

44 Susanne: Ja, de var rasende.

1
2 AS: Ja, okay.
3
4 Susanne: Og så viste det sig her at der havde man ikke taget det der A1 særligt
5 alvorligt. De sagde at nåh, der lå godt nok et skriv inde på en chefs skrivebord fra
6 maj, og jeg startede i juni, og alt det her tog form i september, at øh, vi havde et
7 problem med hvordan DONG var sat op strukturelt. Man kan ikke, fordi vi havde
8 den der med at folk var ansat i Oil & Gas, men de arbejdede de facto i Thermal
9 Power som det hed dengang. Øh.... Man kan ikke udstationere medarbejdere fra
10 et A1 fra et ikke-commercialt selskab. Så det var sådan en, en hurdle. Og øh, så
11 måtte vi lave nogle dokumenter på at folk de måtte have orlov fra Oil & Gas og
12 ansættes nede i det kommersielle selskab så de blev udstationeret derfra. Og der
13 var de ansat i Thermal så længe at det var der, så gik det igennem, ikke. Så det
14 var sådan en... det tog lidt tid at trænge igennem og sige, "jamen når man
15 opererer ude i den store verden, så er der bare nogle ting man skal tage højde
16 for."
17
18 AS: Mhm.
19
20 Susanne: Så det synes jeg er sådan lidt en kultur ting. Men så fik de jo de her A1
21 ansøgninger igennem og så kom det i orden, men så var der et skattemæssigt
22 efterslæb, fordi man havde ikke taget højde for det skattemæssige – at man er
23 faktisk skattepligtig i Norge, når man arbejder i Norge, og det havde man heller
24 ikke liiige helt – og det er altså, jeg tror det er et år siden at vi fik det sidste på
25 plads.
26
27 AS: Mhm
28
29 Susanne: Vi brugte noget ekstra tid.
30
31 Kristine: Det tog lang tid?
32
33 Susanne: Det tager lang tid, når det er. Så derfor handlede det jo om at få sat
34 nogle ting på skemaet så den slags ikke gentager sig.
35
36 Kristine: Helt sikkert.
37
38 Susanne: Og det er jo det vi sidder med hele tiden, og får den der forståelse af at
39 når man sender folk ud i andre lande, så er der nogle andre spilleregler. Og hvad
40 er det så for nogle spilleregler man skal overholde? Og så må vi jo se at sætte
41 nogle processer op der passer. Og jeg synes, vi er kommet langt.
42
43 AS: mmh.
44 Kristine: Ja.
45
46 Susanne: Og nu er vi jo så på vej ind i nye markeder igen. Og som jeg ser det, så er
47 den næste store hurdle at få, øh, forståelsen af at man ikke bare han sende folk
48 ind i andre lande at arbejde – der er altså noget der hedder arbejds og
49 opholdstilladelse. Det har jo ikke været den store nødvendighed inden for

1 Europa. Der har været nogle skvulp. Især fra England. Og øhm, hvis vi snakker
2 om, ved ikke om det er interkulturel kommunikation, men i hvert fald
3 kulturforståelse...
4 Kristine: Mhm...
5
6 Susanne: ...hvad det er for en kultur man kommer fra.
7
8 Kristine: Ja?
9
10 (6.00) Susanne: Vi kommer fra en kultur hvor, øh, vi har meget "trust". Ikke?
11
12 Kristine: Mh.
13
14 Susanne: Så jeg tror det slår os lidt i hovedet her, eller, det slår nogen i hovedet
15 her, at man, er, "jamen det er klart altså han er jo dansker", og ovre i US så siger
16 de "jamen altså jeg skal se passet". Og vi skal se manden, og vi skal se passet.
17 Fordi, der foregår så meget mærkeligt herovre, ikke. Og det er sådan en
18 forståelse hvor man sådan, "nåh", ikke. Og så kommer hele den der hvem skal
19 gøre hvad hvornår, ikke. I forbindelse med det her. Og det er noget vi er ved at
20 væreudeatlære... vi har lavet noget undervisningsmateriale i forbindelse med
21 den nye segmenteringsmodel, hvor vi har lavet sådan nogle cases, jeg ved ikke
22 om I har set det?
23
24 Kristine: Jeg har. Men hun (Anne Sofie) har ikke, så du må meget gerne fortælle.
25
26 Susanne: Så der er det, at øh, man vil gerne have en mand til USA. Og han vil så
27 gerne have sin partner med. Okay... Øh, "Er I gift?" – "Næh" – "Nå, men så kan du
28 ikke få din partner med"
29
30 Kristine: Mhm.
31
32 Susanne: *Imiterer brokkelyde*, ikke, og øh, jamen jeg kan ikke lave om på
33 immigrationslovene til USA. Og så viste det sig at partneren er en mand... aaarrh.
34 Den går altså heller ikke. Og så kan den ikke derailes derfra. Og "Hvorfor ikke?"
35 – "Jamen, jeg kan jo ikke lave om på immigrationslovene til et land."
36
37 AS: Okay.
38
39 (7.25) Susanne: Og det er noget vi skal til at tænke på at man skal have, sådan en
40 forståelse for at man ikke kan komme med sit danske frisind alle vegne, altså.
41
42 Kristine: Nej.
43
44 AS: Okay. Så der er altså noget politisk og noget regelmæssigt, som tit kan stå i
45 vejen?
46
47 Susanne: Ja, det er der jo altså, I andre lande der er det ikke velanset at man har
48 same-sex partner. Det kan vi jo ikke lige sådan lave om på nu og her.
49

- 1 AS: Er det noget du oplever som er den største udfordring?
2
3 Susanne: Jeg oplever en udfordring i at vi skal til at fortælle folk at de skal huske
4 at være gift. Ja. Den der forståelse, ikke?
5
6 AS: Okay.
7
8 Susanne: Det er noget man skal have masseret ind i organisationen i forbindelse
9 med udvælgelse af kandidater. Ja, også når vi hyrer folk her.
10
11 AS: Ja.
12
13 (8.20) Susanne: Hvor der også er en udfordring i øjeblikket det er den her med at
14 vi kan sidde og lave vores arbejde hvor vi vil... så "Nu har jeg altså fundet mig en
15 kæreste i Spanien eller Italien, så hvorfor kan jeg ikke bare sidde dernede i 3
16 dage i ugen? Jeg skal nok selv betale for rejserne, det er ikke det. Så kan jeg sidde
17 dernede og arbejde" – aaah, det går altså ikke. Fordi pludselig så spiller der
18 noget socialsikring ind. Så spiller der noget skattemæssigt ind. Og så spiller der
19 noget rent arbejdsmæssigt ind. Man kan ikke bare *vælge*.
20
21 Kristine: Mh.
22
23 Susanne: Hvor man vil sidde og udøve sit arbejde.
24
25 Kristine: Nej.
26
27 Susanne: Og det arbejder vi jo en hel del med.
28
29 Kristine: mmh.
30
31 Susanne: Med chefer der ikke forstår og siger "Hvorfor det? Altså det er fint for
32 mig?" Og så sidder vi her og spænder ben og siger, "Jamen det kan du altså ikke få
33 lov til."
34
35 Kristine: Er det uanset hvilket niveau vi taler? Om man er chef eller om man er
36 medarbejder I oplever den attitude?
37
38 (9.20) Susanne: Hvis det er de høje chefer, så finder man jo nok en eller anden
39 form for udvej, kan man sige. Det vil jeg helst ikke... øhh. men der er sådan på...
40 det er nok mellemledere der har udfordringen med deres medarbejdere.
41
42 Kristine: Ja. Okay.
43
44 AS: Øhm. Kan man sige du har haft en lederrolle?
45
46 Susanne: Nej, det kan man ikke. Da jeg blev ansat her så hed det sig at vi var et
47 selvkørende team.
48
49 Kristine: Mhm.

1
2 AS: Okay. Øhm. Kan du uddybe hvor ofte du mener du er i dialog med nogle
3 internationale kolleger?
4
5 Susanne: Det er jeg hver dag.
6
7 AS: Hver dag?
8
9 Susanne: (bestemt) Ja. Det er en del af jobbet.
10
11 AS: Så det spiller en rigtig stor rolle for dig?
12
13 Susanne: Ja ja ja.
14
15 AS: Okay. Hvilket sprog taler du oftest med dem?
16
17 Susanne: Engelsk.
18
19 AS: Okay. Er det et sprog du føler dig tryg ved at tale i?
20
21 Susanne: Ja (griner). Vi taler engelsk derhjemme. (griner)
22
23 AS: Gør du det?
24
25 Susanne: Ja (griner). Øh, jeg har – min familie er lidt broget. Så det gør jeg
26 (griner).
27
28 AS: Okay. Spændende. Taler du andre sprog?
29
30 Susanne: Nej.
31
32 AS: Okay. Så skal jeg lige høre dig lidt om hvornår du mener kommunikation det
33 er interkulturelt?
34
35 Susanne: **suk.** Ja, det var jo en svær en.
36
37 AS: Mhm.
38
39 Susanne: (lang tænkepause). For mig der er det når man taler til hinanden i
40 øjenhøjde. Når man ikke stiller sig op og synes at ens måde at forstå og køre ting
41 på det er det enegyldige. Altså, det handler om dialog. Og det handler om at
42 afstemme, hvad skal man sige, landkort, ikke? Sådan det mentale landkort. Det
43 handler det rigtig meget om for mig i hvert fald. Og efter min erfaring så mangler
44 vi lidt hos DONG Energy i forhold til andre virksomheder der har været globale
45 operatører igennem mange, mange år, ikke?
46
47 (11.28) AS: Du siger "mentalt landkort". Kan du uddybbe det?
48

1 Susanne: Øhm. Det er at man skal være – når jeg siger sådan, hvordan forstår du
2 så det? Og når jeg forstår det, så forstår jeg det sådan. Og det er jo
3 kulturforståelse, og der handler det altid om at "bridge the gap". Øh, som man
4 siger, så er der ikke noget endegyldigt i kultur der er rigtigt eller forkert, der er
5 bare "different perceptions and realities". Det er jo sådan det er. Jeg ser tingede
6 sådan ud fra mine forudsætninger, og så kan en anden sige at "jeg ser mine ting
7 ud fra mine forudsætninger", og så kan man jo sige "hvordan kan vi så mødes?".
8

9 Kristine: Ja.
10

11 (12.10) Susanne: Jeg synes, det er det det handler om.
12

13 Kristine: Oplever du at der mangler erfaring med interkulturel kommunikation i
14 DONG Energy? Hvad tænker du om det?
15

16 Susanne: Det er som om at nogle gange så bliver folk forbavse over at der er
17 nogen der tænker på en anden måde eller at der kan være nogle andre lovrav
18 ud fra en anden kontekst. Og så siger de, "jamen så kan man vel bare" - og nej,
19 man kan ikke "bare". Det er netop i forbindelse med immigration, ikke.
20

21 Kristine: ja.
22

23 Susanne: Måske også noget med hvordan vi håndterer kontrakter. Øh. I Tyskland
24 der skal der for eksempel altid være to medunderskrivere fra firmaet til at
25 underskrive en udstationeringskontrakt. Det kan virke lidt tungt, men sådan er
26 det altså bare. Så vi kan ikke have sådan en "one-size-fits-all". Vi er nødt til
27 ligesom at finde ud af, hvad det så er vi skal gøre her, hvad det er vi skal gøre dér,
28 og nogle gange oplever jeg at folk de siger at vi bare skal have det hele
29 elektronisk, men nej, det kan vi ikke bare. I USA der skal man have et fysisk arkiv.
30 Det er sådan nogle ting.
31

32 AS: Det lyder som om at det er en mangel på indsigt du oplever.
33

34 Susanne: Ja. Jeg oplever, hvad hedder det, ja, mangel på indsigt i at nogle steder
35 der er man nødt til at gøre ting anderledes.
36

37 (14.00) AS: Helt konkret, tænker du så over de kulturelle forskelle der er mellem
38 dig og dine internationale kollegaer, når du kommunikerer med dem?
39

40 (14.10) Susanne: Ja, altså der er jo en anden kommunikationsform med Taiwan
41 for eksempel, end der er med Tyskland for eksempel. Men det handler jo også
42 meget om at bygge relationer, set ud fra min vinkel, ikke. Og jeg vil gøre *rigtig*
43 meget for at opbygge min relation med min samarbejdspartner i Taiwan. Jeg
44 mener det er meget vigtigt når de kommer herover at man kommer ud og får
45 noget socialt samvær med dem så man får en relation. I de firmaer jeg har været
46 i, der har de gjort rigtig meget ud af og bygge personlige relationer med andre
47 HR Business Partnere, og jeg har inviteret dem hjem til mig selv, og jeg er igen
48 også blevet hjem til dem. Det gør tingene så meget nemmere i hverdagen når
49 man har en relation til de andre mennesker og på den måde kommer man bedre

1 ind under huden på, hvorfor tingene er som de er. Det tror jeg er meget vigtigt i
2 vores rolle i hvert fald.

3 AS: Har du nogen form for taktik eller noget du tænker du gør for at skabe den
4 her relation?

5

6 Susanne: Ja, det er at næste gang de kommer, så inviterer jeg dem hjem til
7 middag eller også siger jeg "jeg vil vise dig et eller andet af Danmark" og sådan
8 noget lignende, og det gør jeg faktisk også til vores eksterne providere, for at
9 prøve at bygge en tæt, personlig relation. Det gør altså tingene meget nemmere.

10

11 AS: Yes. Så skal jeg spørge dig hvilke måder du oftest kommunikerer
12 på, når du taler med internationale kolleger? Og her tænker jeg telefon, mail...

13

14 (16:00) Susanne: Ja ja. Øh. På grund af tidsforskellen bliver det meget mail, men
15 så er det af og til at man alligevel tager knoklen, og så er det i hvert fald med
16 tyskerne, som er her forholdsvis tit, og øhm. Hvad hedder det. Jeg synes godt –
17 Jeg savner i hvert fald at vi får lov til at tage med rundt.

18

19 Kristine: Mhm.

20

21 Susanne: Ja. Det savner jeg. Fysisk. Og det har været oppe at vende på P&D
22 Forum igen og igen og igen. Man mangler noget mere end virtual reality. Ikke? I
23 hvert fald der hvor vi sidder inden for HR. Det er når man kommer ud og ser den
24 virkelig folk sidder i. Det kan nemlig godt blive lidt virkelighedsfjernt.

