

**THE CONCEPT OF THE GOOD IN THE CONTEXT OF
FAMILY ENTREPRENEURSHIP CULTURE**
Entre-pology of Russian Family-Owned Businesses

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ABSTRACT

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The concept of the good from the family, business-ownership and state-social perspectives is worked out in the present paper. Ontological facets of the good, the good in the domain of family business, and the communitarian good of Russian family businesses form the theoretical framework of this research. Triangulation of the qualitative in-depth, cognitive interview methods through the lens of business anthropology are used as the leading methodological principles. Strata of ownership power within the blocks of family business culture in four owning-enterprising families contour our data content. Interviewees' topical concepts revealed in the process of analysis are built within four frames of culture including epi-human culture for reflecting individual's rich internal world.

By means of the mixed qualitative analysis, eight owners who form four owning-enterprising families are studied in the context of the family entrepreneurship culture. These four owning-enterprising families are studied in the continuous unity, and required conclusions are made afterwards. An anthropological view on the development of family business in modern Russia let conceptualise the meaning of entrepreneurship of family business. Formulas of the goods' keys, cultural elements of entrepreneurship relationship, anthropocentrism and in-depth perspective of family business can be considered as the contribution of the present research.

Key words: entrepreneurship culture; family business; the good concept; Russia

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1 INTRODUCTION

In the present research, a concept of the good in the family entrepreneurship culture is developed. We understand the latter as a system of codes of human behaviour, with the inherent beliefs, values and goals that are shared and manage human activity within a family-owned enterprise. A notion of the good has some in common with the concepts of the common good (Plato, 2003; Simm, 2011), common interest (Held, 1970) and well-being (Fremstedal, 2011; Simsek et al., 2012). However, we consider the good as everything that bears a certain positive meaning and answers to human interests, goals and value orientations. Based on our conceptual approach, the good of the family entrepreneurship culture is a category that consists of the family good, the business good and the state-social good. The family good features all positive experience, the present and the future of an individual in his family, whereas the business good incorporates positive labour characteristics in business. Finally, the state-social good characterises positive features of the national culture as well as the degree of individual's involvement in the social life.

Working out of the concept of the family entrepreneurship culture is done with the primary purpose of creation of yet another concept – the entre-pology of family business. The entre-pology of family business can be defined as a certain complex of inherently defined criteria, which characterise the genotype and phenotype of the family form of entrepreneurship. In this research, we in particular focus on contemporary Russian family businesses.

2 THEORETICAL FRAMEWORK

Ontological facets of the good

It is peculiar to people to aspire for attainment of the common good – some desired purpose, which is significant from the social point of view (Simm, 2011, 554). A notion of the common good can be also used along with other notions of the common interest and the common well-being. From the times of Plato and Aristotle (Plato, 2003, Simm, 2011), society especially valued goals that could bring considerable benefits to society where mass interests dominated individual human aspirations. As a rule, all the variety of the intra-family, social, labour and economic relationship is cognized from the unity of common and individual values of people (Held, 1970). These general managing principles symbolize the common will of society (i.e. the General Will), which was conceptualized by Rousseau (1960). Nevertheless, socially shared values are indispensable, but not sufficient characteristics of social life (Plato, 2003; Simm, 2011). In this connection, it is necessary to clear out to what extent the individual good is enriched and simultaneously enrich the good of society.

Philosophers Kant and Kierkegaard reasoned about the place and role of the spiritual meaning in the human virtues (Fremstedal, 2011, 156, 162-163; Sala, 2011). In a way, the depth of understanding of the factor of spirituality depends on the place of human morale in the present society. Step by step, achievement of the good in the family, in work and globally in the state creates a good world (Sala, 2011, 184). Consequently, the question, which an individual who aspires for the spiritual good should answer, is what I ought to do (Fremstedal, 2011).

Beside the approval by society, virtuous, happy life includes the super-sensual relations of things (Wike & Showler, 2010, 522). Orderliness of man's life relies on the value of the moral good. In concordance with the Kantian logic, happiness finds man when his aspirations match the social morale (Kant, 1996). By means of self-perfection, man also makes assistance to people who surround him. As such, man clearly makes duties, and not only satisfies with the multitude of rights (Silber, 1963; Ver Eecke, 2008). As Freud stated, the factor of love participates in the creation of the labour (i.e. business) good (1955). Man becomes better when he loves the subject of his labour, takes part in its development and perfection. By his pro-active labour, man realizes the future-oriented expectations (Maier & Brunstein, 2001; Simsek et al., 2012). It is not though a self-contained circle of responsibilities, but rather an inwardly developing spiral where each new turn follows the sum of virtues achieved in the past.

In the ontological perspective, life is considered by Simsek (2009) as an activity-based project where emotional and cognitive parameters define the general well-being (called also as the ontological well-being) (Simsek, 2009; Simsek et al., 2012, 205). Consequently, human labour is viewed by Savickas and his colleagues as one of the numeral life trajectories, which the common and the individual well-beings are created onto (2009). In turn, man's internal growth, acquisition of the life meaning and the common direction for development are perceived in aggregate as the psychological well-being (Ryff & Singer, 1998), whereas elements of the subjective well-being include satisfaction and happiness (Simsek, 2009). Both mentioned well-beings serve for the evaluation of man's life from the socio-moral coordinates (Tiberius, 2004).

A category of time was multilaterally analysed by Boniwell and Zimbardo in constructing the notion of the good (2004). Man's past tells about his culture (Triandis, 2000) and has much common with the social life of his family (Adendorff & Boshoff, 2011), labour self-fulfilment (Hofstede, 2001) and his position towards the state and society in general. If we suppose that the past experience helps man assess the degree of his own significance in society, then the present time defines his initiative and capability of taking risks (Boniwell & Zimbardo, 2004; Jokisaari, 2004). Finally, man builds future life based on the possibility to succeed and be singled out by society (Lyubomirsky et al., 2005). It is a so-called cognitive system of evaluations of our life (Puenters, 2002).

Being on his life trajectory, man perceives perspectives of family continuity and figures out his own role in this future-oriented developmental process (Herrera et al., 2011). As Herrera and colleagues note, a clear understanding of the concept of family continuity increases the degree of the family well-being (2011, 395). In order to learn family not only from the social perspective, but in the purely economic sense, studies were made about the economic family theory (Becker, 1991; Burton & Phipps, 2011) and levels of economic satisfaction of family members (Barrington-Leigh & Helliwell, 2008; Luttmer, 2005).

The good in the domain of family business

The problem of defining the good in family business is increasingly given attention in the modern research (Berrone et al., 2010; Jiang & Peng, 2011; Peng et al., 2010; Schulze & Gedajlovic, 2010). Especially in the developing economies, business held by the closed family circle renders an opportunity for attaining family happiness and professional self-fulfilment of family members (Berrone et al., 2010; Carlock, 2010; Zellweger et al., 2012). Additionally, items of control, distribution and accumulation of

capital, career development and networking are bound with the concept of culture (Jiang & Peng, 2011). Actions of an individual acquire a deeper meaning if he follows the ethics of virtues, as it is stated in the work of Sison, Hartman and Fontrodona (2012). Emotions and an intuitive experience thus direct man on his life track.

Prevalence of the value-based family system in the trinity of “family-business-ownership” (Tagiuri & Davis, 1982) revitalizes the organisational good. Traditionally, in the beginning of the family business planning process, there is a value-centred culture followed by the vision of strategic perspectives, management and investment (Carlock, 2010, 8). However, as it follows from the recent research of Greenhaus and Allen (2011), overlaps of intra-family and work-labour roles occur in the business life. By achieving the family and the business good in conformity of work and home interests (Carlson et al., 2009), people get united upon the principle of their involvement in the working process. Greenhaus and Allen consider a notion of the good with the elaborated perspective of the individual fit. The latter is a degree, in which life aspirations of man balance with his labour productivity (2011, 172-174). However, there can although be temporal discrepancies between the labour and home intentions (Moen et al., 2008), for instance, in the light of the received benefits and produced labour expenditures (Gareis et al., 2003).

