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SYSTEM OF VALUES IN INTERCULTURAL
BUSINESS COMMUNICATION:
THE CURRENT STATE AND TRANSFORMATIONS

The article describes a study of business ethics value grounds in various countries based on the material of a questionnaire survey of 500 respondents from Russia, Spain, Italy, France, Germany, England and USA.

We analyzed underlying value concepts that define the behavior of entrepreneurs from different countries and form the image of the business and the businesspeople. Changes that occur in the contemporary world on a global scale result in the establishment of a completely new combination of ethical models, which can cause unpredictable situations and effects. Value systems of modern business are diverse structures, based on the archetypal patterns with the axiological profiles, which are dominated by the materialistic and hedonistic values.

The results of this study indicate that some widespread theses, such as Iglhart's concept of the ubiquitous shift of the Western world to the post-materialist values, require verification at least in such important social group as businessmen.

Introduction

Business communications reflect the natural processes occurring in the community, as business people represent an important part of it. The economic crisis that has shifted the foundations of modern society forced to reconsider many of the postulates governing business processes. Ethical regulation gains the growing importance in business communications which is largely determined by the sense of values.

The traditional business culture was determined as system of the basic verbalized values, which was based on material success and, when achieved, the desire to preserve the system of resource allocation. The basic idea to maximize profits has generated the greatest antagonism in the society and led to understanding of necessary to change the paradigm of the ethical relationship between business and society.

Manipulative techniques aimed exclusively at the formation of the business loyal image rather than to the actual system update are fairly easy to define, which causes even greater reprobation in public opinion.

System of values is an important feature of any society, as it determines its mental foundation. Meanwhile, there are many definitions of the term having a common, very wide meaning, as well as reducing this concept to one of the phenomena of the motivational process.

Typology of values

There are two types of scientific models dedicated to the typology of values: enumerative and multidirectional. Enumerative type involves different lists of values. For example, organization of the diagnostic values used in well-known Schwartz's technique, which distinguishes 10 values: Power, Achievement, Hedonism, Stimulation, Self-Direction, Universalism, Benevolence, Tradition, Conformity, and Security. Cultural values are located along the bipolar axes: 1.

Conservatism – Autonomy, 2. Hierarchy – Equality, Mastery – Harmony (Schwartz, 1992; 1993; 1994).

The numerous studies researched the relationship of 10 basic values distinguished by Schwartz or four meta-values with different attitudes, opinions, behaviours, personality traits and socio-demographic indicators. In particular, they analyzed the development features of values in childhood and adolescence and the changes in values over time (e.g.: Bardi et al., 2009; Knafo & Schwartz, 2003), difference between the 10 values, and the order of their position on motivational circle (e.g.: Bilsky, Janik, Schwartz, 2011; Perrinjaquet et al., 2007). To estimate these 10 values five different methods were developed, and were used in many works (Döring et al., 2010; Lee, Soutar, Louviere, 2008; Oishi et al., 1998; Schwartz, 1992, Schwartz et al. and others).

An interesting approach to the problem of values offered in the famous Maslow's theory of personality. The driving force of his theory is the human desire to fully discover and develop their personal capabilities, which is the highest level in the needs hierarchy.

V. Frankl's conception of the person reflected in the theory of logotherapy and existential analysis has the concept "meaning of life" as its central component. Frankl believes that it is not the meaning of life in general sense but rather the specific meaning of the life of the individual in the very moment is important (Frankl, 1982).

M. Rokeach distinguishes terminal values (the belief that the ultimate goal of any individual existence with personal or social point of view is worth achieving) and instrumental values (the belief that a course of action is from personal and social points of view preferred in any situation (Rokeach, 1973).

Leontiev D. A. suggests considering the structure of the hierarchy of individual value orientations in the form of certain "blocks" combining values on various grounds: terminal values (concrete - abstract, professional fulfillment - personal life, individual - interpersonal relationships, active - passive);

instrumental values (ethical - values of professional self-realization; individualistic - conformist - altruistic, self-affirmation - adoption of others; intelligent - direct emotional attitude) (Leontiev, 1992).