25

26 AS: Er der noget andet du tænker, hvor at det at være fysisk til stede det er en
27 fordel?

28

29 Susanne: Der er den der med at email kan blive, øhm... man kan ikke se folks
30 mimik. Altså nu er der jo selvfølgelig, at man kan sætte smileys og emojis, og det
31 er fint. Men nu ved jeg for eksempel at i Taiwan, der har vi haft et
32 kulturtræningsprogram, hvor der bliver slæt på at man kommunikerer på alle
33 kanaler. De sender meget SMS'er og bruger emojis også uden for arbejdstiden. Og
34 det bruger vi jo ikke så meget her, og gud være lovet. Og sådan gør man så der,
35 men... er der nogle spilleregler for hvor meget – hvornår det er fritid og hvornår
36 det er arbejdstid, og det tror jeg kan være glidende fra forskellige kulturer hvad
37 der er common customs.

38

39 (18:15) AS: Okay. Interessant.

40

41 Susanne: Det er den der forventning af "skal man svare email chefen sender til en
42 klokken 10 om aftenen?" Eller ikke?

43

44 Kristine: Og der mener du at I Taiwan der er det okay...

45

46 Susanne: Der er det okay, ja.

47

48 AS: Har du oplevet nogle konflikter i den forbindelse?

49

1 (18:30) Susanne: Jeg har ikke, for jeg har det ikke tæt ind på kroppen. Jeg er bare
2 opmærksom på, at det findes.

3
4 AS: Men det er noget der måske kan være en problematik for nogen?

5
6 Susanne: Jeg tænker, at man måske skulle meget blødt lave noget
7 forventningsafstemning, ikke. Men vi gør jo noget ud af når vi sender folk ud at
8 arbejde. Der bliver mere og mere fokus på kulturtræning så folk bliver mere
9 klædt på når de tager ud i et nyt marked, eller, ikke engang et nyt marked men et
10 andet land. Vi er også begyndt at give det til folk der tager til England, det har vi
11 ellers ikke været så flinke til at gøre før. Før i tiden der skulle folk spørge om det,
12 nu får de det, og der bliver sagt "nu skal du have et kulturtræningskursus". Fordi
13 fælden er tit den at hvis nu man skal ud i nogle lande der ligger kulturelt meget
14 tæt på en som for eksempel Sverige og England, så tænker man det er
15 nogenlunde det samme, men som jeg siger så er der jo en hel del under isbjerget,
16 som man ikke kender til, som kan... ja...

17
18 Kristine: Hvordan foregår sådan et kulturtræningskursus?

19
20 Susanne: Vi har Globesmart kulturtræningsværktøj, som er et e-læringsværktøj,
21 og det bliver lavet én til én kurser med medarbejderen og medhørende familie,
22 hvor man så først tager sin egen kulturelle profil ud fra det og snakker lidt om
23 "når du så er derude og der sker sådan og sådan, hvad så?" og sådan. Folk de skal
24 have indsigt i hvordan det er de selv ser på power distance, hvordan ser de på de
25 parametre der er inden for kulturtræning, som for eksempel hofstede og
26 trompenaars og den slags.

27
28 Kristine: Ja.

29
30 (20:19) Susanne: Og det skal vi så måske også netop i P&D, synes jeg, slå et slag
31 for at finde ud af hvordan er vi egentlig selv her i Danmark. Men jeg ved det
32 kommer til det næste P&D Forum, fordi det er mig der har støbt kuglerne.

33
34 AS: Okay. Så du vil mene, at DONG gør meget for at forberede medarbejdere...

35
36 Susanne: Øøøh. Efterhånden ja. Men det er forholdsvis nyt. Jeg har prøvet at tage
37 tilløb til det i ørevis men det er ikke truffet frem. Nu er det jo pludselig kommet
38 frem på agendaen netop fordi vi skal til at ruste os til at gå ind i flere markeder,
39 og vi vokser og vokser jo også mange andre steder. Så det bliver jo et demand,
40 ikke. At vi skal til at håndtere folk der tænker anderledes.

41
42 Kristine: Ja.

43
44 AS: Når nu du kommunikerer, og fysisk tilstedeværelse ikke er muligt, hvad er
45 det så for en måde du foretrækker at kommunikere på?

46
47 Susanne: Jeg kan godt lidt emails, og jeg ved også godt at der er ved at brede sig
48 en eller anden kultur med slides.

49

1 Kristine: Hm.
2
3 Susanne: Og altså... jeg synes det tager enormt lang tid. At vænne mig til at
4 kommunikere på den måde.
5
6 Kristine: Hvad vil det sige. Kultur med slides, kan du forklare det nærmere?
7
8 Susanne: Ja. Øhm. For eksempel den nye segmenteringsmodel. I virkeligheden er
9 der ikke blevet lavet om på vores modeller. Der er blevet lavet om på vores måde
10 at kommunikere dem på, som er med slides. Øhm. Og det er så åbenbar tdt nye
11 sort. Og nu må vi se om – vi kan ikke måle endnu hvor mange spørgsmål det
12 afføder på den måde, om det er mere effektivt at kommunikere. Nu må vi se. På
13 den anden side så er det også svært at måle fordi det går bredere ud nu alt det
14 her materiale, end det tidligere har gjort. Altså, det rammer mange flere. Og det
15 kan også være at det er deraf at der opstår flere spørgsmål til os, ikke. Men det er
16 en anden måde at sætte tingene op på i stedet for at lave punktformer og
17 skemaer end man typisk har gjort. Så det er en anden kommunikationstid. Så må
18 vi se, om den er global eller om det er et CBS fænomen eller hvad det er, ikke
19 (griner).
20
21 AS: Det er en observation du har gjort dig.
22
23 Susanne: Det er en observation jeg har gjort mig, ja.
24
25 AS: okay. Når du taler med dine internationale kollegaer, i hvor høj grad bruger
26 du så tid på at tale med dine kollegaer om ting som ikke er arbejdsrelateret?
27
28 Susanne: Det går jeg altid efter at starte med. Ja. Jeg prøver altid at gøre det. Det
29 er netop igen det der med at "build relation".
30
31 Kristine: Ja.
32
33 AS: Kan du komme med nogle eksempler på hvad det er der er ikke-
34 arbejdsrelaterede emner?
35
36 (23:55) Susanne: Man har været på ferie, eller, sådan noget, typisk sådan noget
37 med ferie fordi det er så neutralt.
38
39 AS: Okay. Vil du kategorisere det som small talk eller?
40
41 Susanne: Ja ja.
42
43 Kristine: Er der forskel på i hvor høj grad du gør det, altså er det alt efter hvem
44 du taler med, eller? Er det det samme?
45
46 Susanne: Ja, altså man laver jo lidt om på det alt efter hvem det er man taler med.
47 Det er jo også noget man gør her. Der er jo nogen man bedre breder sig ud til end
48 andre, ikke. Det er sådan en fornemmelse. Så var der jo en eller anden der blev

1 gift, og så sagde jeg "nej, jeg vil virkelig gerne se bryllupsbillederne", og så blev vi
2 facebook venner og så. Det svinger lidt.
3
4 AS: Så går vi lige lidt meta her igen. Kan du sætte ord på hvad det er der skaber
5 en succesfuld samtale med kollegaer fra en anden nationalitet?
6
7 Susanne: Jeg tror det er at spørge ind til deres hverdag. Det er igen den der
8 relation.
9
10 AS + Kristine: Ja.
11
12 AS: Er der så noget du synes der kan være udfordrende ved den her slags
13 samtaler?
14
15 Susanne: Hmm, ja, altså jeg oplever nogle udfordringer når det er man skal sidde
16 og øh.. hvad hedder det, øh. The roles and responsibilities, ikke. Det der med at
17 prøve at sige "den her opgave, den ligger altså hos dig. Det er altså din opgave.
18 Det er ikke vores opgave. Det er ikke her. Det er dig der har nogle requirements,
19 og det er dig der må sort it out." Vi har brugt meget krudt på når folk skulle til
20 england hvem der skulle søge opholds og arbejdstilladelse. Det har vi brugt rigtig
21 meget krudt på at forklare til dem at det kan vi altså ikke herfra. Det er de
22 engelske firmae der er sponsorer. Og så er det altså jer der skal sørge for at få
23 aftalerne i hus. Vi kan ikke gøre det herfra. Til gengæld hvis folk skal ind i
24 danmark så er det det danske firma der er sponsor. Det har været meget op af
25 bakke. Og nu har vi den der med passet. Nej, det er ikke os der skal tjekke at du
26 er den du er. Det er jer der har bolden. Det er jer der har de roles and
27 responsibilities.
28
29 AS: Der er lidt en kamp der.
30
31 Susanne: Ja. Det er nemmere med Taiwan og USA. Det er sværere med europa.
32
33 Kristine: Okay, interessant. Hvorfor tror du det er?
34
35 (27:10) Susanne: Måske er det fordi. Ja det ved jeg faktisk ikke. Om det er fordi
36 dem vi har ansat måske bedre kender deres egne regler. Det tror jeg faktisk
37
38 Kristine: Dem vi har ansat?
39
40 Susanne: Ja for eksempel dem vi har ansat i Taiwan, de ved godt at der er firmaet
41 nødt til at være sponsor. Og USA lige sådan. Det er nemmere på en eller anden
42 måde at jo fjerne man er, så ved man, at der er en forskel. Så derude der kender
43 de måske bedre deres egne regler. Og det er faktisk en kamp jeg har med
44 rekruttering i danmark for eksempel.
45
46 AS: Det må du gerne fortælle noget mere om.
47
48 Susanne: Ja. Det er – hvis ansvar er det at klæde en kandidat på der søger job i
49 Danmark til hvad det er for et land de kommer til? Fortælle dem lidt om hvordan

1 er kulturen her, hvordan er det at finde bolig og hvordan er det at øh.. for
2 eksempel A-kasse, det er ikke en del af vores sociale sikrings system. Det er
3 noget man selv skal sørge for. Det er den der indsigt i hvad er det der er meget
4 specifikt for Danmark. Og der synes jeg faktisk vi mangler lidt indsigt i de
5 internationale forhold fra vores rekrutteringsfront. (griner) Sebastian [Susannes
6 søn] har faktisk fået job inde hos [firmanavn] og er faktisk, fordi, det kan ikke
7 nytte noget at vi sidder her og laver kompendier, fordi de skal opdateres hele
8 tiden, men jeg kunne ønske mig at [firmanavn] lavede nogle kurser for
9 rekrutteringsfolk, og sagde nu skal I høre her. For mig der er kommunikation
10 måske mere det der med interkulturel forståelse. Jeg mangler lidt at dem der
11 sidder og rekrutterer her har en indsigt i hvad der er specifikt for Danmark, for
12 man skal huske at sige det til folk udefra.

13

14 AS: Så måske nogle rekrutteringsfolk som er gode til at spotte de rette
15 kompetencer?

16

17 (30:00) Susanne: nej, altså folks kompetencer, altså de ser jo på vi har en stilling
18 – den her medarbejder, ham her, han har de rette kompetencer, og så går det
19 alligevel op for dem, jamen det er jo svært at finde noget at bo i, og så bliver de
20 fyret; "Jamen hvor for jeg min unemployment insurance?" – "Jamen den skulle du
21 jo selv have sørget for". "Hvad med min ferie?". Jamen. Jeg vil godt ønske at man
22 vidste på forhånd hvordan man skulle klæde folk på til livet i Danmark.

23 Susanne: At give folk et full-blown kulturkursus det er måske at skyde spurve
24 med kanoner, for folk er jo ikke ansatte endnu, men man tilbyder en kandidat et
25 job og så kunne man godt sige at i Danmark, der er der de her spilleregler. Det
26 synes jeg mangler.

27

28 AS: Hvis vi nu vender lidt tilbage til dig og dine oplevelser. Er der nogle andre
29 tanker du gør dig inden en samtale med internationale kolleger?

30

31 Susanne: Det er primært det med at bygge relationer, du. Det virker.

32

33 AS: Oplever du tit at der er nogle sproglige kompetencer der har betydninger for
34 dialogen?

35

36 (31: 50) Susanne: Ja da. Altså øhm. Jeg har en meget sjov korrespondence med en
37 hollandsk kollega. Så ringede jeg til hende en dag og sagde, "Når du skriver
38 "Thank you for forwarding the assigned contract" og du i virkeligheden mener
39 "jeg har ikke fået den endnu", så bliver vi altså forvirrede her, ikke?" Og så siger
40 hun "Jamen, jeg prøver bare at være høflig". "Og så siger jeg "du kan godt være
41 rigtigt direkte med os. Hvis vi mangler at sende noget, så skal du bare sige det."
42 Det andet det misforstår vi.

43

44 AS: Opstår der tit misforståelser med hende, eller hvordan?

45

46 Susanne: Jamen altså, hun siger at "Jeg vil bare gerne være så høflig. For det er
47 jeg opdraget til, at være høflig". Vi misforstår det bare her. Nu viste det sig faktisk
48 at hun var russer, men hun har boet i mange år i Holland ikke. Hun er opdraget

1 til at man skal være ekstremt høflig. Du må ikke sige "du har glemt ..." vel. Så
2 "please" og "thank you for", ikke. Sådan nogle ting opstår der.
3
4 Kristine: Går det så på en eller anden måde ud over arbejdet?
5
6 (33:30) Susanne: Jamen det gjorde det, ikke. Det var alt sammen en misforståelse
7 opstået på grund af hendes måde, ikke, og så ringede jeg til hende og sagde at
8 fremover skal hun sige "please send". Og så forklarede jeg hende at vi danskere vi
9 simpelthen er så direkte og uhøflige at det næsten gør ondt, ikke, så du skal bare
10 smaske på, ikke. Vi bliver ikke sure på dig.
11
12 AS: Okay. Er det noget du oplever tit, at danskere bliver opfattet som uhøflige?
13
14 (34:12) Susanne: Ja, vi har ry udenbys for at være temmelige uhøflige og rude,
15 ikke. Og for eksempel overfor englænderne ikke, de er jo også ekstremt høflige i
16 deres stil, ikke.
17
18 AS: Har du oplevet at det har været en udfordring, eller at det har skabt noget
19 konflikt på noget tidspunkt?
20
21 Susanne: Ja, hvis der kommer nogle nye ind, ikke, så har man måske etableret en
22 eller anden form for relation, ikke, og så kan man godt skifte stil til den her meget
23 direkte en, ikke, og så kommer der en ny, og så skal man sådan liige. Nå ja, ok, vi
24 starter her med det her høflige noget ikke. Der var en kollega som startede, hvor
25 jeg tænkte, okay, hun er meget mere formel end hvad jeg har været vant til at
26 arbejde med end de andre fra den afdeling. Og sådan er det jo med nogle
27 mennesker, nogle kan man bedre komme ind på livet af end andre, ikke. Sådan er
28 det jo.
29
30 Kristine: ja.
31
32 (35:16) Susanne: Og det synes jeg ikke har så meget med interkulturel forståelse
33 som det har at gøre med menneskelig forståelse i virkeligheden.
34
35 Kristine: ja.
36
37 Susanne: Det tror jeg mange gange vi skal passe på med den der med at "nå
38 jamen det er jo også fordi at hun er derfra", ikke. Men det er derimod fordi hun er
39 den der type personlighed, ikke.
40
41 AS: Yes. Øhm. Med din kollega hvor der var en misforståelse, følte du, at samtalen
42 derefter blev mere flydende?
43
44 Susanne: Ja ja, så sagde hun "Neej" (griner) og så var der nogle sjove emails hvor
45 vi jokedede med at vi var "the night watchers" ikke. Så kom der pludselig bare en
46 anden – det var en ice-breaker på en eller anden måde. Så begyndte vi at grine af
47 det.
48
49 (36:17) AS: ja.