Professional labour relations in family-owned businesses, in which significance of intra-family relationship is emphasised in the corporate policy, stimulate the growth of organisational effectiveness (Lee & Kim, 2010, 462). As Achour with co-authors specify (2011, 4957), there is a negative relation between the family system and the level of the work well-being. Being an immediate process of modern businesses, creation and development of work-family culture has a positive effect on the employees’ work well-being (Peeters et al., 2009; Thompson et al., 1999). Culture based on mutual support of employees who work in the same business forms a more positive perception of work reality in general (Behson, 2002; Kinnunen et al., 2005; Meglino et al., 1989). As Voydanoff clarifies, the business good is a powerful organisational resource (2005).

In the entrepreneurship process, the owner’s culture is characterised by the emotional side of decision making to the larger extent (Adendorff & Boshoff, 2011; Cardon et al., 2005; Foo, 2011). Entrepreneurs are bound emotionally with their enterprises and thus they achieve general satisfaction (Cardon et al., 2009). As such, love for work (i.e. business in case of family business owners) acts as one of the key indicators of success for entrepreneurs. Therefore regarding their own businesses, owners not infrequently communicate in the metaphorical sense, giving the live meaning to their companies (Cardon et al., 2005; Lyddon et al., 2001). Based on the

socially-significant values, a system of feelings fosters or, on the contrary, restricts man from participation in business, which was shown on the example of affects (Foo, 2011), passion (Cardon & Kirk, 2010) and the dispositional positive affect (Berrone et al., 2010).

Since owners in family business are accountable for the success of their creation, cultural paradigm received a wide acknowledgement in terms of the business well-being (Freytag & Thruik, 2007; Hanges & Dickson, 2004; König et al., 2007). Spiller et al. connect the good of business with the ethics of care when spiritual, cultural, economic and social goods are inseparably bound (2011). Complexities, however, were caused by the selection of the level of analysis. On the one side, a societal level of analysis makes it possible to hypothesize regarding the relations between the owners (Hanges & Dickson, 2004). On the other side, depth of the cultural analysis of the owners' personalities is exclusively possible on the individual level (König et al., 2007). It is also known that an individual level touches on the issues of gender in outlining cultural norms of family business owners (Javidan et al., 2004, 29-30). A societal level of analysis is applicable, for instance, when decisions are made by the consortium of family owners (Hanges & Dickson, 2004; West, 2007).

By means of creating the good in the present time, we preserve the heritage of the foregone cultures (Gerstenblith, 2002). Speaking in the anthropological terminology, we re-create the value of the past good for its maintenance, preservation and re-creation in the future generations (Hodder, 2010, 863). It is a so-called heritage management where the object of preservation may be not only objects d'art, but business itself as a bearer of the present cultural archetype. A degree of self-identification with the created good depends on how we perceive the object of cultural inheritance: what we have created; what we believe in; what we are ourselves (Hodder, 2010; Colwell-Chanthaphonh & Ferguson, 2008). Such a step helps connect together the cultural value and ownership value of the object of inheritance.

Humanisation of business in its socio-economic view has long ago being solved by means of the anthropological theories (Aguilera, 1996, Sherry, 1988). Understanding of business as a developing organism, with its drawbacks and strengths, with the delineation of the business genotype and phenotype - are all issues of the business (or industrial) anthropology (Baba, 1991, 2006). Values, cultural codes and samples of owners represent organisational artefacts (Jordan, 2003) that are included in the system of family business. Such a vector of research has an ethnographical interest (Moeran, 2005; Westney & Van Maanen, 2011, 603). We focus on the development and evolution of family business in terms of the cultural triad. In the similar vein, Chakrabarty (2009, 37, 39-41) relies on the previous works (Biggart & Delbridge, 2004; DiMaggio, 1994) and

shows that culture of a country has a significant effect on the way of doing business, especially in large companies where family-owned businesses represent a certain smaller proportion.

The communitarian good of Russian family businesses

Both large (Chakrabarty, 2009) and small (Davidsson et al., 1995; Ip, 2010) representatives of business are responsible for creation of the economic good. Russian enterprises are not the exclusion from this list (Ardichvili et al., 2012, 416-418). Historical values laid by Russian predecessors make the modern Russian business culture closer and simultaneously less understandable for the Western world (Avtonomov, 2006; McCarthy & Puffer, 2008). Formal structures are combined with the collective orientation of making business decisions (Ardichvili et al., 2009; Puffer & McCarthy, 2011; Trompenaars & Hampden-Turner, 1998). Practices of organisational behaviour of Russian managers, histories about achievement of the previous generations, obedience to the settled rituals, and, finally, purely Russian ethical standards single out Russian family business good from other wide-spread Western cultures. In this respect, an emotional constituent of Russian business becomes more observable (McCarthy & Puffer, 2008).

According to Sprenger (2000), communitarian values (i.e. equality and participation based on majority) are attributable to Russian business well-being. However, such a collective orientation is simultaneously combined with the strict centralised management (Bollinger, 1994), a patriarchal type of relations of the employer with his subordinates (Beekun et al., 2005; Taylor et al., 1997), and strong socialist mutual help (Holt et al., 1994; Naumov & Puffer, 2000; Vlachoutsicos, 2001). Being on the end of several epochs and cultures (e.g. Europe and Asia), there is a clear dialogue of the Slavonic and pro-Western cultures (Bollinger, 1994; Dolgopyatova et al., 2009; Fey & Shekshnia, 2011) in the cohesion of the authoritarian and communitarian (Afanasiev, 1992; Naumov & Puffer, 2000).

Business in Russia, in the light of collective traditions of management, has an anthropological explanation in the foundation (Donahoe & Habeck, 2011; Estrin et al., 2009). Russian culture, from age to age, symbolized the second face of Russian state system along with the first economic face (Deshpande et al., 2000; Sommer et al., 2000). Besides, not only in Russia, but also in the neighbouring post-communist republics, economic development stems from the needs, first of all, of the socio-cultural good (i.e. examples of Belarus and Estonia) (Rees & Miazhevich, 2009, 51-52).

The communitarian good of Russian family entrepreneurs has deep-rooted traditions of Orthodoxy (Sommer et al., 2000; Hisrich & Gratchev, 2001, 15). Being historically religious, Russian people preferred to produce collaboratively and to support each other, rather than to compete. Already after the October Revolution when the religious factor was officially downsized, the business good was achieved by the administrative lever. Also in the present time, attaining the business good, Russian entrepreneurs compensate their lack of practical business skills (in comparison with the U.S. and European entrepreneurs) by the social solidarity and mutual assistance (Hisrich & Gratchev, 2001, 15, 16).

Based on the proceeded theoretical analysis, we can conceptualize the fundamentals of the family business good in Figure 1.