In the present study, authors assume the understanding according to which the values are some basic guidelines of conduct, setting out objectives and modes of action.

In our opinion, the value structure of a personality can be divided into three groups of values: **actual values** as which appear phenomena and objects that possess a certain socio-cultural content; **models** as which appear material or spiritual formations condensing a huge amount of social and cultural content (standard measures, reference works of art, etc.); **ideals** expressing very essence of man in his ideas about how the things should be.

Examples of the **actual values** are such things, objects and factors that are associated in our minds with the concepts of "welfare", "comfort", "freedom of movement", "order", "culture", "education", "rest", "prestige", and more. Of course, in this vast sea of values other classifications are possible. As you know, John Locke outlined as three highest values: life, liberty and property, which should be available to everyone. Jefferson transformed Locke's formula, replacing one word, and it came: the right to life, liberty and the pursuit of happiness.

In particular, the peculiarity of the present period in Russian history is a fundamental transformation of both the content of many of the above values, and of their structural relationships. For example, the concept of the welfare undergoes a change. For certain social groups the values united by this concept alongside such traditional benefits as high-quality food, spacious dwellings, and stylish clothes more and more often include luxury items, leisure, rest at prestigious resorts, etc.

Of course, the complex human "**actual values**" is not a randomly formed plurality, but more or less organized system with some dominants. There is a hypothesis mentioned by Frankl, that in the early stages of personality

development axiological forefront is occupied by values associated with the categories of "pleasure" and "enjoyment", then special attention is paid to values ensuring might and power, at the level of a mature personality the most important are the values that define the sense of life. Obviously, the change in the economic and socio-cultural situation leads to the emergence of new factors that affect the axiological paradigm of representatives of this or that culture (Dzyaloshinsky 2012; Pilgun 2012).

The next class of values is associated with special complex of ideas fixed in ideal or material form and acting as **models,** comparing with which, we define an extent of significance, importance, and perfectness of a variety of objects and phenomena of the real world. The model should be regarded as a certain limit, sample, the internal rate sought by any real-world object.

Evaluating any phenomenon, any object, or any process, we assume the existence of some optimal measure of these events, things, processes.

Thus, when analysing models as a specific classes of values one should consider the thesis that "ideal" is not a formal logical or socio-psychological phenomenon of consciousness, but an objective attitude lying outside people's minds, belonging to the world itself. In other words, a model as the image of the perfect world (or any part of it) is not a consciousness improvised oeuvre (social or individual), but more or less complete, adequate reflection of perfection, harmony and viability, etc. objectively embedded in the world (or its parts and elements).

The emergence of models as a special kind of values is connected with the objective existence of such a phenomenon, as a measure. In the course of life of every person solves various problems related to the measurement of objects or to the comparison of different objects. In order to carry out comparison and measurement activities any society has developed a variety of standards. It should be borne in mind that there is a significant difference between social and individual measures, as well as between the actual ("hidden", "dissolved" in the real processes) and subjective measures, which develops in the mind of the subject. It is

also worth mentioning the idea of Karl Marx about the universality of measures inherent in man.

Any socio-cultural formation recognized in the social structure as a measure of perfectness can be considered as a model. These standards, which are used as means of knowledge and activity can be relatively simple (e.g., standards of weight, mass, volume) and relatively complex (category of "hero", "talent", etc.).

In any field of cultural production during certain periods of the development of social systems there is an aspiration to creation some sample then acting as a kind of model, which is a leading light for everyone.

At any given moment, there are several historically developed models of the same object in society. Nowadays the problem of diversity of standards becomes especially acute.

The third class values – **ideals**. Ideal serves as a project for the future that is as one of the possible states of something taken by people as the most desirable or necessary one. From a variety of emerging opportunities people choose and fix as an ideal to be realized such a realm of the possible that corresponds to the individual and the collective, immediate and distant interests. In other words ideals serve as a subjective project for people about the objective realization.