1
2 Susanne: og så har jeg fundet ud af at det også giver lidt at følge med på hvad det
3 er der rør sig i det pågældende land.
4
5 Kristine: Ja?
6
7 Susanne: Øhm. Så kan man sige til dem ”Nå, så er der gang i at man vil have
8 same-sex marriages godkendt i Taiwan.” Og så kan man starte med det. Eller
9 ”nå, holland I er godt nok blevet uvenner med tyrkerne”, og så siger de ”arh, det
10 er bare de danske nyheder”, og så kører den derfra. Sådan nogle ting er altid en
11 god tid. Man skal selvfølgelig passe på at man rør noget følsomt. Ikke for følsomt,
12 vel. Ikke med Trump, vel. Hvis der sidder nogle republikanere, ikke.
13
14 AS: Ja, men det giver god mening. Øhm. Nu fortalte du mig lidt om din kollega. Er
15 der en anden korrespondence eller dialog du har haft med en international
16 kollega fra dong som har gjort et indtryk på dig, som du lige kan huske?
17
18 (37:45) Susanne: Vi havde i begyndelsen af hejre projektet store problemer med
19 den norske selvforståelse. Ja.
20
21 AS: var det generelt for norske kollegaer?
22
23 Susanne: Det var ikke HR kollegaer, men kollegaer, der skulle sendes rundt. De
24 følte, at de var oliekongerne. De vil bare have, og de vil bare behandles på den og
25 den måde. Det var faktisk temmelig meget op af bakke.
26
27 AS: Ok, kan du uddybe.
28
29 Susanne: Vi havde en der skulle udstationeres, hvor det endte med at han sad og
30 sagde jamen jeg måtte da kunne forstå han havde jo en enorm kontrakt, og han
31 var altså *nordmand!* Han havde norsk pas, og han skulle ikke sådan og sådan. Og
32 der måtte jeg sige, jamen det skal du altså. Det er på dansk territorie du arbejder.
33 ”Ja, men altså hør nu her – hør nu her, lille ven”, ikke.
34
35 AS: Så han talte ned til en?
36
37 Susanne: *Totalt* ned til en. Meget. De der oliefolk lige på et tidspunkt. Nu tror jeg
38 de er blevet banket lidt mere på plads på grund af krisen, ikke. De var virkelig. De
39 kunne gå på vandet, ikke.
40
41 Kristine: Hvad forårsagede at de havde den attitude?
42
43 Susanne: Det kørte bare for Norge på det tidspunkt. De kunne selv bestemme
44 deres løn og det ene og det andet, ikke. Det endte med at han smed papirerne i
45 hovedet på mig! Jeg har aldrig oplevet noget lignende! Men vi endte faktisk med
46 at blive ret gode venner.
47
48 Kristine: Nå for den!
49

1 (39:50) Susanne: **mimikerer nordmanden** "Jeg har været udstationeret rigtig
2 mange gange, og der har aldrig været nogle problemer!" – så spurgte jeg hvor
3 han havde været udstationeret til, og jamen han havde været udstationeret
4 internt i norge. Og så havde jeg jo svært ved at holde masken, ikke (griner).
5 Udstationeret til Tromsø. Nå okayyy (griner). Men han fandt ud af at jeg havde
6 ret, ikke.
7
8 Kristine: Hvad var det så for en kanal i snakkede igennem der, var det face-to-
9 face, eller?
10
11 (40:18) Susanne: Ja, det var face-to-face.
12
13 AS: Okay.
14
15 Susanne: Det glemmer jeg simpelthen aldrig, at få smidt papir i hovedet.
16
17 Kristine: Det virker også meget nedværdigende. Næsten uanset hvem man har
18 med at gøre.
19
20 Susanne: Der var nogle stykker der havde den der måde at være på, og en blev
21 også fyret på det. Jeg ved ikke om det var en bestemt chef der havde skabt sådan
22 en kultur på en måde. Og det kan egentlig godt være for der var lige et bestemt
23 område, hvor så var de alle sammen sådan. Men jeg tror at det havde noget at
24 gøre med, at de var nordmænd, for de kørte klatten med nordsøen, ikke.
25
26 (41:27) Kristine: Er der noget du tænker man kunne have gjort fra DONG's side
27 for at forebygge sådan nogle situationer?
28
29 Susanne: Nej, jeg tror det kom på os alle sammen. Men det endte med at der
30 blev sagt stop, at det ikke var sådan det foregår her, vel.
31
32 AS: Hvilke følelser bragte det hos de danske medarbejdere?
33
34 Susanne: Jamen vi rendte jo rundt herude, og * suk *, ikke. Det var noget der blev
35 italesat, ikke. Men det er altid godt at man kan grine af det bagefter.
36
37 (Susanne fortæller historien om den lejlighedskontrakt som ikke blev forlænget
38 – 42-44 min)
39
40 AS: Oplever du at humor, og det at kunne grine af det, det er noget der virker?
41
42 (43:35) Susanne: Ja. Rigtig meget. Jeg har også haft en del mail korrespondencer
43 med en der skulle til Spanien hvor vi ikke har noget. Det blev også lidt ophevet
44 for vi var slet ikke parat til noget i Spanien. Han havde meget lidt forståelse af at
45 nu var han i sydeuropa og at ting tager tid. Og han blandede mig ind i alverdens
46 ting og sager. Der var det ene og det andet og det tredje i vejen.
47
48 Kristine: Hvad var hans nationale baggrund?
49

1 Susanne: Han var Canader. Og så kom han indenom Danmark fra at have været i
2 Singapore. Og der jo bare ikke den der service og alt det der i Danmark. Han var
3 vant til at man kunne ringe efter sådan og sådan.
4
5 AS: Så han manglede lidt noget sydeuropæisk forståelse?
6
7 (45:00) Susanne: Ja.
8
9 Kristine: Hvad var han stillingsmæssigt? Var han højt oppe?
10
11 Susanne: Han kunne noget helt specielt. Han var specialist. En ingeniør af en
12 slags. Der er ikke ret mange af dem i verden. Det havde været svært at besætte
13 den stilling. Men han kom her i forgårs for at få det sidste på plads, og så grinede
14 vi ellers også bare af hele forløbet. Og så sagde han "Jamen det var fordi jeg
15 havde min kone på nakken" og så sagde jeg "Det kunne jeg godt regne ud fordi
16 det var én gang om måneden at den var helt gal" (griner). Han sagde så "det kan
17 godt være jeg har været lidt hård ved dig", så sagde jeg "ja, tak!" (griner).
18
19 AS + Kristine: Ja okay (griner)
20
21 (46:10) Susanne: For mig så er det bedste hvis man kan sidde sammen.
22
23 AS: Det giver en god afslutning på det hele.
24
25 Susanne: Ja. Men der skal jo også være plads til, at give udtryk og lufte ens...
26
27 AS: Bekymringer og sådan...
28
29 Susanne: Ja.
30
31 AS: Yes. Så til sidst så vil vi gerne spørge ind til det her initiativ om Global
32 Mindset. Har du kendskab til det?
33
34 Susanne: Ja (griner) for jeg har selv været med til at starte det (griner).
35
36 AS: Nå (griner)
37
38 Susanne: Jeg har prøvet og prøvet og prøvet i alle de år jeg har været her for jeg
39 kommer fra virksomheder som Novo der er virkelig globale virksomheder, og jeg
40 har flere gange snakket med [anonym kollega] om at vi skulle lave en eller anden
41 form for event, men det er altid skudt til side for noget andet der var vigtigere,
42 ikke. Så sidste år da der var et eller andet med internationalisation så tænkte jeg
43 "yes!". Og så fik vi 20 minutter til at snakke om noget 40 mennesker, og så tænkte
44 jeg "arh". Og mit feedback på det, det var "Det var sgu ikke lige. Det ramte ikke
45 lige".
46
47
48 (47:30) Susanne: Og så har jeg snakket meget med [anonym kollega nr. 2] om
49 det. Og øh, der findes sådan en guru fra CBS, der hedder Rikke Nielsen, som har

1 skrevet en Ph.d. om global mindset, og hende er jeg så heldig at have set flere
2 gange. Hun snakker om især inde for HR, så er det så vigtigt at HR medarbejdere
3 eftersom verden bliver mere global de får det her global mindset og at der altså
4 ikke er noget der hedder "my way or the high way". Vi bliver nødt til at have en
5 bredere forståelse af at verden er forskellig.
6
7 Kristine: Du synes godt det kunne fylde noget mere i DONG?
8
9 Susanne: Nej, jeg mener vi er på rette spor. Jeg er meget spændt på hvordan det
10 bliver adresseret på det næste P&D forum. Men hende der Rikke, hende kan jeg
11 varmt anbefale. Det var et kursus i Dansk Industri hvor hun holdt et foredrag.
12
13 Kristine: Hvad forstår du selv ved begrebet global mindset?
14
15 (49:10) Susanne: Det er at man har en forståelse for at der er mange måder at
16 gøre det rigtige på.
17
18 Kristine: Ja. At man forstår det?
19
20 Susanne: Ja.
21
22 Kristine: Mhm. Øhm, og som sidste spørgsmål, så vil jeg høre dig hvordan du vil
23 beskrive DONG Energy's tilgang til interkulturel kommunikation?
24
25 (49:49) Susanne: Jeg synes, der kunne gøres noget mere. Og det er sådan igen, at
26 vi er måske innovative om vores vindmølleparker og der er søvn-apps og alt det
27 halløj der, men jeg synes ikke at vi på kultursiden er særligt gode. I [firmanavn],
28 som er lidt mere en finkulturel virksomhed, det er altså ikke bare hop og spring.
29 Der havde man for eksempel kunstudstillinger med kinesiske kunstnere. Man
30 havde nogle events med halloween-ting. Jeg kunne godt tænke mig at der kom
31 nogle flere kulturelle events. Der har lige været kinesisk nytår – hvorfor helvede
32 har vi ikke haft en eller anden drage farende rundt her, eller sådan nogle ting, Så
33 vi får ind i hverdagen, at der er en verden udenfor!
34
35 AS: Ja.
36
37 Susanne: Til jul, der er jo den der sorte Santa Claus nede i Holland, der kunne
38 man lave noget med at der gik sådan en rundt og delte slik ud. Jeg mangler noget
39 mere teater, eller sådan noget. Ikke alt det der, plancher. Ikke alt det der slides.
40
41 Kristine: Ja. Det giver god mening. Det kunne være sjovt at se (griner).
42
43 Susanne: Mere kunst og kultur. Kul-tur. Kultur det er altså ikke fodbold. Eller,
44 fitness. Ikke for mig.
45
46 Susanne: Det er også først når vi sender Taiwanesere til Holland at vi er rigtigt
47 globale. Og der er vi langt fra endnu. Vi er stadig i en opbygningsfase.
48 (slut på spørgsmål og svar her).

Appendix P

Transcript of interview with Anonymous

(Note that the first 5 minutes of the interview has been censored for the sake of anonymity)

1 **Kristine:** Global mindset?

2 **Anonym (05:37):** Ja. *Global mindset*. Vi tog den faktisk og prøvede at sammenligne den
3 eller kigge på hinanden profiler i forhold til at hvordan landene ellers var defineret, så det
4 var egentlig meget interessant. Ole har en frygtelig masse folk i England og det er
5 egentlig primært der vi begår os. Så der er ikke så meget internationalisering. Der er
6 selvfølgelig UK aspektet, det skal man ikke underkende. Men jeg tror der hvor den nye
7 læring for mig, har været omkring globaliseringen, det har helt klart været omkring
8 Holland og omkring Taiwan og USA. Men der er selvfølgelig også nogle betragtninger
9 omkring UK som er meget interessante i forhold til deres kulturelle traditioner i
10 professionelle sammenhænge. Så det er den verden jeg kommer fra.

11 **Kristine:** Tusind tak for den introduktion. Det giver et rigtig fint indblik i hvordan det
12 hænger sammen. Og nu er det sjovt at nogen af dem du nævner er også nogen af dem vi
13 har tænkt at snakke med. Jeg kunne godt tænke mig at høre lidt mere om det her med at
14 du sammenlignede US og Taiwan med Global Mindset. Hvad gik det ud på?

15 **Anonym (06:54):** Det gik ud på at jeg havde selvfølgelig lavet min profil og så havde jeg
16 prøvet at stille mig selv op mod alle de her lande for at se hvor ligger jeg egentlig hen i
17 forhold til USA og UK og Taiwan. Og der kigger jeg selvfølgelig på mig selv i forhold til
18 de her parametre og tænkte det var egentlig meget interessant. Så tog jeg den sammen
19 med [kollega] fra Taiwan. Dvs. [kollega] tog sin egen og så viste jeg hende min og så
20 kom hun faktisk med nogle bemærkninger omkring at hun synes da ikke jeg var så
21 *indirect* hun synes jeg var meget *direct* og jeg er egentlig kommet meget ud, i forhold til
22 danskere, som mindre *direct* end øvrige danskere og det er jo egentlig ret interessant og
23 så snakker vi om, hvor kom det fra, hvad bundede det eventuelt i. og det kan måske være
24 fordi jeg begår mig på et niveau i organisationen, altså på management niveau, hvor man
25 nogen gange lige er nødt til at tænke før man taler. Du kan ikke bare kalde en spade for
26 en spade. Det er vigtigt at du kommer derhen og gøre det, men du er også nødt til nogen
27 gange at pakke tingene lidt ind. Men det var hendes betragtning af mig. Hun tænkte hun
28 synes egentlig jeg var meget direkte og jeg synes ikke jeg var så direkte. Men det var
29 også fordi hende og jeg har en relation hvor jeg er nødt til at være meget klar og åben
30 over for hende i forhold til hvad går opgaven ud på? hvad er det der er vigtigt? Hvad skal
31 du fokusere på? og hvor skal du nå hen? Inden for kort tid. Så der er jeg jo meget direkte
32 og kalder tingene hvad de skal kaldes også i forhold til hvad hun kan regne med at
33 lederne omkring hende forventer og alle de her ting. Hvordan hun spiller sig selv bedst i
34 forhold til lederne. Hun er jo helt ny i organisationen og skal jo lære alle parametre. Hun
35 skal lære at Dong. Hun skal lære af sin nye rolle. Hun skal lære det kulturelle, så det er
36 det hele der er i spil for hende. Der er jeg jo nødt til at være meget direkte omkring hvad

1 jeg ser og hvad jeg forventer og hvad jeg forestiller mig lederne også ser og forventer. Og
2 det er jo en måde at klæde hende på og give nogle kompetencer.