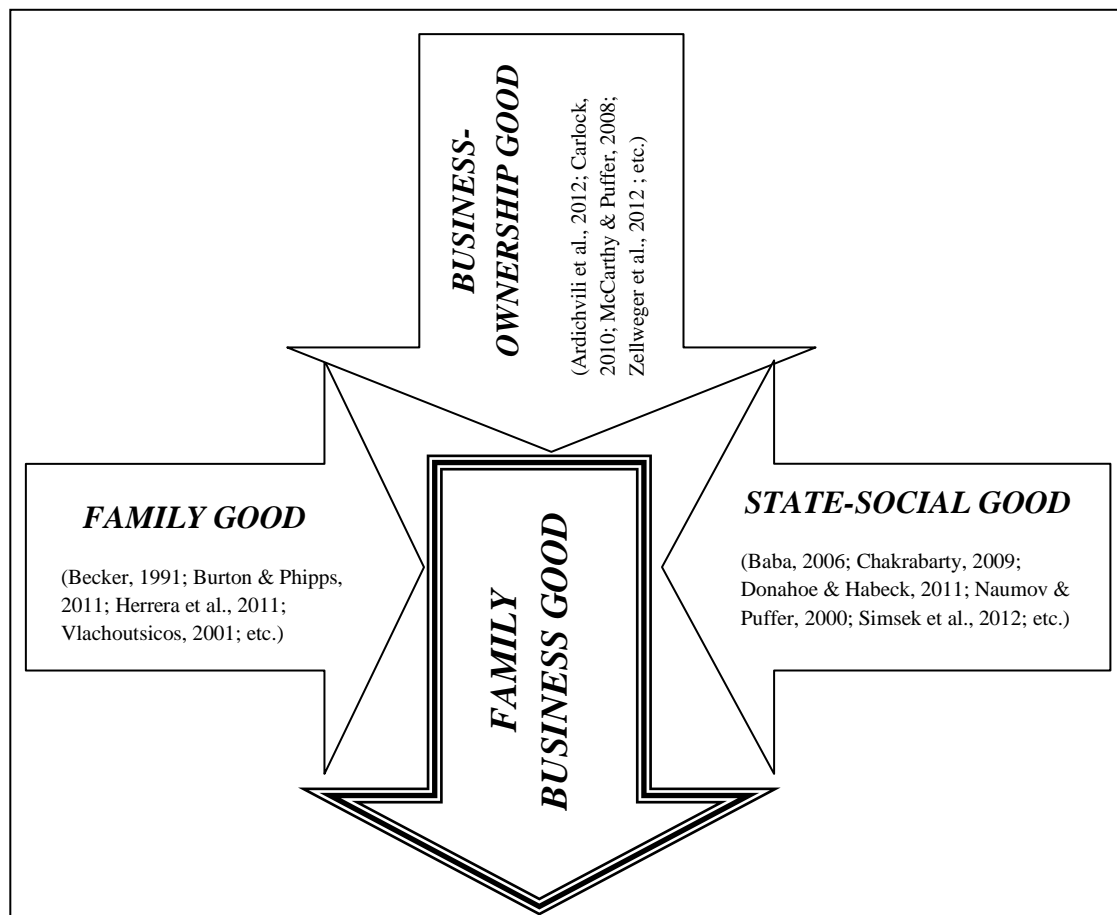


FIGURE 1 Three Fundamentals of the Family Business Good

3 METHODOLOGY

In the foundation of the present research, there is a use of qualitative triangulation on the junction of cognitive interviewing (Tashakkori & Teddlie, 1998) and content-analysis (Denzin, 1970). We touch the problem of description of owners' cultural identity through the joint elements of their family entrepreneurship culture (Delanty & Rumford, 2005). As a consequence, we have to assess their belonging to community (Hermann & Brewer, 2004), cognize their socio-cultural contexts (Denzin, 1970; Latcheva, 2011), and refer the research issues in concordance with the time and socio-economic parameters.

A special attention is paid to the issue of content-validity (Bollen, 1989, 70, 184-187), since we approach a clearer understanding of the quality of the meaning (i.e. in a way, we manage the quality of the meaning by interpreting the social data) (Borsboom et al., 2004). At the same time we interpret owners' answers within the qualitative frames of the family business research domain (Nordqvist et al., 2009; Solomon et al., 2011).

A method of cognitive analysis matches the qualitative study of the selected material during the deliberate evaluation of the respondents' answers (Fowler, 1995; Hermann & Brewer, 2004; Tourangeau, 1984; Willis, 2005). Comprehension of the essence, continuing returns to the previously heard, and, finally, collaborative participation of the respondents enriches the general results of our research (Foddy, 1996; Schüßler & Schmidt, 2008). Depth of the interpretation analysis (Ryan et al., 2012) is attained by means of cognition of the meaning in the cultural coordinates (Schwarz, 2007). As such, we understand the essence of questions through coming back to the received information and grounded preparation of the owners' comments. It helps edit and justify the selected material (Bradburn, 2004).

Apart from the factual, historical material in the family-labour dimension (Tourangeau & Bradburn, 2010), we also evaluate behaviour and relationship of owners, define their cultural differences in three possible measuring (family, business, state-society). Additionally, we modulate the content of the semi-structured questions depending on the respondents' final reaction (Bradburn, 2004; Groves et al., 2009; Schwarz, 2007).

Not all the desired information can be obtained due to objective and subjective reasons: in particular, we need to treat the self-reports of the respondents with the greater attention (Denzin, 1970; Krosnick & Presser, 2010; Tourangeau & Brandburn,

2010). In order to increase clarity of interpretations during the main research, development of questions, duration and format of interview-meetings with owners were based on the necessary methodological recommendations (Beatty & Willis, 2007; Blair & Conrad, 2011; Willis & Zahnd, 2007).

4 DATA

History of the studied family businesses comes to the beginning of 1990s when first Soviet cooperatives and private enterprises occurred. A group of the like-minded persons led by KNV¹ decided to leave the state factory and start their independent manufacturing business. The main owner and sole director was KNV, while TVN and NKV received the smaller shares of ownership and dealt with commercial and production management respectively. KMV worked in the business from the time of its creation, but first as a hired worker.

Along with the main business, several new companies were founded on the initiative of KNV. The older son of KNV KAN was in charge of the new assembly company, while the younger son of KNV KPN is currently working with (and actually for) his father. TVN organised the joint foundation business with his son TVV (it should be pointed out that TVN has also an older daughter, although she does not participate in the considered businesses), and NKV decided to work with his wife NMV as owners-directors in restoration business. NKV and NMV have also a son who got the initial working practice in their company on the position of manager but is not currently participating in the active management process. Therefore a son NKV and NMV is beyond the scope of this study. Finally, KMV is now working as an owner-director in the independent sales area.

It should be specified that all the newly-established companies are family-owned and have one common property – KNV as a chief owner-coordinator and a patriarch of the general family business. That is why these four owning-enterprising families are considered in four strata of ownership (see Figure 2), which gives a kind of ownership hierarchy although not undermining the independent ownership relations inside each family business. Four enterprising families are inter-connected both economically-legally and psychologically.

¹ We give only initials of the owners' names in order to protect their privacy upon their request.