We have already mentioned that the essential quality of an ideal is imperative nature. Acting as the core or a centre of some ideological system the ideal dictates a person the expected behaviour and performance aimed at implementing a project of the future. The model is not intended to be imperative. It only sets an assessment "framework", although certainly a model merges with the ideal very often, and it is very difficult to separate these values in real practice.

However, it should be specified, that the ideal is not a moral, intellectual or religious image of the desired, cut off from reality. It is a product of reality itself, its specific historical contradictions. In other words the formation of the ideal appears not as inventing the "samples", but rather as a process of selecting the actual values from everything random.

On the other hand, the connection of the ideals with historically established interests of social groups is obvious.

There is some truth in the statement that any ideology including the one that appeals to the universal or class wide goals and objectives on closer inspection turns out to be an expression of some certain social interests.

Analysing the concept of "ideal", Erich Fromm indicates the need to distinguish the genuine ideals from fake ones. All genuine ideals have one common feature: they express a desire for something which has not yet been reached, but is necessary for the development and happiness of the individual (Fromm, 1941).

Social utopias occupy a significant place in the system of ideals. Social utopias are usually based on the assumption about the possibility of ideally wise organization of life, which involves peaceful nature and a perfect man. In the development of the society utopia (like all myths and ideals any) play a dual role: they can inspire people and give them a clear line of action, but they can also mislead. And one and the same utopia can play both scenarios at different stages of its existence.

Transformation of value systems

There are two basic paradigms of attitude towards the change dynamics of value systems: positive and negative. R. Inglehart publications at the Institute for Social Research at the University of Michigan (USA) can serve as an example of a positive paradigm (Inglehart, 1971; 1977; 1990; 1997). R. Inglehart relies on the unique database materials The World Values Survey, which contain data for on 43 societies, representing 70 % of the world population. Analysis of the data allows us to conclude that for the advanced industrial society the importance of freedom of expression and political participation increases more and more. It is hypothesized that after the Second World War, in most of the industrialized countries as a result of rapid economic growth, intensive development of the state and welfare, groups of later years of birth develop different axiological priorities comparing to groups of earlier years of birth.

The other – negative – paradigm is presented in the Ќ. Selchenok's works (2000). The author of this work claims, that we have witnessed (and continue to observe) historical drama characterized by a global axiological catastrophe comparable by the scale only to accidental planetary cataclysm.

In the age of globalization and the expansion of media space the destruction of territorial, time, and language barriers is accompanied by an aggravation of problems associated with differences in mental-national systems, in particular, sense of values in different business cultures has a variety of differences. Meanwhile, the ethical regulation of business communications is impossible without determining the equivalent, which will allow to reach an understanding and to establish an effective dialogue in the field of business communications.

Business Ethics

It is generally accepted that corporate mild regulators, notably corporate culture and ethics as part of the corporate culture, are powerful elements providing, in many cases, the stability of a company and, at times, determining the effectiveness of it. Especially, in a strategic area.

The glossary of the European Foundation for Quality Management (EFQM) defines organization ethics as moral principles, adopted and adhered to by all employees of the organization[1]. Basing on universal values ethical business relationships act as one of the main professionalism evaluation criteria of both the individual employee and the organization as a whole.

It should be noted that the importance of national and international regulators of business ethics and labour relations is increasing. International Codes of Business Conduct Policy are adopted by the UN, International Chamber of Commerce and Organization for economic cooperation and development. The inverse image of the world ethical standards can be seen in "Business Principles" of "Caux Round Table". They were adopted in 1994 in the Swiss town Caux by

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[1] The model of business excellence: glossary and methods // Methods of Quality Management. - 2004. - № 9. - P. 45-49.

business leaders of Japan, Western Europe and the United States and to today have gained general acceptance in the international business community. It was an attempt to develop a common code of conduct for businessmen of two fundamentally different systems of business conduct: Western and Eastern (Asian).