3 **Anne Sofie:** Du siger du det som om, at det at være direkte måske godt kan være lidt
4 negativt. Er det den forståelse du har af det nogen gange?

5 **Anonym (09:04):** Nej det tænker jeg faktisk ikke. Men lige præcis i den kulturelle
6 sammenhæng er det ekstremt vigtigt at man tuner ind på den man taler med fordi. Det er
7 jo også hele det her med management. En ting er hvad jeg kalder tingene når jeg sidder
8 inde på kontoret med en kollega, men man er også nødt til at tænke på at når man går ud
9 og taler med butikken, hvordan bliver det her rammesat og defineret. Og så er der det her
10 kulturelle i at. Eksempelvis briter er jo ekstremt *polite* og den er man altså nødt til at tune
11 ind på eller såender man i en situation hvor de bakker tilbage og bliver sådan helt. Altså
12 dialogen kan gå helt i stå hvis man er for frembrusende og brutal i sit ordvalg og også i
13 sin fremlæggelse.

14 **Kristine:** Er det noget du selv har haft en personlig oplevelse med?

15 **Anonym (09:59):** Nej ikke hvor jeg sådan tænker uha det her det brændte på. Men det er
16 helt klart at man får større, hvad skal man sige, kredit og respekt og anseelse hvis man er
17 god til det der med lige at *small talke* de første par minutter med englænderne. Bare sådan
18 lige *chitchatte* og så kommer man til emnet bagefter og der skal man stadig og være
19 sådan du ved *polite* og det kan man også tydeligt fornemme når briter de skal fremlægge
20 eller skal præsentere et eller andet, man snakker med dem, at det han en formidabel
21 retorisk måde at fremstille tingene på.

22 Nogen er selvfølgelig dygtigere end andre, bevares, men der er bare noget omkring
23 briterne når de skal fremlægge til som virkelig kan virke raffineret og det er sådan lidt
24 forskelligt fra danskerne hvor vi er meget direkte på og bum bum bum. Der var lige en
25 ting jeg ville nævne omkring det her med, jo så er der hele det hierarkiske i at tale med en
26 brite eller en brite, altså der skal man heller ikke tale fejl af at når man taler med
27 eksempelvis med en på det niveau som [manager 1] er på, så er man også ekstra *polite*.
28 Det er man bare. Jo det jeg ville sige var at i forhold til tyske eller i forhold til englændere
29 og tyskere hvor man med englænderne starter med at *chitchatte*. Der er tyskerne meget
30 mere på at man går til kernen og hvis man så har den der trust til hinanden så kan man
31 *chitchatte* bagefter om alt privat, personlig eller hvad lavede du i weekenden. Så det er
32 faktisk sådan fuldstændig omvendt af hinanden og jeg har tjekket den hos hende HR
33 kollegaen i Tyskland hvor jeg siger hvornår *chitchatter* man med tyskere om man er gift
34 og har børn og alle de der ting. Det er først når man sådan egentlig har opbygget noget
35 trust i at man er professionel og man kan sine ting og man har leve og man har bevist
36 det. Så kan man begynde at åbne på og tage nogle lag af. Hvor englænderne de er sådan
37 mere, ”har du haft en god weekend?”, meget *high level*. Det er ikke fordi de går i dybden
38 men det er sådan meget *high level* hvor man sådan lige tuner ind på hinanden.

39 **Kristine:** Nu lyder det til at du laver nogle forberedelser inden du møder med en uvant
40 kultur er det rigtig forstået? Med at tale med tyskerne om hvad tyskerne gør eller?

41 **Anonym (12:25):** Jeg tror jeg gør det i dag meget sådan ubevidst. Fordi det har været en
42 del af min hverdag de sidste to år i hvert fald. Men jeg synes den er meget interessant at

1 hvad skal man sige, lige at fundere over at når man har et eller andet man skal fortælle
2 eller skal ringe og avisere om. Hvordan gribes man den lige an her. Det er ikke fordi jeg
3 sætter mig ned og laver store PowerPoints eller tankestreger men jeg zoomer lige ind på
4 den som at nu er det lige [manager 1] der skal have den her, hvordan bliver den bedst
5 muligt præsenteret. Så jo til dels gør jeg det, ubevist. Også i forhold til sådan en som
6 Martin Neubert som er tysk og en person som er meget struktureret og selvfolgelig også
7 kva hans rolle meget presset på tid. Så det er noget med at vide at når man kommer ind til
8 ham, hvad skal der tales om? Og køre den sådan meget bom bom bom. Når vi nu snakker
9 om det. Jeg har faktisk én stil overfor Martin Neubert som jeg ikke har på samme måde
10 overfor [manager 1]. Jeg tror både det er kulturelt, altså en stor del af det er kulturelt, men
11 det er også personerne, hvordan de sådan godt kan lide at arbejde. Det havde jeg faktisk
12 ikke helt tænkt over at det gør jeg faktisk [griner]. Sådan en som Martin Neubert han får
13 forud for vores møde bulletpoints på underlæggende, hvad er det vi skal snakke om bom
14 bom bom og jeg har printet med. [manager 1] vi mødes jo så ikke, vi tager den på
15 telefonen men. Det er sådan meget mere ud ved, lidt *loose*. Hvis der er meget mere en tre
16 punkter så sender jeg det til ham. Men det så kun highlights. Det er ikke sådan han får alt
17 muligt underlæggende, fordi det. Han har det mere, han vil gerne tales igennem tingene
18 har jeg fornemmet.

19 **Anne Sofie:** Når du taler med de her kolleger, hvilket sprog taler du så oftest?

20 **Anonym (14:29):** Det er engelsk. Der er nogen gange vi slår over i tysk mig og Malena i
21 Tyskland. Men det er sådan mere personlig reference fordi man gerne vil øve lidt det der
22 lidt rustent. Det er meget sjovt.

23 **Anne Sofie:** Hvor sikker føler du dig så i dit engelske sprog?

24 **Anonym (14:48):** Jamen der føler jeg mig meget sikker.

25 **Anne Sofie:** Nu handler vores projekt jo om interkulturel kommunikation. Så jeg kunne
26 egentlig godt tænke mig at høre hvornår du mener kommunikation er interkulturelt?

27 **Anonym (15:28):** Den er svær at svar på, men jeg tror nu egentlig at kommunikation er
28 interkulturelt der hvor man begynder at kunne fornemme at ens facon, ens måde at
29 kommunikere på har en betydning, altså, det har en effekt hvordan jeg kommer frem med
30 budskabet, så bliver det jo interkulturelt. For hvis ikke man havde den bevidsthed eller
31 ikke havde den fornemmelse af at der sker noget, så ville det jo bare være snak, altså vi
32 ville det jo bare være kommunikation tænker jeg lidt. Men lidt det der med at jeg tuner
33 ind på profilen, personen, personlige præferencer, som i, sådan er jeg når jeg arbejder
34 sammen med ham. Det er jo egentlig et eller andet sted at være interkulturel i sin
35 kommunikation fordi jeg tuner ind og jeg er bevidst om det og fordi jeg kan se det har en
36 effekt, hvor jeg arbejder med dem.

37 **Anne Sofie:** Så måske så snart der opstår en eller anden forskel af hvilken som helt art,
38 hvor du tuner ind, så er det det bliver interkulturelt?

39 **Anonym (16:25):** Ja, ja. Og det kan jo også være en samtale hvor man står og tænker åh
40 den her måde jeg lige skal sige det her på den skal måske lige vinkles. Og det er jo ikke
41 fordi det er store svære ting. Det er bare lige den der med lige og tage en pause og tænke,
42 han er tysker. Han skal snakkes varm omkring et emne.

1 **Anne Sofie:** Tænker du meget over de her kulturelle forskelle? Nu har vi snakket lidt om
2 at du måske ubevidst tuner lidt ind. Men er der ellers noget hvor du tænker over kulturelle
3 forskelle når du er sammen med dine internationale kolleger?

4 **Anonym (17:06):** Altså man kan sige [kollega] startede i august og [kollega 2] startede 1.
5 januar og der er ingen tvivl om at jeg har tænkt meget over hvordan jeg skal *onboarde*
6 dem. Både i forhold til taiwanesisks kultur har jeg gjort mig mange tanker, fordi det har
7 en anden form for hierarki i deres professionelle og hun arbejder som taiwaneser ind mod
8 en tysker og jeg kender ham i forvejen. Så jeg har jo også haft nogle overvejelser i
9 forhold til, hvordan skal jeg *preppe* hende? Give hende kompetencer, forberede hende på
10 hvordan hun skal løse opgaverne bedst muligt i forholdt til hendes egen kultur og de
11 begrænsninger der ligger i det for hende og så op mod en tysker. Så med [kollega] har jeg
12 egentlig haft nogle samtaler hvor jeg sådan har prøvet at tune ind på hende – ”hvordan
13 oplever du at han tager i mod det?” og spurgt sådan lidt ind til hende og også spurt
14 hende, ”fornemmer du han truster dig”? Efter, hvad har det været, fem måneder. Så havde
15 vi en snak omkring det. Og der er nogle kulturelle ting i forhold til en tysker fordi i
16 Tyskland når man ansætter en medarbejder, så giver man ikke fuldt mandat eller
17 delegering før man ligesom har givet nogle opgaver og har set at de kommer tilbage i en
18 tilstrækkelig kvalitet. Så der er noget test og tjek i starten af ansættelsen. I Danmark er
19 vores tilgang jo ofte, ”jamen du har været igennem et interview, du er blevet screenet, du
20 er blevet vejet og vægtet tung nok til at det er din rolle, så du kan bare gå ud i butikken og
21 så kommer du tilbage og så tjekker vi ind med hinanden, men go do. Men man kan sige
22 den kulturelle forskel i at arbejde har for mig været meget vigtigt at jeg
23 fulgte [kollega] i, i forhold til en tysker. For jeg har jo min opfattelser af hvordan jeg kan
24 sætte [kollega] i gang, men jeg er også nødt til at tænke, at sådan en som [kollega] har en
25 taiwanesisk tilgang til en chef, og der er jo meget med det der med at man er ydmyg og
26 man skal ikke komme ind over deres sfære og få dem til at tabe ansigt. Så det her med at
27 fortælle [kollega], at [kollega] du er min forlænget arm på jorden. Jeg er nødt til at vide at
28 du løber med de her ting og at du gør de her ting og at du gør det på den måde, og at du
29 bliver nødt til at skubbe lidt til de her ledere og du er også nødt til at skubbe til sådan en
30 som [kollega 3], for at sikre at der kommer fremdrift. Og [kollega 3] er jo en kvik ung
31 tysker, hvad skal man siger, som er medarbejder og chef i dag som er kommet ud og har
32 skulle bygge det hele på og han har jo været fuldstændig, ikke lagt ned, altså han klare det
33 flot og det går rigtig godt men kalenderen er bare booket op. Så det her med at hun skulle
34 gå ind og tage, hvad skal man sige, tage den tid hun havde behov for, hvor jeg sagde til
35 hende, ”[kollega] du er nødt til at have minimum to minutter hver morgen med [kollega]
36 3] for at tjekke ind om din retning er rigtig i forholdt til hvad han forventer og det kunne
37 jeg fornemme på hende at det var sådan lidt den der ’okay’, jamen hun kunne godt se
38 rationalet hun kunne godt forstå at det er vigtigt og specielt i en opstart hvor at alt kan
39 skyde i forskellige retninger, til tusinde retninger. Altså man er nødt til at zoome ind en
40 gang om dagen for ligesom at sige hvad er din agenda, hvad er din agenda, og så må man
41 sætte i gang. Men det der med at der går tre-fire dage og tingene ikke rigtig bliver, der
42 bliver ikke rigtig taget nogen beslutninger om ting der ligger på hendes to-do liste. Så det
43 var egentlig de der kulturelle snakke jeg havde med hende, hvor jeg sagde at du er nødt til
44 at skubbe lidt på.

45 **Anne Sofie:** Så var det sådan din største bekymring?

1 **Anonym (20:50):** Jeg ved ikke, altså jeg har stor tillid til [kollega]. Jeg har selv være
2 med til at hyre hende. Det har [kollega 3] også. Men man kan godt sige at det var nok en
3 af de ting hvor jeg tænkte at hun skal udvikle sig i forhold til det at arbejde i en
4 international virksomhed. Fordi for hende er det jo også meget internationalt at det er en
5 dansk kultur vi prøver at plotte ind på hende i Taiwan med en tysk country manager og
6 der kommer englændere ned og der arbejder taiwanesere og der kommer danskere ned
7 altså det er jo ens stor *melting pot* sådan rent kulturelt og så kommer hun ind helt fra
8 starten og skal være med til at præge det.

9 **Anne Sofie:** Det lyder som om at det er noget kommunikativt der også at du har lagt vægt
10 på at [kollega] hun får lagt tydeligt ud fra start overfor den tyske chef, at det har været
11 der du har skulle træne hende lidt.

12 **Anonym (21:44):** Ja, men helt enig.

13 **Kristine:** Det lyder også til at det spiller en stor rolle det her med at prøve at undgå
14 misforståelser. Er det rigtigt forstået?