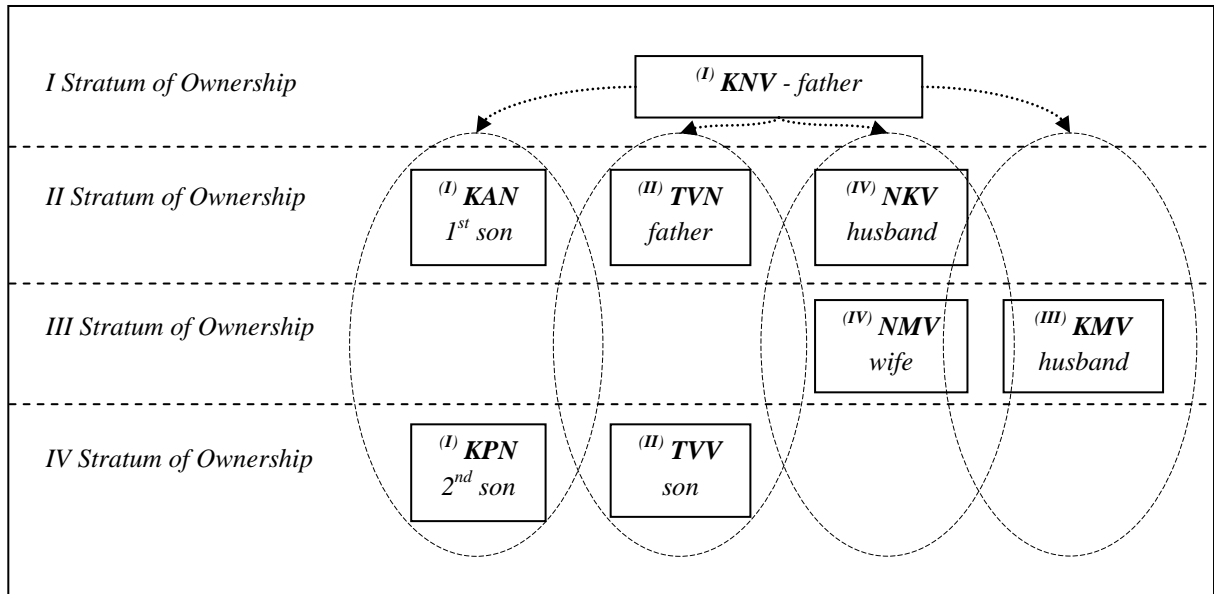


FIGURE 2 Strata of Ownership Power within the Blocks of Family Business Culture in Four Owning-Enterprising Families

Each interview took about hour and a half and was organised in the semi-structured format. Eight representatives of the four owning-enterprising families gave their answers, which served the keys of the family, business-ownership and state-social goods subsequently. Concepts that represented the primary importance for the interviewees are given in the summary table (Table 1). Concepts are considered in the light of four possible cultures: business culture, state-social culture, family culture, and epi-human culture. Introduction of the latter (i.e. epi-human) culture is connected with our desire to demonstrate the pillars of the owners' morale.

TABLE 1 Frames of Culture: Summary of Interviews' Topical Concepts

Family	Frames of Culture	Interviewee's culture-specific concepts					
I Owing-Enterprising Family (KNV; KAN; KPN)	business culture	work	labour	ownership	business	motivation	responsibility
	state-social culture	state	freedom	national memory	history	traditions	friendship
	family culture	family	mother's line	upbringing	relationship	kindred	non-family
	epi-human culture	faith	religion	trust	love	self-identification	internal balance
II Owing-Enterprising Family (TVN; TVV)	business culture	labour	work	father-son relations	ownership	money (capital)	business
	state-social culture	state	idea of labour (state)	school	right	friendship	dialogue
	family culture	family	relationship	parents	upbringing	childhood	kindred
	epi-human culture	freedom (choice)	trust	love	life guidance	concordance	self-discipline
III Owing-Enterprising Family (KMV)	business culture	labour	responsibility	income	duty	motivation	business
	state-social culture	state	education	human in society	friends	life satisfaction	security
	family culture	family life	kindred	relationship	home	wife-daughters	continuity
	epi-human culture	love	faith	respect	trust	faith in God	internal culture
IV Owing-Enterprising Family (NKV; NMV)	business culture	household	labour	work	system	art (labour)	business
	state-social culture	state	traditions	idea of labour (state)	state ideology	past (state)	socialist help
	family culture	family unity	child's upbringing	kindred	parents - old generation	values of the kin	family continuity
	epi-human culture	love	faith-spirituality	internal ethical code	tolerance-patience	respect	internal growth

5 RESULTS

I Owing-Enterprising Family

In Figure 3 and in the next figures, the bold font is used for semantic selection of the leading elements of family, business-ownership and state-social keys of the family business good. Below every leading element is located an element-connector, which explains the meaning of the former and is in the logical unity with it. There is also a certain graduation between the leading elements of the keys. The most significant elements, which characterise the goods of the family business as a developing, uniform system to the greatest extent, are selected from the whole list. These most significant elements are indicated in bold frames in the figures. In conclusion, it should be specified that all the goods are inter-connected: depending on the family, one of the three above-mentioned goods may be superior to the other two goods. However, in concordance with our conceptual model, we claim that the good of the family business is formed in the interdependence of the three goods: those of family, business-ownership and state-society. Finally, indices (i.e. numbers) of the elements were derived from the laborious qualitative analysis of the interview transcripts where the main ideas-concepts of the interviewees were given the individual numbers. Depending on the personality, we received from 30 to 58 individual concepts, which characterise the family, business-ownership and state-social goods, for each member of four owning-enterprising families.

In the first owning-enterprising family, KNV interacts with his two sons: the older son KAN takes the leading role in the new business, while the younger son prefers to adopt responsibility directly from his father by working with him jointly. Therefore it is rational to consider the goods of this family in the triple unity. We are also interested in comparing the constituents of the goods of the older son KAN and the joint goods of KNV and his younger son KPN, since they represent two allied businesses.

The family good in the first owning-enterprising family is founded on the global, all-embracing meaning of the family of KNV (*"Family is not only my children... The family circle gets wider."* ^(14B)), his understanding of the internal continuity of generations (*"Motivation is... what my father gave to me, because my "I" will live in my children."* ^(39B)), and also the deep-seated family integrity (*"Morality inside your family features the same human values, which are written in the Bible."* ^(20B)). The older son KAN shares the psychological unity of the family concept (*"Family, in my understanding, is rather an inherent feeling."* ^(4B)) and the value of the joint family experience (*"Family represents*

relations of two people.” (2B). In turn, the younger son KPN puts the connection given from the birth in the basis of the family well-being (“Family means blood relation.” (1B)). An internal power of family relations singled out by KAN is strengthened by the “circle” perception of the family by KNV and the “blood unity of generations” by KPN.