The formation of corporate ethics is significantly influenced by The UN Global Compact, Keidanren charter for good corporate behavior, The Global Initiative for reporting (GRI), as well as becoming increasingly popular today standard SA 8000 on the social and ethical management. Standard SA 8000 was developed in 1999 under the auspices of the human rights organization Social Accountability International – SAI. Its claims are based on the conventions of International Labour Office – ILO and other organizations for the protection of human rights and the independent verification system – on procedures applied in the certification ISO 9000 and 14000. This standard, in particular, includes the requirements for employers not to employ children under the age of fifteen years, not to force employees to work against their will, take the necessary measures to ensure the health and safety of workers, and so on. Some standards recommended public companies to develop and implement codes and systems of corporate ethics as a way to present the company's principles to internal and external groups concerned.

Today there are about 200 international conventions and recommendations that as international labor standards aimed at humanizing and democratizing the world of work, social security and the creation of favorable working conditions. In Europe, the corresponding basic democratic norms are fixed in the form of "The Charter of Fundamental Social Rights of Workers" ("European Social Charter"). First shoots in the field of business ethics in modern Russia began to break through in the 90s. A number of professional ethical codes were adopted, among which there were:

- Code of Conduct for Banking (1992),
- Rules of fair operation for members of the Professional Association of Stock Market Participants (1994),

- The code of honor for members of the Russian Guild of Realtors (1994),
- Code Professional Ethics for members of the Russian Society of Appraisers (1994).

However, very often business ethics is reduced to business etiquette, which is a system of detailed rules of courtesy, including forms of acquaintance, greetings and farewells, expressions of gratitude and sympathy, culture of speech, the ability to carry on a conversation, table manners, congratulations, gifts, etc.

Meanwhile, any ethical system is a dynamic structure, based on the fundamental values recognized by the community as the main guidelines for personal and professional (business) behavior. The essence of the value is a somehow fixed person-(culture)-formative significance of life-world phenomenon. Human culture is imbued with value attitude. But being woven from these attitudes, it is not at all a product of subjective human minds and wills. Human culture is an objective, hierarchically organized (and self-contradictory at each step of the hierarchy) world. This world is given to every man as a natural living environment that should be discovered. This exploration can not and should not be brain, rational cognition, but exploration as it is, namely, conversion into your own essence. The measure of human perception of the culture world and is a measure of the humanity of man (at least, one of the measures, as there are others, such as: the contribution of a man into the world of human values).

Research project, some results of which are described in this article is also intended to identify the value grounds of business ethics in different countries.

Method

Participants

The empirical study of businessmen and entrepreneurs' values, some results of which are shown below, involved a survey of 500 respondents from different countries (Table 1).

Research Instruments:

To capture the data the survey was conducted on the platform UNIPARK that allows you to create surveys in different languages at the same time to form a single data set of all languages. Today Unipark is part of the company QuestBack (former Globalpark). Method Questback´s internet is based on the principle of EFS-review. EFS-review is based on MySQL, PHP, Apache and Linux and corresponds with the information center Questback's.

Multilingual module allowed conducting a survey in Russian, English, French, German, Spanish, and Italian.

After the survey all the data were exported to the program Excel, where they were analyzed. The data was in a form of an array, where each row contained all the answers of a respondent, representing the number corresponding to the number of an answer. Thus, it was possible to carry out calculation of the average values based on one or more parameters, such as age, education level, occupation, etc.

Procedures:

All respondents were asked to complete a questionnaire, which randomly listed the different values that, in varying degrees, affect business conduct. A list of these qualities was formed during the expert survey. Participants of the survey basing on their own experiences or information gleaned from various sources (films, literature, etc.) were to evaluate on a 5 point scale to what extent the values listed in the questionnaire were typical for businessmen from different countries (1 – typical to a minimum extent, 5 – to the greatest extent).

Formula:

To make data calculations the formula counting the average value in the specified range, at the same time specifying some criteria with the relevant ranges of data was used.