15 **Anonym (21:55):** Ja, ja. Helt sikkert. Og man kan sige, i de her samtaler har hun jo
16 tænkt, [anonym] hun er meget direkte. Og ja det er jeg for det er meget vigtigt du
17 [kollega] ikke ender med at fejle, for mig er det super vigtigt at hun lykkes både for
18 hende personligt men også for [kollega 3], for firmaet. Det ville jo være fatalt hvis vi lige
19 pludselig mistede sådan en rolle som hende efter hun har været der i seks måneder. Altså
20 der er ingen fare på fære, der er bare nogle af de der samtaler man har, man kommer ind i
21 hvor man tænker, nu, der er altså noget på spil her. Hun er nødt til at være med i det
22 kulturelle aspekt og forstå at det er et andet spil hun er i nu end da hun var hos sin
23 tidligere taiwanesiske chef, altså det er et helt andet ball game vi snakker om. Og
24 [kollega] er jo egentlig ret international af profil eftersom hun har læst i UK og også rejst
25 til USA, så hun har mange sådan internationale *flavours* og det kan man også tydeligt
26 mærke på hende. Altså da jeg havde interview med en masse taiwanesere, var hun helt
27 klart den profil der sprang mest ud som et internationalt *mindset* og tilgang og tankegang
28 men hun er også blevet sat i et udfordrende set-up.

29 **Anne Sofie:** så er jeg nødt til at høre at når du siger hun var den som stak mest ud som
30 den der havde et internationalt *mindset*, om du hurtigt vil uddybe hvad det var der gav dig
31 det indtryk?

32 **Anonym (23:26):** Jamen det var. For det første var det hendes sproglige nuance. Det var
33 helt tydeligt at hun var en af de nemmeste at forstå og tale med og det gør utrolig meget i
34 en samarbejdssammenhæng og specielt når hende og jeg skal arbejde på distance. Nu var
35 det jo ikke mig der endeligt skulle tage en beslutning om hende, Men jeg var den der
36 lavede det første screeningarbejde. Blandt alle de her kandidater. Og så kom de så til
37 [kollega 3] og han tog beslutningen. Men det var også ligeså meget hendes tilgang til
38 opgaver. Evnen til at sige at jeg tager ejerskab over noget hvor jeg fornemmede på nogle
39 at de øvrige kandidater. Og den gang var det en stilling som PA til [kollega 3] vi
40 screenede på og så var der to kandidater, hvor [kollega 3] sagde jamen hende her hun kan
41 være integration manager. Så hun søgte faktisk på en anden stilling og blev screenet til en
42 anden stilling. Men hun var helt klart den profil der virkede mest moden i sin tilgang til at
43 tage ejerskab og også kunne køre ting selvstændigt. Og det er jo det man finder ud af i

1 sådan en samtale, tager du opgaver ind som kommer fra din chef? Eller er du ude selv og
2 definere dine opgaver, kan du selv navigere, kan du selv fange ting og løbe med dem og
3 få dem til at ske og blive til noget. Og det er jo igen, jeg kender jo ikke taiwanesisk kultur
4 til punkt og prikke men man kan tydeligt mærke forskel på profiler der har været.
5 Specielt når man taler med dem fra Taiwan om de har været i udlandet og arbejde. Og
6 hende der faktisk blev PA. Hun havde arbejdet i Australien. Det var også helt tydeligt at
7 hun havde en helt anden tilgang til det her med at eje og drive og sætte sig selv lidt i spil

8 **Anne Sofie:** Nu fortæller du en helt masse spændende observationer du også har gjort dig
9 med dine kolleger imellem. Jeg tænker om vi måske kunne tune lidt ind på dig og du
10 siger allerede at du tænker over det her kulturelle forskelle bevidst og ubevidst. Kan du
11 komme med nogle konkrete eksempler, hvor du selv har oplevet at der har været nogle
12 kulturelle forskelle i spil, som har haft en indflydelse på kommunikationen?

13 **Anonym (25:50):** Ja jeg tænkte faktisk over nogle stykker. Man kan sige [kollega] og
14 [kollega 2] var nogen af dem jeg havde tænkt over i forhold til det spørgsmål og jeg
15 tænkte faktisk også tilbage til mit allerførste møde med [manager 1]. Han var mit
16 allerførste partnerområde jeg startede i. Så jeg blev partner for en chef der sidder i
17 London og jeg sidder i Danmark og man tænker nå okay, hvordan kan det være det bedste
18 skud, men lad os nu se hvad det bliver til, så den rejse derover hvor jeg ligesom, det var
19 min tidligere chef, han er her så ikke længere. Men min tidligere chef som ligesom
20 *preppede* mig på okay hvad synes han ligesom der skulle være af indhold i det her første
21 møde med [manager 1] og så satte jeg mig jo ned og lavede mine forberedelser og det var
22 helt klar at jeg kom jo ind med min tilgang som jo er dansk og tænkte det er det her vi
23 skal snakke om, og så møder jeg [manager 1], der er *chitchat* og man skal jo ikke tage fejl
24 af hvem [manager 1] han er både i DONG Energy men også i den britiske industri. Han
25 er jo en gammel oliemand og han har virkelig arbejdet på det her niveau i rigtig mange år
26 og har også et navn i politisk og industriel sammenhæng, så han er jo ikke bare en hr.
27 hvem som helst. Det kan godt være vi lige skal cutte det ud når i transskribere. Det er helt
28 klart at jeg kom ind med den der, nu skal jeg mødes med en stor mand og vi skal snakke
29 om det her og så møder jeg ham så tilbagelænet og han vil *chitchatte* og jeg tænkte jamen
30 det er det vi skal. Det kunne jeg fornemme at det var her der lå nogle point i forhold til et
31 samarbejde. Det var faktisk lidt sjovt, for jeg kom ud derfra og tænkte, den havde jeg ikke
32 set komme. Så det var nok en af de første interkulturelle møder hvor jeg tænkte hmm
33 interessant.

34 **Anne Sofie:** Men det lyder også som om at udover det kulturelle har det også været det
35 her med at han har været den her højtstillede person

36 **Anonym (27:53):** Ja for søren

37 **Anne Sofie:** Hvordan påvirkede det dig? Gav det dig nogle udfordringer eller
38 bekymringer?

39 **Anonym (28:06):** Det er jo lidt sjovt ikke fordi han rapporterer i dag ind til Samuel, men
40 han rapportere jo også ind til Henrik på. Og det er jo også nogle at de ting hvor man
41 tænker, okay. Det er faktisk en der rapportere til Henrik Poulsen jeg skal op at møde, så
42 jo det har selvfølgelig sat nogle du ved, jeg er virkelig nødt til at være forberedt. Jeg er
43 nødt til have noget klar parat. Det er det her vi skal snakke om, det er det her jeg gerne vil

1 *preppe* dig på, det er det her jeg forventer vi skal tage nogle beslutninger om, om ganske
2 kort til. Så jo i hele mit forhold har der ligget det her i hvem han var og hvilket niveau
3 han er på. Det var måske også derfor jeg var så overrasket over at nu skulle vi *chitchatte*.

4 **Anne Sofie:** Jeg kunne godt tænke mig lige at høre også, hvad for en måde du oftest
5 kommunikere på når du snakker med dine internationale kolleger, Her tænker jeg, mail,
6 tlf. eller andet?

7 **Anonym (29:00):** Ja, man kan sige [kollega 2] og [kollega 1] dem har jeg ugentlige *one-*
8 *to-one*'s med og så skype. Jeg køre alt på sådan et *desk-top show*, så tager vi det noget
9 gange på telefonen, for ofte så virker det ikke det der skype så går lyden ellers så kan man
10 ikke få det til at virke. Men tager vi den på, du ved jeg viser på skærmen hvad det er og
11 hvor finder man og hvordan fungere det og præsentation og sådan nogle ting og så tager
12 vi så snakken løbende. Og det samme gælder egentlig også med [kollega 3] og [kollega
13 4] i USA og Taiwan i forhold til *one-to-one*'s på telefoner. Så det er sådan set reelt set
14 kun hvis der er noget jeg skal vise dem at jeg skyper dem eller viser dem min desk-top.
15 Og så er der jo alt det fornemme hvor man tænker der har vi en strøm at noget vi skal
16 kunne dokumentere så skriver vi selvfølgelig sammen

17 **Kristine:** Mærker du nogen forskel på flowet af kommunikation alt efter hvad det er for
18 en kanal du bruger når det kommer til at snakke med fra anden nationalitet?

19 **Anonym (30:14):** Jeg tænker helt klart at telefonisk kommunikation er nemmere end at
20 skriver, for der kan bare blive så mange tolkninger i det skrevne. Det kan der jo også, når
21 det ikke er interkulturelt. Det skrevne ord er bare meget mere sort og hvidt end en dialog.
22 Så der er helt klart et bedre flow og tingende bliver også hurtigere afklaret når man tager
23 og taler sammen på telefonen. Så ingen tvivl om at det er det hurtigste og det er det
24 nemmeste.

25 **Anne Sofie:** Hvis du skulle forestille dig at alt var muligt, hvad for en måde vil du så
26 foretrække at kommunikere på?

27 **Anonym (31:15):** Jamen man kan sige sådan træfsikkerheden i kommunikationen er
28 allerstørst når man taler sammen, så det vil nok være at tale sammen face-to-face.

29 **Anne Sofie:** Nu siger du træfsikkerhed. Er der andet der gør at den måde er den bedste
30 for dig?

31 **Anonym (31:37):** Man kan sige. Jeg tror næsten uanset hvem du kommunikere med på
32 skrift. Altså du har som afsender en intention og et par briller på men personen der
33 modtagers, ikke forudindtagethed, men indsigt og viden om det man skriver om, men
34 også sådan lidt meninger om det man skriver om er jo vidt forskellige. Så derfor er der
35 bare. Der er bare visse ting som kan blive enormt tunge og lange pr. mail, hvor der kan
36 opstå forskellige opfattelser af hvad man skriver om og hvordan man formulere det og
37 noget bliver taget på en måde for afsender har en anden intention. Så det er bare langt
38 mere problematisk. Så det skal nærmere være der hvor man siger at man har en streng af
39 kommunikation man er nødt til at dokumentere pr. mail at det er det bedste at gøre på
40 mail.

41 **Anne Sofie:** Eller er det nemmest pr. telefon som du siger?

- 1 **Anonym (32:37):** Ja det er det. I de samtaler hvor der er noget der skal afklares så er det
2 helt klart telefonen der er det bedste medie.
- 3 **Anne Sofie:** Oplever du tit at der opstår misforståelser?
- 4 **Anonym (32:48):** Nej det synes jeg ikke. Det synes jeg ikke. Men det er jo sjovt det der
5 med man skriver bom bom bom bom bom og pludselig så oplever man hvor der er
6 en afsnitter hvor det faktisk slet ikke var nødvendigt at tage den afstikker, fordi det var
7 faktisk ikke den vej jeg tænkte og det er jo ikke fordi det er kritisk. Man kan bare opleve
8 nogen gange at tingene stikker i andre retninger end man har intentioner om når man
9 starter med skriftlig kommunikation
- 10 **Anne Sofie:** Du kommer også på det her med UK, hvor de godt kan lige at man varmer
11 lidt opinden. Hvis du tænker på dig selv, i hvor høj grad taler du som om emner der ikke
12 er arbejdsrelateret med internationale kolleger?
- 13 **Anonym (33:38):** Jeg er blevet meget bedre til det. Jeg har lært at det har en værdi
- 14 **Anne Sofie:** Men det er ikke noget du bryder dig så meget om?
- 15 **Anonym (33:46):** Jo jo. Det kan vi sagtens. Det er jo også en del af det at have en
16 professionel relation det er også at man kender lidt til hinanden og forstå udgangspunkter
17 og alt det her. Men der er helt klart forskel på *chitchatten* om det er en tysker eller en fra
18 England og helt klart også en fra Taiwan. Nu taler jeg jo rigtig meget med [kollega 1] og
19 der kan vi godt bruge rigtig lang tid på at snakke om alverdens ting og sager.
- 20 **Anne Sofie:** Men i har måske også et lidt tættere forhold eller hvordan?
- 21 **Anonym (34:20):** Ja, jo det kan man sige, at jeg tror hvis jeg havde været leder på et
22 meget, meget højt niveau så havde hun også kommunikeret på en anden måde til mig. Det
23 er der ingen tvivl om.
- 24 **Anne Sofie:** Kan du komme med nogle eksempler på hvad det var i så ville tale om?
- 25 **Anonym (34:49):** Det er meget forskelligt. Fordi sådan en som Martin Neubert der kan vi
26 godt lige sådan tale 'god weekend', 'aj hvor har du været på ferie henne?', 'hvor skal du
27 hen?' og 'hvad sker der?'. Ganske kort. Det er tysk og så køre vi ned i emnet, så køre vi
28 på agendaen. Hvis vi så siger sådan en som [manager 1] så er det sådan mere du ved *all
29 the music around my ears*, altså sådan lidt vejret og lidt politisk og hvad sker der i DONG
30 og bom bom bom. Og så sniger vi os lige så langsomt ned i. Så det er nok ikke så meget
31 på den private sfære med [manager 1]. Og [kollega 2] i USA jamen det er også meget,
32 'hvordan går det?'. Det var selvfølgelig også nogen der startede her 1. januar og nu har
33 der været snestorm i Boston. Man prøver sådan at orientere sig lidt i forhold til hvad sker
34 der på de her forskellige baner man nu entrere med.
- 35 **Kristine:** Du forbereder dig måske lidt på hvad du skal *small talk* om?
- 36 **Anonym (35:41):** Ja det gør jeg faktisk. Ja, ja.
- 37 **Anne Sofie:** Er det noget du synes kan virke unaturligt nogen gange?

1 **Anonym (35:59):** Nej det synes jeg ikke. Det er jo bare sådan du ved. Det er jo den del af
2 den interesse man har i dem man skal mødes med

3 **Anne Sofie:** Kan du prøve måske at sætte nogle ord på hvad det er du mener skaber den
4 mest succesfulde samtale med en af dine internationale kolleger?

5 **Anonym (36:33):** Åh det er svært over en kam. Altså det som jeg synes virker for mig
6 rigtig godt, det er forud for mødet og sende bulletpoints afsted om det er det her jeg skal
7 tale med dig om og når man så starter samtalen så ved vi hver især eller modtager ved jo
8 så at jeg har jo nogle intentioner om at snakke om det her, så kan personen starte med at
9 sige, jeg har også tre punkter jeg skal tale med dig om. Men inden vi gør det, så skal jeg
10 lige høre, hvordan går det. Så det der med lige sådan, at sende bulletpoints afsted i
11 forhold til en agenda. Det synes jeg faktisk virker rigtig godt, fordi så ved begge parter at
12 vi skal nok ikke bruge de første tyve minutter af vores 30 minutter på at *chitchatte* fordi
13 vi har faktisk nogle vigtige emner jeg skal have dig med om bord på.