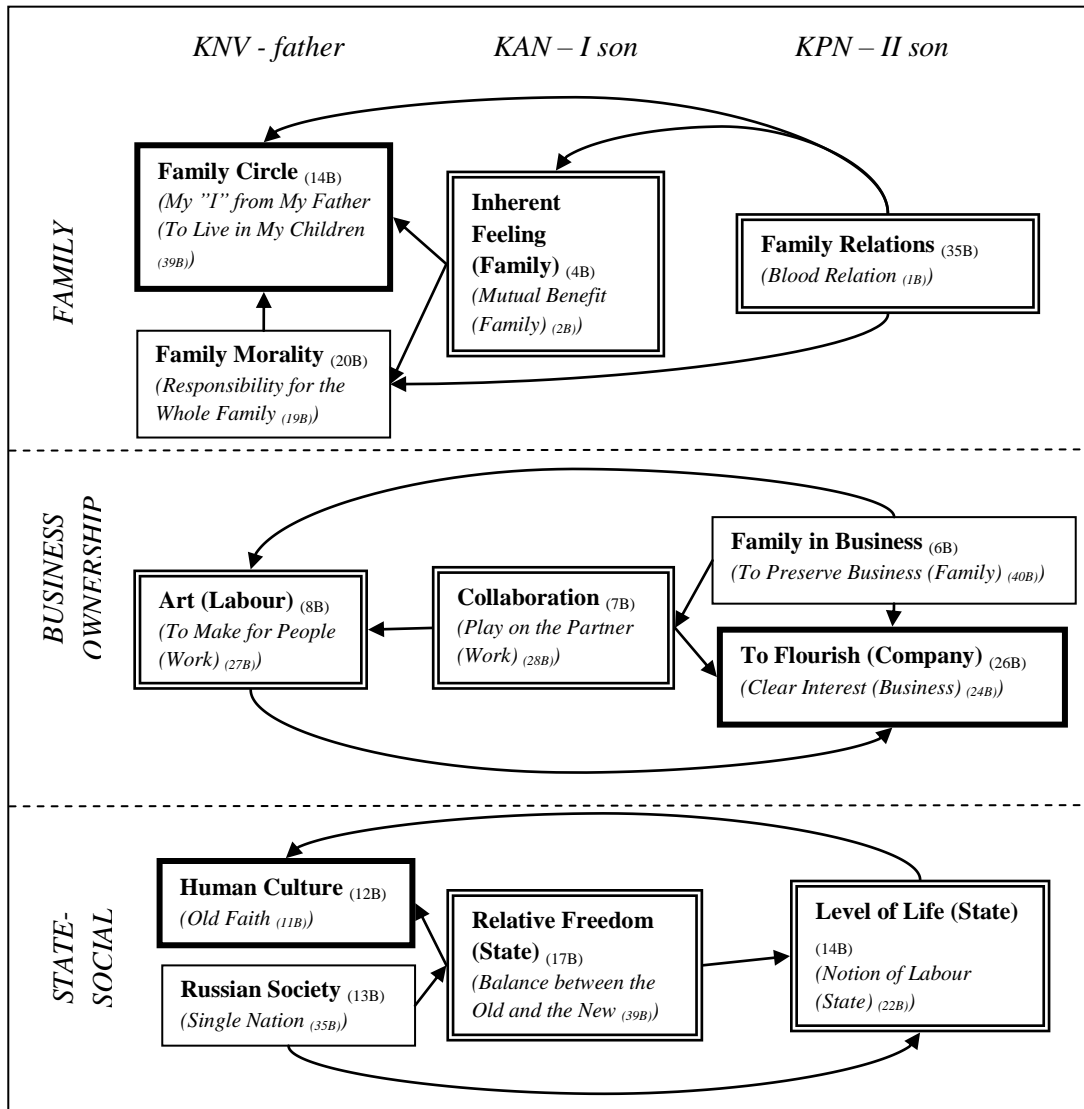


FIGURE 3 Key Value Order of the Constituents of the Family Business Key of I Owning-Enterprising Family - KNV & KAN & KPN

The business-ownership good of the first owning-enterprising family is gradually transforming from the process of d’art (“ I do not know how, but art of labour is laid in me [by my family].” (8B)) and the stewardship relations (“I try to make something for people who

work with me."^(27B)) laid by KNV in to the joint activities ("*Family business is a collaborative work of family members with the defined target... to make profit.*"^(7B)) with the final result of KAN. Besides, KPN emphasises the decreasing role of emotions ("*I think that business should not contain any emotions. There must be only a clear interest.*"^(24B)) and dependence from professional education ("*It depends on the successor's training whether his company would flourish in the next generation.*"^(26B)). Nevertheless, family identification is the key meaning in the business for the young generation (KPN: "*If someone is invited in the business, he or she will belong to the family.*"^(40B)). KNV and KPN combine the artful and purely practical views of business, while KAN is oriented on building family-business partnership.

There is the preserved human culture ("*It is necessary for our country to educate patriotism, to teach that we are together, we are the single nation...*"^(35B)), which is postulated by KNV by means of traditions of Orthodox faith ("*There are Old Orthodox people who preserved their faith.*"^(11B)) in the centre of the state-social good of the first owning-enterprising family ("*Family is definitely a cell of society.*"^(13B)). The older son KAN stresses the boundaries of the individual's possible self-fulfilment in the state ("*We all are relatively free, and relatively not free.*"^(17B)), in the system of moral coordinates ("*It is important to learn the righteous values that are created in the work process.*"^(39B)). Departure from the unity of national culture is seen in the position of the younger son KPN who evaluates the advantages of the foreign culture ("*The level of life abroad is certainly higher.*"^(14B)) and recalls the parental experience of Soviet life with nostalgia ("*Life in the country was richer... I think that [people] had a certain idea of labour that united people.*"^(22B)). If KAN is satisfied with his place in society, KPN has predisposition to the Western state function of care.

In general, the family business good of the first family (see the formula key of the family business good in Appendix 1, Formula 1) is under the fatherly influence of KNV (elements *Family Circle*^(14B), *Family Morality*^(20B), *Responsibility for the Whole Family*^(19B)), collaborative work unity of KAN (elements *Collaboration*^(7B), *Play on the Partner (Work)*^(28B)) and consanguineous-practical view of KPN (elements *Blood Relation*^(1B), *To Preserve Business (Family)*^(40B)) on the prospects of future preservation of their family business.

II Owning-Enterprising Family

TVN and TVV work collaboratively, in a single team in the family business that they have created. Therefore we consider reasonable to study their goods in the logical unity as one system (Figure 4).

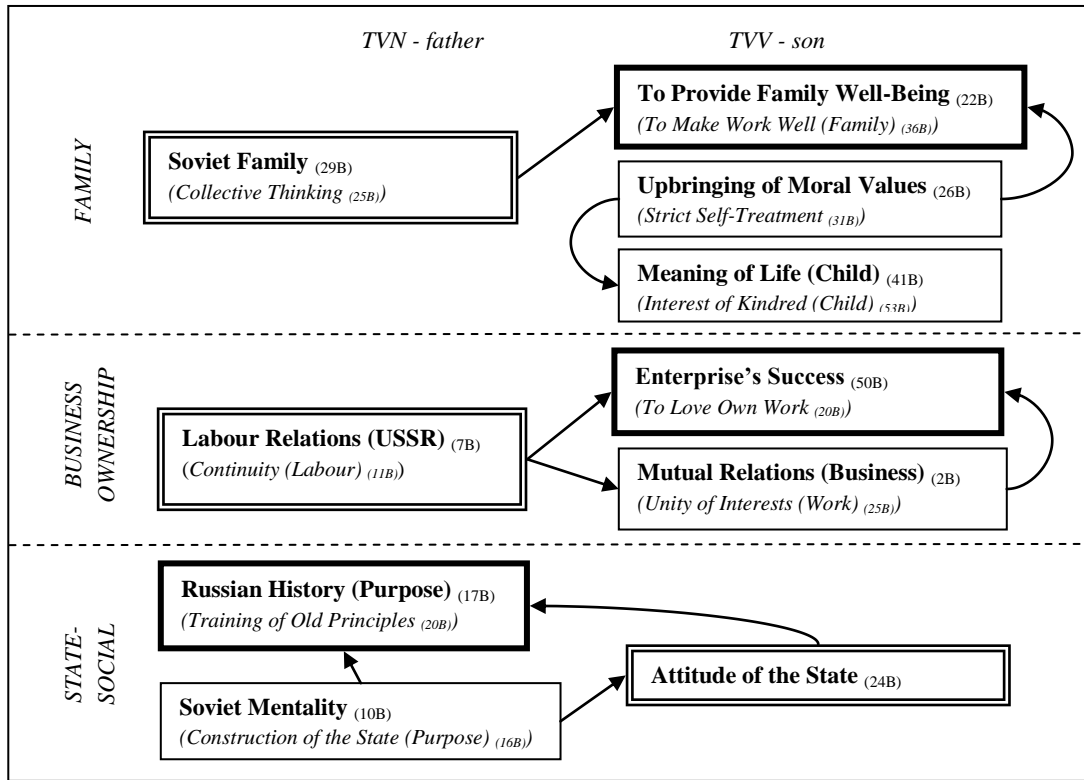


FIGURE 4 Key Value Order of the Constituents of the Family Business Key of II Owning-Enterprising Family – TVN & TVV

Soviet perception of the family by TNV (*"Soviet family helped a child to grow."* (29B)) based on the collective type of cognition (*"We formed collective thinking, collective aspiration for building a certain society in the USSR."* (25B)) lays in the foundation of the family continuity (*"Honour consists of several factors: upbringing, emergent moral values..."* (26B)) and upbringing of morality and ethics of care of TVV (*"It is worth living for the sake of your family. You live in order to provide your child who is a meaning of your life."* (41B)). It forms the family good.