One of the criteria was that the value should be greater than zero, so it was possible to eliminate the error in the calculations due to the blank and missed answers (which were coded as 0). The values to express the quality or significance ranged from 1 to 5.

One of the parameters was used as the other criteria, according to which the study was conducted. Thus, we have calculated the average estimates for parameters such as nationality, age, education, occupation, etc. (Table 2).

Data obtained after statistical processing were ranked in descending order, which allowed defining hierarchy of values (Table 3, Table 4).

Results and Discussion

The resulting materials provide the basis for several conclusions.

1. Value grounds differentiation of business ethics in different countries is extremely high. For example, between the southern European businessmen (Spain, Italy) and their northern European colleagues there are significant differences in the fundamental values determining the behavior. For Spaniards and Italians enjoyment and family are the most important values in life, whereas for their German colleagues – success and safety. As for French business, such values as love for the motherland and education came to the forefront.

2. There is an obviously coincidence between Russian and American businessmen, whose top-rated value is power. All this suggests that all theses on the fundamental difference between the ethical culture of the West basing on the Protestantism canons, and Russian ethical culture that, according to some researches, has imbibed the fundamental values of Orthodoxy, need thorough review.

3. It turned out that the freedom, independence, and self-identity did not get to the first position for all groups surveyed. This indicates that Iglhart's concept of widespread shift in the Western world to the post-materialist values needs to be verified at least in such important social group as businessmen.

4. The survey showed, that ethical revolution happening in the field of business, associated with universal distribution of social responsibility concepts, according to which the purpose of business is not just making a profit and satisfying the demand, but unfeigned concern for the long-term well-being of society as a whole, did not reflect in the deep personal views of the respondents.

5. One more unobvious, but the important finding is that, value profiles of business are not chaotic combination of different essences, but a certain structure that reflects the life strategy of the people surveyed. And from this point of view, three following ideal strategy, ascending to the archetypal models of human recorded in world cultures, emerge: "priest", "warrior", and "craftsman". Historically developing, they were transformed into the ideal personality models of a monk (saint), a knight (hero), and a master (which is defined as a person engaged in productive labour).

The personal model of a saint (or an ascetic) directs a person on the way limiting or suppressing sensual desires to achieve freedom from the needs. From the past centuries to the present day the image of an ascetic came as a disinterested person, a philosopher, who neither gained any rank and money, nor really tasted pleasures of sinful life, and remained misunderstood by family and friends. The study results have not shown any trace of the ascetic ideal nowadays.

Another image, deeply rooted in the cultural paradigm of all European and Asian nations, is an image of a knight, a warrior, and a conquering hero. Suffice it to recall the pagan heroes (personified in Greek, German and other myths) focused on conquest, victory, destruction, and pillage, whose purpose of life is pride, power, fame, and superiority over others. The features of this life-model are categorical rejection of ordinary life, contempt for labour (especially physical one) for wages, desire for self-fulfillment in heroic deeds, and inordinate ambition. The bedrock of the knight image is the belief that honour and dignity are above all wealth and life itself.

In Europe, the heroic knight model, once laid down by Cervantes, was reborn in the works of Nietzsche and other cultural figures, who realized in their work knight's heroic ideal. Fromm makes a curious remark on the matter: If we look at ourselves, at the behavior of almost all the people, our political leaders, we cannot deny that our ideas about goodness and our values are the same as those of the pagan hero. All Euro-American history, despite the Christianization is a history of conquest, subjugation and acquisitiveness; the highest values our lives are to be

stronger than others, win victories, subdue the others and exploit them. These values match our ideal of "virility": the only one, who can fight and win, is a real man, and who does not use force to achieve their goals is weak and is not a man. Therefore, Fromm concludes that Christianization of Europe was largely a mystification, at best; we can only talk about the limited Christianization between XII and XVI centuries. However, this short period of Christianization finished and Europe returned to its original paganism (Fromm, 1976).

It is this ideal that clearly seen in those hierarchies of values obtained during this research.