14 **Anne Sofie:** Nu tænker jeg også det her med at *chitchatte*. Er det også over mail at du
15 nogen gange gør det. At du lige inden du kommer til kernen at det så bliver blødt lidt op
16 inden.

17 **Anonym (37:37):** Altså der er jo den klassiske UK at man spørger altid lige 'how are you
18 doing'. Det er sådan en klassisk *opening*. 'Hope life is treating you well' eller sådan et
19 eller andet. Og den er jeg faktisk begyndt at applikere nede i Taiwan. Det gør jeg jo
20 egentlig også i Tyskland.

21 **Kristine:** Er det så normalt at man så svare tilbage på det eller er det lidt ligesom når man
22 taler sammen 'Hey how are you' og så siger man 'good how are you' eller hvordan
23 tænker du?

24 **Anonym (38:05):** Altså nu vil jeg sige, jeg har fået nogle mere og mere personlige
25 relationer til dem jeg arbejder sammen med, så ja der kommer nogen gange en 'ja jeg har
26 haft en fantastisk weekend' og alt efter hvem det er så får man lidt mere og andre siger
27 bare 'ja det var fantastisk tak' og så går man ind til kernen. Så jeg oplever at jeg selv har
28 taget den på mig det har måske været min kulturelle læring i forhold til at arbejde med
29 UK folk. Det er at man har lige den der *polite opening. No matter what.*

30 **Anne Sofie:** Hvis du skulle sige noget som du synes er det allermest udfordrende, når du
31 har en samtale med dine internationale kolleger?

32 **Anonym (39:04):** Altså det er måske den sproglige nuance i forhold til Taiwan. Jeg kan
33 opleve nogen gange og sidde og tale med [kollega 1] om et emne og tænke. Og det er
34 måske der hvor man siger, der kunne det måske være godt at have noget øjenkontakt når
35 man snakker sammen på skype, hvor jeg sidder og tænker, "aj [kollega 1] du er lige nødt
36 til at tage mig med når du siger 'we' hvem er 'we' så?" Er det os P&D eller er det jer på
37 Taiwan kontoret. Så den der selvforståenhed omkring det man siger kan nogen gange
38 være svær på distancen og specielt med taiwanesisk engelsk. Fordi der kan nogen gange
39 være nogen. Og det er det der med når man som *native speaking* oversætter noget til et
40 fremmedsprog så er der nogle vendinger man helt naturligt laver. Jeg kan også genkende
41 det fra Tyskland hvor man nogen gange laver nogle vendinger hvor man tænker den skal
42 lige spidses til i forhold til noget engelsk og det er meget meget sjældent i Tyskland. De

1 er super dygtige til engelsk men det virker som om at det taiwanesiske sprog som
2 udgangspunkt er meget eller markant mere fjernt fra engelsk, meget naturligt, i klassiske
3 vendinger, så der er nogle gange nogle ord, nogle perceptioner af ordenes betydning der
4 bliver *twistet* lidt og der skal man lige huske at gå tilbage og spørge 'hvad mener du når
5 du siger det der?'. For at sikre sig at man har den samme opfattelse af det vi taler om.

6 **Anne Sofie:** Er det altid at du så spørger?

7 **Anonym (40:48):** Ja, ja. Det er super vigtigt

8 **Anne Sofie:** uanset hvem du taler med?

9 **Anonym (40:53):** Ja men jeg synes faktisk ikke jeg oplever det så hyppigt med andre en
10 eksempelvis den taiwanesiske kultur. Og det har jeg jo også oplevet riktig mange gang
11 når vi har interviewet kandidater fordi der er det super vigtigt at du forstår det de siger.
12 Når jeg stiller et spørgsmål. Så har jeg en forventning om at vi bevæger os den her vej og
13 hvis jeg så føler du bevæger dig der, men jeg taber dig. Det kan man jo ikke lave en
14 professionel *assessment* af en kandidat på. Man er nødt til ligesom at få dem tilbage og
15 der synes jeg faktisk at der var riktig mange. Det er jo ingen i forhold til det her med
16 deres modenhed i den engelske tale

17 **Anne Sofie:** Okay så det her med det sproglig er faktisk noget du synes kan være virkelig
18 udfordrende?

19 **Anonym (41:38):** Ja det kan det være. Det er i hvert fald noget man er nødt til at være
20 opmærksom på.

21 **Anne Sofie:** Har DONG Energy gjort et eller andet for at forberede dig til at
22 kommunikere bedre interkulturelt?

23 **Anonym (42:02):** Nej.

24 **Kristine:** hvad har du af tidligere erfaring med at arbejde internationalt

25 **Anonym (42:12):** Altså jeg har arbejdet i 10 år i Mærsk Olie og Gas og så man kan sige
26 mit udgangspunkt var at min daglige skrift og tale var engelsk, for det var *corporate*
27 *language* og jeg har interviewet kandidater fra hele verden to til tre år før jeg startede her.
28 Så man kan sige jeg var lidt i den der interkulturelle verden allerede da jeg startede her.

29 **Kristine:** Hvordan oplever du så *corporate language*? Nu er det jo engelsk der er
30 *corporate language*. Får du fornemmelse af at det eller er det stadigvæk tit at der bliver
31 talt dansk for eksempel?

32 **Anonym (43:02):** Jamen der bliver talt rigtig meget dansk men ligeså snart vi har nogle
33 ikke dansktalende omkring os så taler vi engelsk, også oppe på mit kontor har vi fået en
34 ikke dansktalende kollega for nylig og det gør jo bare at når vi sidder og snakker ud i det
35 store rum så taler vi også engelsk

36 **Kristine:** Også selvom vedkommende ikke er sammen med jer i samtalen?

37 **Anonym (43:21):** Nej så, men lige så snart personen er nær og måske har en mulighed
38 for at forstå, så slår vi over i engelsk. Det jeg også har oplevet er at meget af den

1 kommunikation der foregik nede i teams var på dansk hvor jeg oplever at den bliver mere
2 og mere på engelsk. Fordi de ved at den kan ende et sted hvor der ikke er en
3 danskthalende. Så for at undgå at man skal sidde og oversætte og jeg har også selv haft
4 kommunikationer hvor jeg har sagt, 'du bliver simpelthen nødt til at skrive den mail til
5 mig her på engelsk, fordi jeg er nødt til at sende den videre. Så vi bevæger os meget i
6 forhold til det synes jeg. Man kan sige mit område er jo også meget internationalt. Jeg er
7 ikke sikker på de har samme *corporate language* hvis du er ovre i *engineering* hvor de er
8 ingeniører. Der tror jeg meget at deres kommunikation stadigvæk er på dansk

9 **Anne Sofie:** Jeg vil gerne spørge dig om du kan fortælle om en eller anden samtale eller
10 episode som du har haft med en international kollega fra DONG, som du synes har gjort
11 et helt særligt indtryk?

12 **Anonym (45:02):** uh der er jo mange. Der tror faktisk at den her med [kollega 1].
13 [kollega 1] hun var her oppe i starten af september på on boarding og så var hun her oppe
14 igen i september og der havde jeg nogle dage med hende og tog faktisk at inviterede
15 hende hjem på middag en af aftenener og der sad vi og talte om netop det her kulturelle
16 og det her med tilgangen til tysk kultur altså arbejdskultur. Så det er måske ikke et møde
17 men mere en dialog. Det her med hvor jeg kunne se at vi begyndte at snakke om det her
18 med at tyskere har i deres DNA at man skal bevise før man får trust. Hvor vi i Danmark
19 har en helt anden tilgang og kultur. Der kunne jeg se på hende at hun blev sådan. Og det
20 var der jeg blev opmærksom på at der er noget trust her som vi nok ikke skal tale om over
21 middagsbordet men som vi tager næste gange. Som jeg synes var super interessant og det
22 var faktisk også en øjenåbner for mig. Fordi jeg havde måske ikke helt på samme måde
23 tænkt over den her konstellation. Nu sad min mand der jo selvfølgelig også og han er fra
24 Sønderjylland og har selv være i sådan noget praktik i tidernes morgen i Tyskland og har
25 prøvet at arbejde med tyskere og han var også meget med på hvad det helt reelt set
26 betyder og der tror jeg faktisk at der var sådan nogle 'wow', 'aha', for mig, som jeg
27 måske ikke helt havde tænkt over da vi startede op for vi kørte jo rekrutteringer [kollega
28 3] og jeg og han havde selv udvalgt og det skal nok gå og nogle gode piger vi har fået og
29 gode profiler.

30 **Kristine:** Jeg tænker netop når du nævner det her med trust. Hvilken rolle føler du at det
31 spiller i de samtaler du har med folk på tværs af kulturer?

32 **Anonym (47:05):** Ja, men det tror jeg spiller rigtig meget. Altså trust spiller rigtig meget.
33 Fordi det er jo den der med. Hvis du ikke har trust så lytter du jo ikke rigtigt. Det kan
34 godt være du lytter men du kommer ikke til at tage action sådan rigtigt bagefter. Så jeg
35 tænker trusten den er absolut vigtig i forhold til at man er fokuseret på det der bliver
36 kommunikeret og at man også kommer til at tage det med sig og gør noget ved det. Og
37 det tror faktisk er næsten uanset om det er en brite eller en tysker, amerikaner. Ja jeg tror
38 faktisk at den er på tværs af alle kulturer det her med at man truster

39 **Anne Sofie:** Hvordan tror du bedst man skaber den trust?

40 **Anonym (48:06):** Jamen jeg tror faktisk det er det der med at man skal kende
41 arbejdskulturen på den kultur man er oppe imod. Jeg tror egentlig også [kollega 1] fik
42 meget ud af at forstå det her omkring den tyske kultur hvor hun selv kommentere bagefter
43 på noget af det her med trust. Så jeg tror egentlig der blev skabt noget bevidsthedsniveau

1 omkring hendes egen rolle op mod [kollega 3] i den sammenhæng som var vigtig og som
2 jo selvfølgelig også gav et afsæt for den dialog hende og jeg kunne have om hendes rolle
3 og det der med at de er i en opbygningsfase hvor der er tons af arbejde, du kan bare gå i
4 gang ikke. Det er jo også et spørgsmål om at hun i hendes rolle siger, jeg kan godt tage så
5 meget men jeg kan også ikke mere. Og man kan løbe i det her tempo i x antal måneder så
6 bliver man også nødt til at stoppe op og sige, er det rimeligt ikke? Og det var jo lidt der
7 hvor jeg skulle *preppe* hende på at du bliver også nødt til at komme til et punkt hvor du
8 siger nej, hvor du siger fra over for [kollega 3] selvom du stadigvæk er på den her trust
9 'rejse' med ham. Ja så det er faktisk nok en af de der hvor jeg tænker, 'wow', kulturelt
10 set, wow.

11 **Anne Sofie:** Tror du nogen gange at man kan føle at man skal overskride nogen grænser
12 ift. At opbygge den her trust?

13 **ANONYM:** Altså jeg tror sådan en taiwanesisk kultur mod en tysk, ja. Jeg tror det bliver
14 nogle. Altså nu er jeg der jo ikke når de sker. Jeg ved ikke hvor meget hun har været inde
15 og banke på døren og sige '[kollega 3]! Jeg har behov for', hvis jeg skal lykkes har jeg
16 behov. Og det er jo et sted eller andet med at du som person går ind og kræver dit ret til at
17 få audiens ikke. Og det er jeg faktisk ikke helt sikker på om hun er helt. Det kunne være
18 jeg skulle tjekke ind på den (griner).

19 **Anne Sofie:** Vi vil gerne spørge dig lidt ind til din holdning om DONG Energys Global
20 Mindset initiativ og hvor meget kendskab du har til det?

21 **Kristine:** Nu bemærkede jeg her til at starte med, da vi talte om hvordan du havde brugt
22 *global mindset*, men jeg tror det var globesmart du tænkte på

23 **ANONYM (50:48):** Ja globesmart, yes, globesmart. Undskyld ja.

24 **Kristine:** Det er helt okay. Jeg kender det også og har prøvet det selv. Det er det her med
25 at man sammenligner på tværs af kulturer. Men Global Mindset det er sådan et initiativ,
26 der er blevet skrevet om det i Managers Brief i den seneste udgave hvor man i
27 rekruttering har seks minispørgsmål som man kan inkorporere til når man skal rekruttere
28 og det spørger ind til hvordan man har det med at skulle ud at rejse eller bo i udlandet og
29 hvilke komplikationer ville der være osv.

30 **ANONYM (51:23):** Jamen så har jeg hørt om det ja.

31 **Kristine:** Ja og det er der komme lidt mere fokus på, eller det kommer der i stigende
32 grad. Så det er det vi også har bidt mærke i og også vil tage en føler på om det er noget
33 som ligesom er ved at forgrene sig ud i virksomheden eller hvordan det forplanter sig.
34 Men hvordan. Det er ikke noget som i har arbejdet så meget med i

35 **ANONYM (51:46):** Jo når du nu nævner de her spørgsmål så kan jeg godt huske min chef
36 har nævnt, at det her er nogle af de ting der vil blive fokuseret på fremadrettet, når vi
37 rekruttere, men også ligeså meget i den dialog vi skal have med vores ledere i forhold til,
38 hvem er det vi overvejer at øh rykker rundt i vores organisation og rykke ud. Jeg vil sige
39 det er ikke noget som jeg har [forstår ikke hvad hun siger her] endnu i mit samarbejde
40 med lederne. Men det er nok også fordi man er så meget i samarbejde hele tiden. Jeg er
41 selvfølgelig også opmærksom på hvem er det. Han kommer og siger til mig, 'jeg er

1 mobil', hvor vi måske så tager en dialog jamen har han tænkt over sin kone og alle de her
2 ting. Jeg har måske en lidt andet tilgang til det her *global mindset* i forhold til at sikre
3 mobiliteten omkring den profil vi så vælger. Hvor jeg tænker de der spørgsmål de er
4 sådan meget eksterne når vi rekrutterer. Men det er jo selvfølgelig noget som skal
5 applikeres hele vejen igennem. Processen omkring det at flytte folk rundt og vi vil jo også
6 ligeså langsomt begynde at overveje, hvem er det vi har i vores organisation som er
7 mobile og der kan man sige, der er måske også nogle udfordringer i og mappe det, hvis
8 det var der vi var noget til at skulle mappe det i forhold til. Så begynder man jo at snakke
9 om folks private sfære. Der er jo nogle ting der skal være på plads. Der er nødt til at blive
10 taget med i overvejelserne når overvejelserne eller tænker at sende nogen til udlandet. Altså er
11 de gift, er det samme køn ægteskaber og altså alle de her klassiske ting som bare skal
12 være i orden og det er ikke som sådan noget jeg snakker med min chef om, up front, men
13 nærmere når vi når til at de måske har en to, tre profiler de tænker over, jeg siger altså
14 jamen kender du noget til, altså er de, skal de afsted selv eller har de små børn, er de gift
15 eller hvordan er den familiære situation

16 **Kristine:** Så hvad vil du siger du forstår ved selve begrebet *global mindset*?