The business-ownership good of the second owning-enterprising family includes the experience of labour relations (*"Relations, in particular collective its labour part, were greater valued in the USSR."* (7B)) and a successive style of work (*"When parents and their children, and then children's children worked at the same factory through generations, it was really welcomed in the USSR."* (11B)) of TVN. Qualities of TVN had a considerable effect on the future vision of the family business and a positive relation to work of TVV (*"If you love your work, you will make progress."* (20B)), as well as on his will to act jointly in the business interests (*"A feeling that I work in a family company comes from relationship."* (2B)).

The state-social good is mostly represented by the ideas of the old generation – that is by TVN – concerning the significance of Soviet and Russian past (“*Early in life, we lived for attaining the concrete political purpose, for building communism.*”^(17B)), transfer of the age-old principles of family upbringing (“*We tried to instil in our children, train them on our old principles.*”^(20B)), and also the contribution of Soviet state system (“*Labour for the sake of income differs significantly from the labour for the sake of attainment of a certain goal.*”^(16B)). In turn, TVV adds the leading, although contradictive role of the government at the modern stage of Russian economic system (“*There is red tape, high taxes, quite a cold attitude of the state to entrepreneurs in Russia.*”^(24B)).

On the whole, the family business good of TVN and TVV is represented by two complementary shares: family-specific (elements *Soviet Family*^(29B), *Collective Thinking*^(25B)) and labour-specific (elements *Strict Self-Treatment*^(31B), *Labour Relations (USSR)*^(7B), *Continuity (Labour)*^(11B)) values of Soviet past and thoughts about the future success of the enterprise (elements *Enterprise’s Success*^(50B), *Unity of Interests (Work)*^(25B)) on the basis of the past, Soviet experience and modern relations in the pair “father – son” (elements *Mutual Relations (Business)*^(2B), *To Love Own Work*^(20B)). The formula key of the family business good of the second family is given in Appendix 1 in Formula 2.

III Owning-Enterprising Family

KMV works independently in the new business sector (Figure 5). The structure of his family good includes, first of all, honouring of the dynastic continuity in his family (“*There were dynasties in Nikitinskaya country... It comes afar.*”^{(20B)2}), love for God (“*God is found in everyone’s heart.*”^(12B)) and a desire to preserve traditions passed on from the forefathers (“*Of course, I want to preserve traditions even now... I have nostalgia for our family.*”^(43B)). In the second turn, KMV aspires to accumulate the internal wealth (“*[My kindred]are people, which I love and respect.*”^(30B)), to adopt experience on the female line (“*[Mother] is already given by the nature. Family welfare is created mainly by women.*”^(19B)), and to foster the genuine faith in the power of family relationship (“*Family is my flesh, my blood, where I came from, whom I was born from.*”^(1B)).

² Indices above the citations correlate with the numbers of the elements in the family-specific Figures.

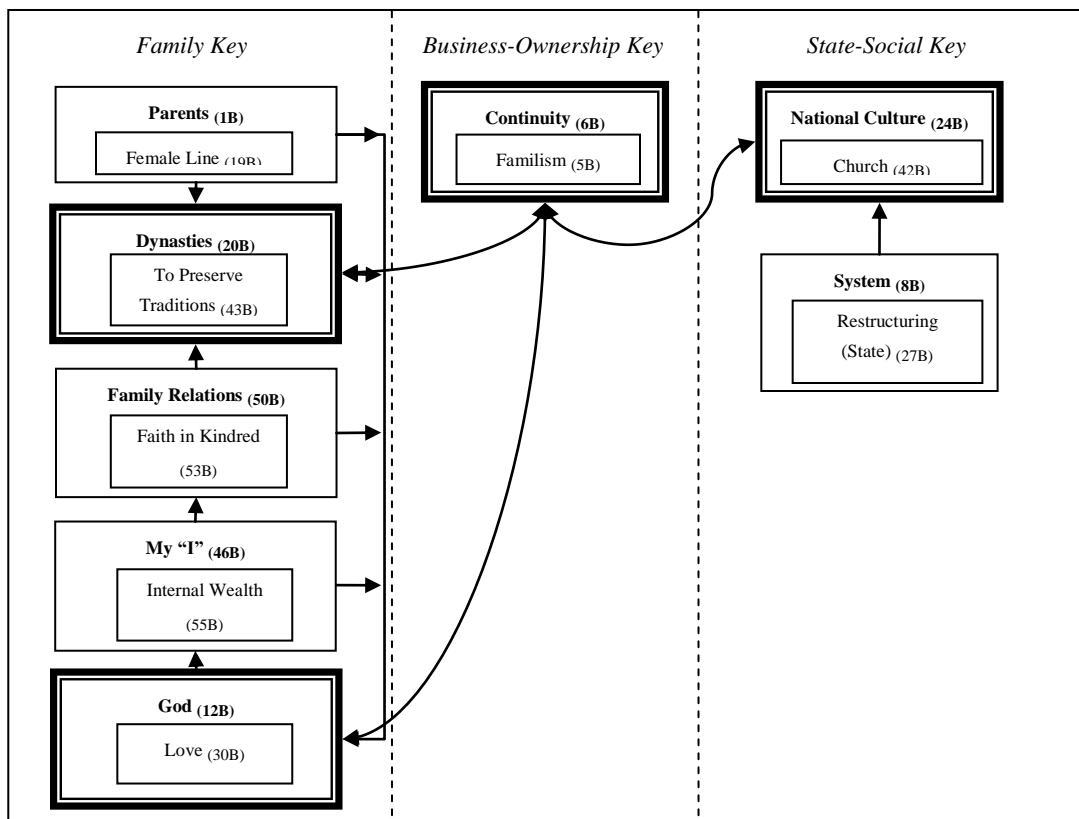


FIGURE 5 Key Value Order of the Constituents of the Family Business Key of III Owing-Enterprising Family - KMV

The business-ownership good of KMV is also characterised by the future orientation where his family is given priority (*"You were born, you grew up in the face of your parents... You have already absorbed [parents' relations] as a sponge."* (6B)). Finally, the vector of Russian national culture (*"There is our own national culture. However we need to follow such a culture."* (24B)) with the inherent Orthodox values (*"Faith must be in more genial influences, in God."* (42B)) and a system character of subordination built in Russian mentality (*"Psychology of submission was hammered in us with the beetle. Restructuring comes from 1986-1987."* (27B)) compose the state-social good of KMV.

In the aggregate, the good of KMV's family business has a clear longitudinal character (elements *Dynasties*(20B), *Continuity* (6B)) in the family-collective measuring (elements *Parents* (1B), *Familism* (5B), *Female Line* (19B), *Faith in Kindred* (53B)) where the aspect of internal spirituality (elements *God* (12B), *Love* (30B), *Internal Wealth* (55B), *Church* (42B)) are in the central position. The formula key of the family business good is given in Appendix 1 in Formula 3.

IV Owing-Enterprising Family

The fourth owning-enterprising family (as well as the second family) is represented by two equivalent members, which form the married couple. Husband (NKV) and wife (NMV) mutually supplement each other in their family business and their family. Therefore their family business good is analysed in the dyadic unity (Figure 6).