The third model of life is a craftsman, that is, a person who was able to express the highest degree of their creative powers, a person who creates a qualitatively new, unique oeuvre (the highest degree of craftsman is a genius) paving new, unknown ways for humanity.

As a personality model, a craftsman focuses the individual on dedicated creative activities resulting in the creation of fundamentally new, unique oeuvre, which opens new avenues for human activity. It is worth recalling, that socially useful orientation of creative activity has always been considered an important characteristic of the people, who mankind relates to the "geniuses".

In Western culture, after Cervantes with his Don Quixote eventually ruined the ideology of chivalry, archetype of a craftsman took precedence. It is not by chance; that the thesis of the Catholic philosophy of life "esse et operari" (live and labour) became widespread. The descendants of the medieval craftsmen created a specific set of values which is vividly portrayed in Franklin's "Autobiography" where he lists the virtues that have sought to cultivate: 1) abstinence in eating and drinking; 2) terseness, the ability to avoid idle talks, which is useless to any of the interlocutors; 3) order; 4) determination, strict implementation of that decided; 5) thrift; 6) diligence; 7) sincerity, the rejection of deception; 8) righteousness; 9) sobriety; 10) purity, tidiness of clothing and dwelling 11) peace of mind, that is the ability to not worry about nothing – about common or unavoidable hassles; 12) chastity; 13) modesty (Franklin, 1956: 482-483).

Our research did not find anything like these Benjamin Franklin's commandments.

But there are distinct elements of the lifestyle that was unknown to past centuries. We are talking about lifestyle, which can be called glamorous and hedonistic. Previously it was merely a supplement – slightly despised – to other styles that are considered major; this style, based on the ethics of hedonism, in recent years has become the main lifestyle for many people. Due to its incompatibility with life goals developed by new European ethics, glamorous style marks the emergence of some new determinations of European culture.

Conclusion

The present study yielded a rich material for further analysis deep value concepts determining the behavior of businessmen from different countries and forming the image of business and businesspeople. This analysis remains to be done, but it is already clear that in the contemporary world changes on a global scale give rise to a completely new combination of ethical models that can cause unpredictable situations and consequences. We can say that modern ethics has faced problems, on solution of which depends the fate of society and culture. A lot will depend on the willingness of businessmen from different countries to understand the characteristics of ethical systems regulating behavioral standards of partners, competitors and consumers living in other socio-cultural systems. However, it is obvious, that the concept of cultural universality which states that it makes no sense to divide culture into the best and worst should actively develop the provision that there are certain moral norms which should be mandatory for all people, regardless cultural or religious predicaments. Therefore, this cultural universality is also an ethical universality especially since it does not state that all people in all cultures recognize certain common standards of morality, but postulates that such regulations should be accepted by all. An example of the codification of universal moral standards is the Declaration of Human Rights recognizing the right of every person to life, liberty and security, on the basis of human life itself.

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Appendix

Table 1. General characteristics of the respondents

Characteristics	% of respondents
Country	
Russia	27.6
USA	16.4
United Kingdom	14.4
Spain	12.3
Italy	10.1
Germany	11.6
France	7.6
Sex	
Male	46.2
Female	53.7
Age	
Up to 21 years	37.5
22 - 34 years	27.8
35 - 55 years	20.8
Over 55 years	13.9
Education	
General secondary	3.8
College Degree	28.2
Higher education	21.1
Incomplete higher education (learning)	28.2
Have an academic degree	8.5
Type of activity	
Industry (including transportation, communication, construction)	7.2
Agriculture	3.6
Trade, catering, housing and communal services, consumer services	5.5
Health, social welfare	4.5

Education	10.9
Culture	5.8
Crediting, finance and banking	5.4
Government department	3.8
Social organizations	4.3
Mass media	8.5
Retired pensioners	4.3
Students of higher and secondary educational institutions	19.8
Army, law enforcement bodies	4.2
Temporarily unemployed, housewives, people on care leave, etc.	5.1
Another sphere	7.1
Employment status	
Senior Manager (director, deputy director, chief engineer, chief expert, officer, etc.)	9.7
Middle management (head of shop, head of the department, master, team leader, etc.)	25.9
Average worker (worker, clerk)	64.4