17 **Anonym (53:52):** Jamen det er. Altså vi er jo på en rejse hvor vi jo også sådan lidt selv er
18 i starten af en rejse hvor vi skal til at forstå hvad vil det egentlig sige at have et globalt
19 mindset. Fordi vi har jo længe sagt at vi var internationale. Men reelt set har vi ikke været
20 så international og har i hvert ikke helt forstået hvad det betyder at være global og skulle
21 kunne agere hurtigt og effektivt globalt. Så det er jo noget et at. Selvom et globalt
22 *mindset* måske umiddelbart er noget der vil tiltænkes at ligge øverst i vores hoved, så er
23 det jo meget omkring processer og struktur vi skal have på plads omkring *global mindset*
24 og fordi vi kan ikke. Vi kan fx ikke sende folk ud hvis vi ikke har. Det kan godt være vi
25 tænker over er de gift og alt det her, men hvis vi ikke har strukturen på plads om den her
26 nye segmenteringsmodel som Mobility [en afdeling i DONG] har introduceret. Altså det
27 er jo et koncept der skal understøtte vores globale *mindset* for at vi skal lykkes, ikke. Så
28 jeg tror om end vi tænker meget at vi er meget globale og alt det her, så er det jo et
29 spørgsmål om at vi har brikkerne på plads til at kunne støbe det globale sammen. Så jeg
30 tænker måske mere i processer. Selvfølgelig er det også personlige, kulturelle, global
31 *mindset* udvikling vi skal igennem, men det er ikke noget man kan sige *plug and play*, nu
32 har vi et koncept, så er du global. Nej det er noget med at vores folk begynder at forstå at
33 vi har et *corporate language* først og fremmest så alle ligesom begynder at skrive på
34 engelsk eller i hvert fald tager med i deres overvejelser om det her kunne nede hos en der
35 ikke er dansk talende. Og så er det jo det her med at vores ledere også begynder at tage de
36 her overvejelser med ligeså langsomt. Og det er jo en modningsproces. Når de sidder og
37 tænker, nå jeg skal ind til Taiwan, kan i ikke lige fikse det. Der har de måske ikke alle
38 endnu tænkt det globale alle de implikationer der kan være i det. Og det er jo en *mindset*
39 rejse vi er på. Så jeg ser det som sådan en to fold. Det er både et *mindset*, men det er også
40 et spørgsmål om at vi har elementerne og koncepterne på plads.

41 **Kristine:** Hvordan vil du beskrive DONG Energys tilgang til interkulturel
42 kommunikation, som du har oplevet siden du begyndte at arbejde her?

43 **Anonym (56:38):** Altså jeg vil sige. Meget af den kommunikation man ser på vital er jo
44 både dansk og engelsk og det er rigtig godt fordi vi har jo stadigvæk nogen medarbejdere

1 som ikke gør det med engelsk og som ikke har brug for engelsk og gerne vil have deres
2 materiale på dansk. Så på den måde tænker jeg at det er. At det er ganske fint i forhold til
3 vital. Der var én happening og det (griner) det var et Town Hall i Skjærbæk, hvor det blev
4 konkluderet at det skulle holdes på dansk. Der tænkte jeg, det er ikke internationalt,
5 uanset hvad. Og den var egentlig lidt interessant fordi hvorfor har man valg at gøre det på
6 dansk når man ved der sidder englændere derover eller *non-Danish-native-speaking*
7 *people*. Fordi hvad så? Skal vi så bare rejse os op og gå eller hvad? (griner). Og jeg kan
8 godt se det er en balancegang men der synes måske der var en brist i forhold til.

9 **Anne Sofie:** Hvornår var det?

10 **Anonym (57:45):** Jeg tror det ligger et år tilbage måske. Men det er jo også igen det der
11 med at vi er en virksomhed på en rejse og vi skal respektere begge ender af spektret.
12 Nogen der slet ikke og nogen der kun kan. Og det er en hårfin balance, men der er
13 ekstremt meget signalværdi i at tage en beslutning til det ene eller til det andet. Så jeg tror
14 hele tiden det der med at når vi etablere, eller vi har initiativer eller kommunikation. At vi
15 altid overveje begge sprog

16

Appendix Q

Communication diaries

The pilot tests:

Please use the following templates to report your conversations, completing each section of the grid:

Time - morning, afternoon, etc. is sufficient	noon	afternoon						
Place (if face to face) - e.g. at a meeting, by the coffee machine, during lunch	office							
Channel - face-to-face, phone call, video conference, email, chat etc.	face to face							
Purpose - e.g. exchange of ideas, project updates, gaining information	status update							
Topics - e.g. - catching up, sharing concerns, exchange of ideas, informing	project status							
Person spoken to - job position, nationality, location	senior manager Danish, London							
Relation to you - e.g. your level of interaction, how well you know each other	my senior							
Languages spoken - e.g. English, German, Danish	English / Danish							
What happened? - any additional interesting info	we talked about project stuff							
How did you feel about this interaction? - Your evaluation of the conversation	comfortable							
Other reflections - other noteworthy comments about your conversation	...							

Information about you:

Name: (optional): Jones Age: 38 Gender: male Nationality: Danish Native language: Danish Job position: project manager Location: London 3

Please use the following templates to report your conversations, completing each section of the grid:

Time - morning, afternoon, etc. is sufficient	Meeting: afternoon	Meeting: evening	Meeting: morning
Place (if face to face) - e.g. at a meeting, by the coffee machine, during lunch	Meeting: face-to-face	Meeting: across the desk	Meeting: phone
Channel - face-to-face, phone call, video conference, email, chat etc.	Face to face	Face to face	—
Purpose - e.g. exchange of ideas, project updates, gaining information	Project update	Exchanging info	Project classification
Topics - e.g. - catching up, sharing concerns, exchange of ideas, informing	—	Challenges and opportunities	Project UK, Germany, Switzerland
Person spoken to - job position, nationality, location	UK manager	UK partner (UK, London)	Project UK, Germany, Switzerland
Relation to you - e.g. your level of interaction, how well you know each other	Know well	Know well	Know well
Languages spoken - e.g. English, German, Danish	English	English with the Swiss manner	English
What happened? - any additional interesting info	Good and efficient	Very interesting	Good and efficient
How did you feel about this interaction? - Your evaluation of the conversation	No	Satisfied and from country to country	No
Other reflections - other noteworthy comments about your conversation	Meetings with Jones → Learn update		
Information about you:		Native language: Job position: Location:	
Name: (optional):	Age: 31	Gender: Male	Nationality: UK

Data from the communication diary respondents:

Communication Diary for Intercultural Communication Events

The purpose of this research is to study the internal intercultural communication at DONG Energy.

As part of this research, we would like you to keep a record of the conversations you have with DONG Energy employees from other international locations over a three-day period in week 8.

Note that this is an explorative study of intercultural communication, which means that we seek detailed reflections and evaluations of your experiences.

Please feel free to use other terms and descriptions than the examples already given for each category.

Please complete each section of the grid in the templates.

At the end of each recording period, please spend 5 minutes reflecting on your overall impressions and reactions and make a note of these in the space provided.

Information about you:

Name: (optional): Mauricio Almiray Jaramillo **Age:** 34
Gender: Male

Nationality: Mexican **Native language:** Spanish **Job**
position: Senior Project Lead

Location: Gentofte

Please find templates to fill out your reports on conversations on the following pages.

We respect that you have a busy day – therefore we find three logs per day of intercultural encounters sufficient, but please feel free to do more.

Master thesis in Multicultural Communication in Organizations, CBS

Communication diary log

date:20/02/17

Time	Morning	<input checked="" type="checkbox"/>
	Noon	
	Afternoon	
	Evening	
	Other (please write)	
Channel	Face-to-face	<input checked="" type="checkbox"/>
	Phone call	
	Video conference	
	Email	
	Chat	
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>Internal meeting room</i>	
Person spoken to – job position, nationality, location	<i>Project Manager, Danish, Gentofte</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>Working on the same project. We have met couple of times before in connection with the same project</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>Project coordination, Q&A session and listing of actions needed</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>Warm up chat about weekend and things in common (newborn babies). We went through topics listed in meeting agenda. I have the chance to ask general questions about project setup and action plans</i>	
Languages spoken	English	<input checked="" type="checkbox"/>
	Danish	
	German	
	Other (Please write)	
What happened? – any additional interesting info	<i>The meeting was 1 hr long, all topics were covered and the meeting was very open specially after the warm up chat.</i>	
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>I felt it was an effective and productive meeting. I was also very honest about my interaction/role in the project. I got good feedback and a good amount of tasks linked to responsibility as well.</i>	
Other reflections – other noteworthy comments about your conversation	<i>N/A</i>	

Communication diary log

date: 20/02/17

Time	Morning	<input checked="" type="checkbox"/>
	Noon	<input type="checkbox"/>
	Afternoon	<input type="checkbox"/>
	Evening	<input type="checkbox"/>
	Other (please write)	
Channel	Face-to-face	<input checked="" type="checkbox"/>
	Phone call	<input type="checkbox"/>
	Video conference	<input type="checkbox"/>
	Email	<input type="checkbox"/>
	Chat	<input type="checkbox"/>
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>Coffee machine</i>	
Person spoken to – job position, nationality, location	<i>Commissioning Manager, Venezuelan, Gentofte</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>Worked together in same department in the past. Good personal relationship</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>I returned equipment I borrowed few weeks ago.</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>Exchange of ideas, catch up with activities in other areas of organization</i>	
Languages spoken	English	<input type="checkbox"/>
	Danish	<input type="checkbox"/>
	German	<input type="checkbox"/>
	Other (Please write) Spanish	
What happened? – any additional interesting info	<i>It was a very open meeting we have a chance to discuss personal stuff but also catch up on activities happening in other areas of the organization.</i>	
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>It was a very natural conversation. We also shared advises to each other.</i>	
Other reflections – other noteworthy comments about your conversation	<i>N/A</i>	

Communication diary log

date: 20/02/17

Time	Morning	
	Noon	x
	Afternoon	
	Evening	
	Other (please write)	
Channel	Face-to-face	x
	Phone call	
	Video conference	
	Email	
	Chat	
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>Lunch, Gentofte</i>	
Person spoken to – job position, nationality, location	<i>Senior Project Lead, Greek, Gentofte</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>We are colleagues in the same department, we have good personal relationship</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>Lunch together</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>Exchange of ideas personal and work related.</i>	
Languages spoken	English	x
	Danish	
	German	
	Other (Please write)	
What happened? – any additional interesting info	<i>Exchange of opinions about one project. We experienced different point of views. The conversation was smooth but not as fluid as previous ones.</i>	
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>I felt it was a good discussion but that we didn't reach a common opinion at the end.</i>	
Other reflections – other noteworthy comments about your conversation	<i>The topic was brought again at a later department meeting</i>	

Communication diary log

date: 20/02/17

Time	Morning	
	Noon	
	Afternoon	x
	Evening	
	Other (please write)	
Channel	Face-to-face	x
	Phone call	x
	Video conference	
	Email	
	Chat	
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>Internal meeting room and phone</i>	
Person spoken to – job position, nationality, location	<i>Department weekly call (4 in total). Mexico, Greek and British</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>Colleagues, I know them well</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>Catch up on everyone's activities</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>Status of projects, gathered information; shared concerns and ideas</i>	
Languages spoken	English	x
	Danish	
	German	
	Other (Please write)	
What happened? – any additional interesting info	<i>Good input from all parties regarding topics. Additional input to the topic discussed during lunch with good outcome</i>	
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>I felt the meeting extended quite long and some people had more chance to share their tasks. Nevertheless, the outcome of the discussion was of rich content. We also touch on the topic I discussed earlier at lunch and I felt we got a good common agreement.</i>	
Other reflections – other noteworthy comments about your conversation	<i>N/A</i>	

Communication Diary for Intercultural Communication Events

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Please feel free to use other terms and descriptions than the examples already given for each category.

Please complete each section of the grid in the templates.

At the end of each recording period, please spend 5 minutes reflecting on your overall impressions and reactions and make a note of these in the space provided.

Information about you:

Name: (optional): THOVA Age: 34 Gender: Male

Nationality: Greek **Native language:** Greek
Job position: Senior Project Lead

Location: Gentofte, Denmark

Please find templates to fill out your reports on conversations on the following pages.