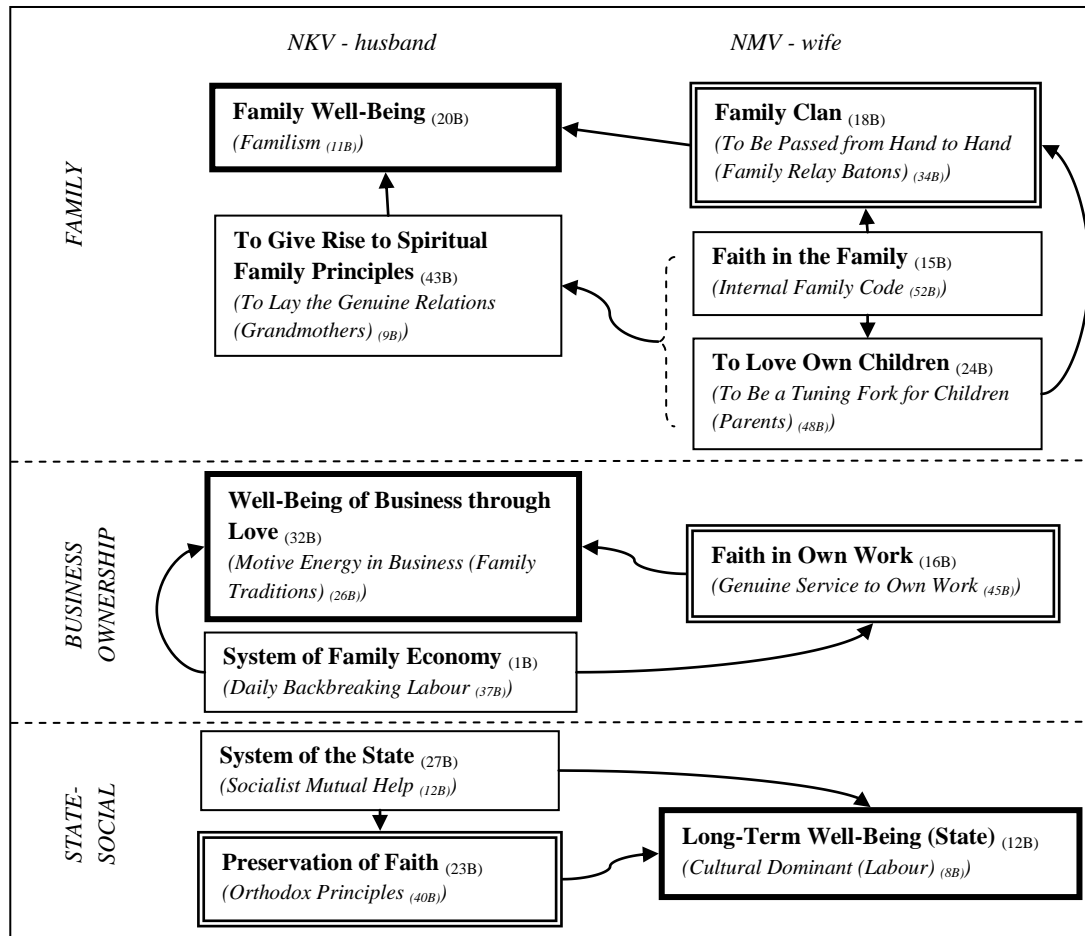


FIGURE 6 Key Value Order of the Constituents of the Family Business Key of IV Owing-Enterprising Family - NKV & NMV

In the family good of the fourth family, husband NKV plans strategically the positive intra-family development ("Respect is the basis of patience and long-term well-being in the family." (20B)), supports the spiritual family principles passed inherently ("[My two grandmothers] laid the genuine relations between people in our family before the Soviet times." (9B)). In turn, wife NMV unites the kindred, manages the process of the transfer of family

wisdom from generation to generation (*"Then family relay batons will be passed from hand to hand."* ^(34B)), strengthens faith in the family (*"Faith in the family in terms of work means having hope on your assistants, on your family members."* ^(15B)), and contributes to the moral maturation of the young generation (*"Parents are a real tuning fork for their children. These are parents who can calm their children, give a feeling of protection ... and happiness."* ^(48B)).

The business-ownership good is seen through love for own work of NKV (*"It is love that gives rise to existence, creation and well-being."* ^(32B)), which is the key motivator of business activity (*"Family traditions gave rise to patience, which, in turn, engendered to a motive, quite strong energy further in business."* ^(26B)), faith in own work of NMV (*"There is faith in what you do, hope that your work will be fulfilled..."* ^(16B)), and her sincere responsibility before labour (*"Work from start to finish does not always mean a fanatical, genuine service to your labour."* ^(45B)). In addition to that, the business-ownership good is revealed through daily work challenges (*"Family business is drudgery. Therefore family business should be established in the adult age..."* ^(37B)) and the system character of relations of NKV (*"There were survival potential and system."* ^(1B)).

The state-social good of the fourth family is based on NKV's approval of the system character of Soviet and Russian states (*"It was a brilliant system of the built Soviet state."* ^(27B)), on the postulates of mutual support (*"Along with socialist mutual help there were fundamental opportunities of start."* ^(12B)), and a necessity to live in concord with Orthodox faith (*"My point is that all these principles are in Orthodoxy."* ^(40B)). In turn, NMV points at the ways of achievement of the country's well-being (*"A well-organised and synthesised process can only supply the genuine, long-term well-being... of the whole country."* ^(12B)) and cultural influence, which is made on their family business (*"We cannot deny an influence of St. Petersburg... on the cultural dominant... in our company."* ^(8B)).

In general, the family business good of NKV and NMV's family relies on the family (element *Family Well-Being* ^(20B)), work (element *Well-Being of Business through Love* ^(32B)) and cultural (element *Long-Term Well-Being (State)* ^(12B)) goods, which are achieved by means of the family unity (elements *Familism* ^(11B), *Internal Family Code* ^(52B)), faith (elements *To Give Rise to Spiritual Family Principles* ^(43B), *Preservation of Faith* ^(23B), *Orthodox Principles* ^(40B)) and moral-sensual relation to labour (elements *Motive Energy in Business (Family Traditions)* ^(26B), *Daily Backbreaking Labour* ^(37B), *Genuine Service to Own Work* ^(45B)). The formula key of the family business good is given in Appendix 1 in Formula 4.

6 CONCLUSIONS AND DISCUSSIONS

We summarized information on the constituents of the family business goods in four owning-enterprising families in the following table (Table 2).

TABLE 2 Summary of the Dominant Constituents of the Family Business Good in Four Enterprising-Owning Families

		Family Good	Business-Ownership Good	State-Social Good
<i>I Family</i>	KNV	Family Circle ^(14B) (<i>Family Morality</i> ^(20B))	Art (Labour) ^(8B)	Human Culture ^(12B) (<i>Russian Society</i> ^(13B))
	KAN	Inherent Feeling (Family) ^(4B)	Collaboration ^(7B)	Relative Freedom (State) ^(17B)
	KPN	Family Relations ^(35B)	To Flourish (Company) ^(26B) (<i>Family in Business</i> ^(6B))	Level of Life (State) ^(14B)
<i>II Family</i>	TVN	Soviet Family ^(29B)	Labour Relations (USSR) ^(7B)	Russian History (Purpose) ^(17B) (<i>Soviet Mentality</i> ^(10B))
	TVV	To Provide Family Well-Being ^(22B) (<i>Upbringing of Moral Values</i> ^(26B)) (<i>Meaning of Life (Child)</i> ^(41B))	Enterprise's Success ^(50B) (<i>Mutual Relations (Business)</i> ^(2B))	Attitude of the State ^(24B)
<i>III Family</i>	KM V	Dynasties ^(20B) (<i>God</i> ^(12B))	Continuity ^(6B)	National Culture ^(24B)
<i>IV Family</i>	NKV	Family Well-Being ^(20B) (<i>To Give Rise to Spiritual Family Principles</i> ^(43B))	Well-Being of Business through Love ^(32B) (<i>System of Family Economy</i> ^(1B))	Preservation of Faith ^(23B) (<i>System of the State</i> ^(27B))
	NM V	Family Clan ^(18B) (<i>Faith in the Family</i> ^(15B)) (<i>To Love Own Children</i> ^(24B))	Faith in Own Work ^(16B)	Long-Term Well-Being (State) ^(12B)

Willingness to research Russian family entrepreneurship culture was caused by the several consecutive reasons. By studying modern family-owned companies, we also fit a key to companies' and owners' past experience, to national history in general. There is a certain set of keys for understanding the essence of family entrepreneurship in each of the analysed families. By analogy, a door can be opened with two keys (that is two family members with different but simultaneously supplementing values), with three or with a single key (when three members simultaneously or, on the contrary, an only person participates in the active ownership-management of the enterprise).