Table 2. The degree of importance of different values or different business cultures (average scores calculated for all estimates, already placed in the completed questionnaires by all survey participants)

Values	Type of business culture						
	Russian	*American*	*English*	*Spanish*	*Italian*	*German*	*French*
Safety	2,98	3,61	3,64	3,22	2,76	3,88	3,41
Religiousness	2,65	3,00	2,71	2,94	3,16	2,34	2,55
Power	3,43	4,11	3,56	3,08	3,00	3,80	3,26
Obligation	3,07	3,37	3,37	2,76	2,54	3,69	3,04
Prosperity	3,15	3,86	3,26	3,20	3,09	3,65	3,12

Health	2,94	2,89	3,22	3,50	3,18	3,36	3,17
Love	2,75	2,87	2,76	3,49	3,46	2,71	3,24
Independence	3,04	3,74	3,55	2,92	2,87	3,45	3,16
Education	3,17	3,63	3,59	3,06	2,92	3,96	3,41
Equality	2,54	2,94	3,11	3,05	2,76	3,12	3,23
Freedom	2,54	3,26	3,27	3,34	3,04	3,13	3,19
Family	3,03	3,02	2,91	3,59	3,57	2,97	3,10
Fairness	2,60	3,01	3,20	2,78	2,80	3,26	3,07
Love for homeland	3,37	4,00	3,49	2,99	3,28	3,41	3,46
Tolerance	2,47	2,86	3,07	2,96	2,86	2,96	2,83
Creativity	2,77	3,31	3,15	3,07	2,94	3,26	3,18
Work	3,15	3,44	3,37	2,83	2,81	3,87	3,22
Enjoyment	2,55	3,07	2,77	3,61	3,46	2,79	3,19
Success	3,08	3,81	3,60	3,18	3,06	3,69	3,34
Democracy	2,33	3,16	3,13	3,14	2,85	3,37	3,13
Progress	2,78	3,60	3,43	3,01	2,97	3,70	3,10
Wealth	3,11	3,74	3,36	3,13	3,11	3,71	3,39
Conformity	2,82	2,79	2,77	3,25	3,01	2,64	2,72
Efficiency	3,02	3,62	3,42	3,01	2,85	3,84	3,22
Well-being	3,08	3,60	3,28	3,24	3,05	3,60	3,30
Practicality	2,91	3,41	3,22	3,04	2,84	3,62	3,10
Science	3,05	3,61	3,18	3,00	2,59	3,55	3,11
Justice	2,57	3,26	3,31	2,88	2,72	3,35	3,00
Comfort	2,72	3,32	3,28	3,40	3,14	3,22	3,22
Individual liberty	2,63	3,27	3,29	3,20	2,95	3,11	3,20
Honesty	2,77	2,69	3,06	2,98	2,74	3,08	2,85

Table 3. The hierarchy of different values for different business cultures (average for all respondents)

Values	Type of business culture						
	Russian	*American*	*English*	*Spanish*	*Italian*	*German*	*French*
1	Power	Power	Safety	Enjoyment	Family	Education	Love for homeland
2	Love for homeland	Love for homeland	Success	Family	Enjoyment	Safety	Education
3	Education	Prosperity	Education	Health	Love	Work	Safety
4	Work	Success	Power	Love	Love for homeland	Efficiency	Wealth
5	Prosperity	Wealth	Independence	Comfort	Health	Power	Success
6	Wealth	Independence	Love for homeland	Freedom	Religiousness	Wealth	Well-being
7	Success	Education	Progress	Conformity	Comfort	Progress	Power
8	Well-being	Efficiency	Efficiency	Well-being	Wealth	Success	Love
9	Obligation	Science	Work	Safety	Prosperity	Obligation	Equality
10	Science	Safety	Obligation	Prosperity	Success	Prosperity	Work
11	Independence	Well-being	Wealth	Individual liberty	Well-being	Practicality	Efficiency
12	Family	Progress	Justice	Success	Freedom	Well-being	Comfort
13	Efficiency	Work	Individual liberty	Democracy	Conformity	Science	Individual liberty