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Master thesis in Multicultural Communication in Organizations, CBS

Communication diary log

date:

Time	Morning	X
	Noon	
	Afternoon	
	Evening	
	Other (please write)	
Channel	Face-to-face	
	Phone call	X
	Video conference	
	Email	
	Chat	
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>Live meeting with externals</i>	
Person spoken to – job position, nationality, location	<i>Different people – PM, Site Manager, Ops Manager etc.</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>We work together in most of our project</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>Daily call for updates for the ongoing project</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing		
Languages spoken	English	X
	Danish	
	German	
	Other (Please write)	
What happened? – any additional interesting info		
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>Business as usual</i>	
Other reflections – other noteworthy comments about your conversation		

Communication diary log

date:

Time	Morning	
	Noon	x
	Afternoon	
	Evening	
	Other (please write)	
Channel	Face-to-face	x
	Phone call	
	Video conference	
	Email	
	Chat	
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>Meeting room in GTF</i>	
Person spoken to – job position, nationality, location	<i>Specialist</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>Very well, have worked together in many projects</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>Organize a workshop and do a presentation</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing		
Languages spoken	English	x
	Danish	
	German	
	Other (Please write)	
What happened? – any additional interesting info		
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>Nothing special to mention</i>	
Other reflections – other noteworthy comments about your conversation		

Communication diary log

date:

Time	Morning	<input checked="" type="checkbox"/>
	Noon	<input type="checkbox"/>
	Afternoon	<input type="checkbox"/>
	Evening	<input type="checkbox"/>
	Other (please write)	
Channel	Face-to-face	<input checked="" type="checkbox"/>
	Phone call	<input checked="" type="checkbox"/>
	Video conference	<input type="checkbox"/>
	Email	<input type="checkbox"/>
	Chat	<input type="checkbox"/>
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>Meeting room in GTF</i>	
Person spoken to – job position, nationality, location	<i>Project manager – Specialist – Manager</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>Quite well - We all work in Operations</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>Risk Assessment for building a warehouse</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing		
Languages spoken	English	<input checked="" type="checkbox"/>
	Danish	<input type="checkbox"/>
	German	<input type="checkbox"/>
	Other (Please write)	
What happened? – any additional interesting info		
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>It went well even though we were many people and in different locations.</i>	
Other reflections – other noteworthy comments about your conversation		

Communication diary log

date:

Time	Morning	<input checked="" type="checkbox"/>
	Noon	<input type="checkbox"/>
	Afternoon	<input type="checkbox"/>
	Evening	<input type="checkbox"/>
	Other (please write)	
Channel	Face-to-face	<input checked="" type="checkbox"/>
	Phone call	<input type="checkbox"/>
	Video conference	<input type="checkbox"/>
	Email	<input type="checkbox"/>
	Chat	<input type="checkbox"/>
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>Meeting room in GTF</i>	
Person spoken to – job position, nationality, location	<i>Contract Manager</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>Second time I see him and we work in one project together now</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>Prepare for a framework agreement</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>Assign tasks</i>	
Languages spoken	English	<input checked="" type="checkbox"/>
	Danish	<input type="checkbox"/>
	German	<input type="checkbox"/>
	Other (Please write)	
What happened? – any additional interesting info		
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>It seems that there is a common understanding on how to approach the project and to the deadlines we have set</i>	
Other reflections – other noteworthy comments about your conversation		

Communication diary log

date:

Time	Morning	
	Noon	
	Afternoon	x
	Evening	
	Other (please write)	
Channel	Face-to-face	
	Phone call	x
	Video conference	
	Email	
	Chat	
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>Phone call</i>	
Person spoken to – job position, nationality, location	<i>Senior Project Lead</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>Very well, we work at the same department</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>General catch-up</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>Catching up</i>	
Languages spoken	English	x
	Danish	
	German	
	Other (Please write)	
What happened? – any additional interesting info		
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>It's fine, good spirit</i>	
Other reflections – other noteworthy comments about your conversation		

Communication diary log

date:

Time	Morning	<input checked="" type="checkbox"/>
	Noon	
	Afternoon	
	Evening	
	Other (please write)	
Channel	Face-to-face	
	Phone call	<input checked="" type="checkbox"/>
	Video conference	
	Email	
	Chat	
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>Call</i>	
Person spoken to – job position, nationality, location	<i>Head of department in Siemens</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>Very well since this department is the counterpart of mine</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>Coordinate on something and express some complains</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>Coordination & Complains</i>	
Languages spoken	English	<input checked="" type="checkbox"/>
	Danish	
	German	
	Other (Please write)	
What happened? – any additional interesting info		
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>It went well, there was understanding and common interest</i>	
Other reflections – other noteworthy comments about your conversation		

Communication diary log

date:

Time	Morning	<input checked="" type="checkbox"/> x
	Noon	<input type="checkbox"/>
	Afternoon	<input type="checkbox"/>
	Evening	<input type="checkbox"/>
	Other (please write)	
Channel	Face-to-face	<input checked="" type="checkbox"/> x
	Phone call	<input type="checkbox"/>
	Video conference	<input type="checkbox"/>
	Email	<input type="checkbox"/>
	Chat	<input type="checkbox"/>
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>Meeting room in GTF</i>	
Person spoken to – job position, nationality, location	<i>Manager of my department</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>Very well</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>1-2-1</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>Update on the ongoing tasks and projects</i>	
Languages spoken	English	<input checked="" type="checkbox"/> x
	Danish	<input type="checkbox"/>
	German	<input type="checkbox"/>
	Other (Please write)	
What happened? – any additional interesting info		
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>Very good</i>	
Other reflections – other noteworthy comments about your conversation		

Communication Diary for Intercultural Communication Events

The purpose of this research is to study the intercultural communication within DONG Energy.

As part of this research, we would like you to keep a record of the conversations you have with DONG Energy employees from other international DONG Energy locations over a three-day period in week 9.

Note that this is an *explorative* study of intercultural communication, which means that we seek detailed reflections and evaluations of your experiences.

Please feel free to use other terms and descriptions than the examples we have given for each category.

Please complete each section of the grid in the templates.

At the end of each recording period, please spend 5 minutes reflecting on your overall impressions and reactions and make a note of these in the space provided.

Information about you:

Name: Jörg Schepers

Age: 45

Gender: male

Nationality: germany

Native language: german

Job position: HV Engineer

Location: Norddeich

You will find templates to fill out your reports on conversations on the following pages.

We respect that you have a busy day – therefore we find three logs per day of intercultural encounters sufficient, but please feel free to do more.

Master thesis in Multicultural Communication in Organizations, CBS

Communication diary log

date: 22.02.17

Time	Morning	<input checked="" type="checkbox"/>
	Noon	
	Afternoon	
	Evening	
	Other (please write)	
Channel	Face-to-face	<input checked="" type="checkbox"/>
	Phone call	
	Video conference	
	Email	
	Chat	
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>High Voltage onshore Control room</i>	
Person spoken to – job position, nationality, location	<i>Control Engineer, India,</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>Colleagues – met him 5 times /without personal relation</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>Help to get one special task done</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>Exchange of ideas, inform who/when to contact and to asked the right questions</i>	
Languages spoken	English	<input checked="" type="checkbox"/>
	Danish	
	German	
	Other (Please write)	
What happened? – any additional interesting info	<i>Used my ideas, had a telefon meeting</i>	
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>Was ok. The work of another external (Siemens Scada guy) could go on.</i>	
Other reflections – other noteworthy comments about your conversation		

Communication diary log

date: 22.02.17

Time	Morning	<input checked="" type="checkbox"/>
	Noon	
	Afternoon	
	Evening	
	Other (please write)	
Channel	Face-to-face	
	Phone call	<input checked="" type="checkbox"/>
	Video conference	
	Email	
	Chat	
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch		
Person spoken to – job position, nationality, location	<i>Scada-manager <-> Control engineer & Siemens guy & me</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>Control engineer : few times Me: first time</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>Siemens Scada guy has to finish his job. Needs some tasks from DONG-Scada / IT done before to go on.</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>Get information about the right network connection e.g. settings & cable routings</i>	
Languages spoken	English	<input checked="" type="checkbox"/>
	Danish	
	German	
	Other (Please write)	
What happened? – any additional interesting info	<i>We got some verbal information. No written diagrams or wiring diagrams. We got the work done</i>	
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>Little bit disappointed that we don't get some written diagrams or wiring diagrams. Interaction was ok</i>	
Other reflections – other noteworthy comments about your conversation		

Communication Diary for Intercultural Communication Events

The purpose of this research is to study the intercultural communication within DONG Energy.

As part of this research, we would like you to keep a record of the conversations you have with DONG Energy employees from other international DONG Energy locations over a three-day period in week 9.

Note that this is an *explorative* study of intercultural communication, which means that we seek detailed reflections and evaluations of your experiences.

Please feel free to use other terms and descriptions than the examples we have given for each category.

Please complete each section of the grid in the templates.

At the end of each recording period, please spend 5 minutes reflecting on your overall impressions and reactions and make a note of these in the space provided.

Information about you:

Name: (optional): **Age:** **Gender:** male

Nationality: German **Native language:** German **Job position:** Team Lead

Location: Hamburg/Norddeich

You will find templates to fill out your reports on conversations on the following pages.

We respect that you have a busy day – therefore we find three logs per day of intercultural encounters sufficient, but please feel free to do more.

Master thesis in Multicultural Communication in Organizations, CBS

Communication diary log

date: 22-02-17

Time	Morning	
	Noon	
	Afternoon	x
	Evening	
	Other (please write)	
Channel	Face-to-face	
	Phone call	
	Video conference	
	Email	
	Chat	x
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>Was a Skype meeting</i>	
Person spoken to – job position, nationality, location	<i>Manager HV Service DONG, british, London</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>Very good, without personal relation</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>Exchange of ideas and information's, project updates</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>Personal issues, Status of the wind farms, strategic issues, Resource planning</i>	
Languages spoken	English	x
	Danish	
	German	
	Other (Please write)	
What happened? – any additional interesting info	<i>It was a productive talk with some good input, we agreed to continue when he is on site in March</i>	
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>It is always a pleasure to talk to him.</i>	
Other reflections – other noteworthy comments about your conversation		

Communication diary log

date: 23-02-17

Time	Morning	<input checked="" type="checkbox"/>
	Noon	<input type="checkbox"/>
	Afternoon	<input type="checkbox"/>
	Evening	<input type="checkbox"/>
	Other (please write)	
Channel	Face-to-face	<input type="checkbox"/>
	Phone call	<input checked="" type="checkbox"/>
	Video conference	<input type="checkbox"/>
	Email	<input type="checkbox"/>
	Chat	<input type="checkbox"/>
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch		
Person spoken to – job position, nationality, location	<i>IT Service Desk, Dane, London</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>I'm not sure I have ever spoken to this guy</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>Support needed</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>Solving a software issue</i>	
Languages spoken	English	<input checked="" type="checkbox"/>
	Danish	<input type="checkbox"/>
	German	<input type="checkbox"/>
	Other (Please write)	
What happened? – any additional interesting info	<i>He was very helpful and polite.</i>	
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>Very sufficient support.</i>	
Other reflections – other noteworthy comments about your conversation	<i>The issue could be closed.</i>	

Communication diary log

date: 23-02-17

Time	Morning	
	Noon	
	Afternoon	x
	Evening	
	Other (please write)	
Channel	Face-to-face	
	Phone call	x
	Video conference	
	Email	
	Chat	
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch		
Person spoken to – job position, nationality, location	<i>SCADA Engineer, Dane, Skaerbaek</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>Very good, without personal relation</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>Transfer logistic for this guy for next week, Work to be done offshore next week</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>How to get a Permit for Work, can PPE borrowed, who can support from our team</i>	
Languages spoken	English	x
	Danish	
	German	
	Other (Please write)	
What happened? – any additional interesting info	<i>We could clarify what needs to be undertaken to get on the substation and the WTG's It is very easy to find solutions with this guy</i>	
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>It was focused on the topics, went very well</i>	
Other reflections – other noteworthy comments about your conversation		

Communication diary log

date: 24-02-2017

Time	Morning	<input checked="" type="checkbox"/>
	Noon	<input type="checkbox"/>
	Afternoon	<input type="checkbox"/>
	Evening	<input type="checkbox"/>
	Other (please write)	
Channel	Face-to-face	<input type="checkbox"/>
	Phone call	<input type="checkbox"/>
	Video conference	<input type="checkbox"/>
	Email	<input type="checkbox"/>
	Chat	<input checked="" type="checkbox"/>
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>Was a Skype meeting</i>	
Person spoken to – job position, nationality, location	<i>Manager HV Service DONG, british, London</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>Very good, without personal relation</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>Status on projects in Germany</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>Status on Work Orders, ongoing works, difficulties and problems</i>	
Languages spoken	English	<input checked="" type="checkbox"/>
	Danish	<input type="checkbox"/>
	German	<input type="checkbox"/>
	Other (Please write)	
What happened? – any additional interesting info	<i>A presentation was held an well prepared, we discussed, how to proceed with several problemes</i>	
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>Very productive chat, open minded and solution orientated.</i>	
Other reflections – other noteworthy comments about your conversation		

Communication diary log date: 24-02-2017 Time	Morning	x
	Noon	
	Afternoon	
	Evening	
	Other (please write)	
Channel	Face-to-face	
	Phone call	
	Video conference	
	Email	
	Chat	x
	Other (please write)	
Place (if face to face) – e.g. at a meeting, by the coffee machine, during lunch	<i>It was a Skype meeting</i>	
Person spoken to – job position, nationality, location	<i>Project Lead, Execution Continuous Improvement, Denmark, Gentofte</i>	
How well do you know each other? E.g. first-time interaction, colleagues with/without personal relation	<i>We had some interactions in the past, never met face-to-face</i>	
Purpose – e.g. exchange of ideas, project updates, gaining information	<i>Get information about how are alarms being handled in SCADA and Network systems</i>	
Topics – e.g. – catching up, sharing concerns, exchange of ideas, informing	<i>Which problems are currently present in handling of alarms</i>	
Languages spoken	English	x
	Danish	
	German	
	Other (Please write)	
What happened? – any additional interesting info	<i>It's easy to speak to this person</i>	
How did you feel about this interaction? – e.g. did you experience any misunderstanding or problems	<i>Very informative chat</i>	
Other reflections – other noteworthy comments about your conversation		

Appendix R

Intercultural communication at DONG Energy Information Sheet about Participant Diaries

Thank you very much for agreeing to participate in this study. This information sheet explains what the study is about and how we would like you to take part in it.

Purpose of study

The purpose of this study is to qualitatively investigate the intercultural communication within DONG Energy. We want to discover *your* experience of these encounters from your perspective and create a theory of intercultural communication based on the data you provide. The study will be part of our master thesis in International Business Communication at Copenhagen Business School.

Guidelines for completing the participant diary

As a participant in this study, you will be completing a participant diary of your conversations with DONG Energy employees from other international departments at DONG Energy over a three-day period in week 9. We provide you with a diary template for this purpose.

Note that this is *not* a survey format; therefore, please take time to reflect on each conversation (about 5 minutes), giving details and elaborations on your thoughts and feelings about your conversations to provide meaningful data for this study.

- Please write your information in full sentences, and feel free to come up with other response options than the ones we have exemplified.
- Please fill out all grids of the template.
- You are welcome to fill out the participant diary electronically or print it out to fill out in pen-and-paper format.

Follow-up interviews

We will be asking a handful of participants for a follow-up interview. If you are to be interviewed, the interview will be audio recorded and will last maximum one hour.

Confidentiality

The information and data you register about you will only be used in accordance with the purpose of the study as described above. If you wish to be anonymous, we will attempt to treat the results in such a manner that your identity is not disclosed. If you wish to read the final thesis, this can be arranged.

How to return the diary

Please return your diary via email to [REDACTED] or [REDACTED]. If you have printed out your diary to fill out in hand, you may scan the diary in order to email this back to us.

How to get in touch with us

If you have any questions, you are very welcome to contact us via email or phone call [REDACTED]

Once again, we thank you for your participation.



Kind regards

Kristine Reinhold Jakobsen & Anne Sofie Nyholm Andersen