In Czech Republic, there is Katedrála svatého Víta (Cathedral of St. Vit) where the vault of the crowning regalia is located. In order to open this vault, as legend tells, it is necessary to put seven keys into seven different locks. Every trusted person receives only one treasured keys by inheritance. These key are put by turns and only in the predefined sequence. The same is observed in the family business. In the present paper, we considered several cases and try to open slightly family business cultural locks. The general success of business requires different keys from all owners. It means that there are plenty keys required for success. A business “door” opens the treasuries only when all cultural keys are righteously put.

In other words, we can understand the family business philosophy through the entre-pological (that is cultural-business-family) analysis of all actively participating owners-managers who, as it was shown, can represent several consecutive generations and be united by blood, legally and/or psychologically.

7 LIMITATIONS AND FURTHER RESEARCH

As Adendorff and Boshoff notice (2012, 9-10), there might be complexities caused by the size of the sample for the in-depth analysis when cognizing cultural and economic principles of the good ownership-management (Koiranen, 2007) within the family entrepreneurship culture (Blair & Conrad, 2011). One of possible limitations of the present research can be also considered the combined use of cognitive analysis and content-specific interpretations (Denzin, 1970; Latcheva, 2011). Aspects that deal with the cultural view on economics, as Carlock (2010) as well as Freytag and Thurig (2007) specify, are always connected with the risk of misinterpretation, insufficient understanding of the depth of the cognized culture and the essence of respondents' answers in the anthropological perspective (Baba, 2006; Jordan, 2003).

In general, we can conclude that the present research opens up slightly the shed of the entre-pology of entrepreneurship connected with the family entrepreneurship culture (Donahoe & Habeck, 2011; Fey & Shekshnia, 2011), let us comprehend cultural and economic keys to the good of family business. Cross-cultural issues (Ardichvili et al., 2012; Hisrich & Gratchev, 2001), certainly, represent our primary interest in the foreseeable future. For instance, there are sparkling differences between the post-communist countries (Hofstede, 2001; Rees & Mizhevich, 2009), which influence on the way of business development: in particular, family business growth with its principles of succession and emotional continuity of traditions (Zellweger et al., 2012) are put under question.

8 APPENDIX 1

FORMULA 1 Key of the Family Business Good of I Owing-Enterprising Family – KNV & KAN & KPN

{FAMILY [(A) *Family Circle* (14B) (*My “I” in My Father (To Live in My Children)* (39B)) * *Inherent Feeling (Family)* (4B) (*Mutual Benefit (Family)* (2B)) * *Family Relations* (35B) (*Blood Relation* (1B))] * [(B) *Family Morality* (20B) (*Responsibility for the Whole Family* (19B))] * {BUSINESS-OWNERSHIP [(A) *Art (Labour)* (8B) (*To Make for People (Work)* (27B)) * *Collaboration* (7B) (*Play on the Partner (Work)* (28B)) * *To Flourish (Company)* (26B) (*Clear Interest (Business)* (24B))] * [(B) *Family in Business* (6B) (*To Preserve Business (Family)* (40B))] * {STATE-SOCIAL [(A) *Human Culture* (12B) (*Old Faith* (11B)) * *Relative Freedom (State)* (17B) (*Balance between the Old and the New* (39B)) * *Level of Life (State)* (14B) (*Notion of Labour (State)* (22B))] * [(B) *Russian Society* (13B) (*Single Nation* (35B))]}

FORMULA 2 Key of the Family Business Good of II Owing-Enterprising Family – TVN & TVV

{FAMILY [(A) *Soviet Family* (29B) (*Collective Thinking* (25B)) * *To Provide Family Well-Being* (22B) (*To Make Work Well (Family)* (36B))] * [(B) *Upbringing of Moral Values* (26B) (*Strict Self-Treatment* (31B)) * *Meaning of Life (Child)* (41B) (*Interest of Kindred (Child)* (53B))] * {BUSINESS-OWNERSHIP [(A) *Labour Relations (USSR)* (7B) (*Continuity (Labour)* (11B)) * *Enterprise’s Success* (50B) (*To Love Own Work* (20B))] * [(B) *Mutual Relations (Business)* (2B) (*Unity of Interests (Work)* (25B))] * {STATE-SOCIAL [(A) *Russian History (Purpose)* (17B) (*Training of Old Principles* (20B)) * *Attitude of the State* (24B)] * [(B) *Soviet Mentality* (10B) (*Construction of the State (Purpose)* (16B))]}

FORMULA 3 Key of the Good of the Family Business of III Owing-Enterprising Family – KMV

{FAMILY [(A) *God* (12B) (*Love* (30B)) * *Dynasties* (20B) (*To Preserve Traditions* (43B))] * [(B) *My “I”* (46B) (*Internal Wealth* (55B)) * *Parents* (1B) (*Female Line* (19B)) * *Family Relations* (50B) (*Faith in Kindred* (53B))] * {BUSINESS-OWNERSHIP [(A) *Continuity* (6B) (*Familism* (5B))] * {STATE-SOCIAL [(A) *National Culture* (24B) (*Church* (42B))] * [(B) *System* (8B) (*Restructuring (State)* (27B))]}

FORMULA 4 Key of the Family Business Good of IV Owing-Enterprising Family – NKV & NMV

{FAMILY [(A) *Family Well-Being* (20B) (*Familism* (11B)) * *Family Clan* (18B) (*To Be Passed from Hand to Hand (Family Relay Batons)* (34B))] * [(B) *To Give Rise to Spiritual Family Principles* (45B) (*To Lay the Genuine Relations (Grandmothers)* (9B)) * *Faith in the Family* (15B) (*Internal Family Code* (52B)) * *To Love Own Children* (24B) (*To Be a*

Tuning Fork for Children (Parents) (48B)) * {*BUSINESS-OWNERSHIP [(A) Well-Being of Business through Love (32B)*
*(Motive Energy in Business (Family Traditions) (26B)) * Faith in Own Work (16B) (Genuine Service to Own Work (45B))* * [(B)
System of Family Economy (1B) (Daily Backbreaking Labour (37B)) * {*STATE-SOCIAL [(A) System of the State*
*(27B) (Socialist Mutual Help (12B)) * Long-Term Well-Being (State) (12B) (Cultural Dominant (Labour) (8B))* * [(B)
Preservation of Faith (23B) (Orthodox Principles (40B))}]

9 SUMMARY

In the present paper, we have introduced anthropological, culture-specific concepts of the good in the coordinates of family, business-ownership, and society. Family entrepreneurship culture was at the centre of our research interest. In particular, Russian family businesses in its cultural concordance were studied qualitatively using the mixed methodology of the cognitive, semi-structured interviewing, content-design and interpretation tools.

The selected four businesses are legally and psychologically united in four strata, in which owners-managers bear distinct, although complementing value sets. Epi-human, family, business cultural frames were used to consider the respondents answers and analyse them using the in-depth qualitative format.

From the anthropological perspective, family-owned enterprises were studied as living systems. We considered owning-enterprising families in the longitudinal sequence, which were united by the representation of their own goods in socio-economic measuring.

As the main contributions, we conceptualised the meaning of the entre-pology of family business, introduced the culture-specific boundaries of Russian family businesses, revealed a certain depth of entrepreneurship relations, used anthropocentrism as the leading principle of studying the family entrepreneurship culture. Finally, formulas of the goods were received as the result of deliberate analysis of the owners' answers. Anthropology of family entrepreneurship can be thus considered as our scientific contribution.

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