14	Safety	Practicality	Well-being	Wealth	Power	Independence	Freedom
15	Health	Obligation	Comfort	Power	Progress	Love for homeland	Enjoyment
16	Practicality	Comfort	Freedom	Creativity	Individual liberty	Democracy	Creativity
17	Conformity	Creativity	Prosperity	Education	Creativity	Health	Health
18	Progress	Individual liberty	Practicality	Equality	Education	Justice	Independence
19	Creativity	Justice	Health	Practicality	Independence	Creativity	Democracy
20	Honesty	Freedom	Fairness	Efficiency	Tolerance	Fairness	Prosperity
21	Love	Democracy	Science	Progress	Democracy	Comfort	Science
22	Comfort	Enjoyment	Creativity	Science	Efficiency	Freedom	Progress
23	Religiousness	Family	Democracy	Love for homeland	Practicality	Equality	Practicality
24	Individual liberty	Fairness	Equality	Honesty	Work	Individual liberty	Family
25	Fairness	Religiousness	Tolerance	Tolerance	Fairness	Honesty	Fairness
26	Justice	Equality	Honesty	Religiousness	Safety	Family	Obligation
27	Enjoyment	Health	Family	Independence	Equality	Tolerance	Justice
28	Freedom	Love	Enjoyment	Justice	Honesty	Enjoyment	Honesty
29	Equality	Tolerance	Conformity	Work	Justice	Love	Tolerance

| 30 | Tolerance | Conformity | Love | Fairness | Science | Conformity | Conformity |
| 31 | Democracy | Honesty | Religiousness | Obligation | Obligation | Religiousness | Religiousness |

Table 4. The degree of importance of different values for different business cultures (*in scores*), according to interviewed Russian (*in scores*)

(*Average scores calculated for all estimates placed in the completed questionnaires by all survey participants in Russia*)

Values	Type of business culture						
	Russian	*American*	*English*	*Spanish*	*Italian*	*German*	*French*
Safety	3,33	4,00	4,54	3,42	3,54	4,71	4,08
Religiousness	2,55	3,08	2,46	3,38	3,62	2,54	2,50
Power	3,95	3,67	2,92	3,00	3,25	3,25	2,64
Obligation	3,10	3,00	3,58	3,17	2,77	4,00	2,58
Prosperity	3,84	4,77	3,75	3,09	3,67	4,38	3,83
Health	3,33	3,83	4,08	3,50	3,31	3,85	3,42
Love	3,68	3,00	2,58	4,00	3,58	1,92	3,82
Independence	3,35	4,31	3,92	3,27	3,33	3,25	3,55
Education	3,61	3,38	3,85	2,91	2,83	3,92	3,64
Equality	2,53	3,92	3,17	2,64	2,67	3,42	3,73
Freedom	3,65	4,00	3,38	3,60	3,55	3,00	3,60
Family	3,74	3,17	3,42	4,18	4,58	3,17	3,27
Fairness	3,00	3,67	4,08	3,09	3,25	3,67	3,27
Love for homeland	3,12	4,33	3,33	3,36	4,00	3,75	4,18
Tolerance	2,33	3,73	4,27	3,40	2,82	3,64	2,70
Creativity	3,00	3,43	3,25	3,83	4,33	2,71	3,29
Work	2,89	2,67	3,00	3,00	2,14	4,00	2,43

Enjoyment	3,22	3,83	2,57	3,67	3,83	2,57	4,29
Success	3,78	4,00	4,29	3,00	3,50	3,86	3,57
Democracy	2,00	4,29	4,25	3,17	2,86	3,86	3,71
Progress	2,22	4,00	3,43	3,50	3,50	3,71	3,14
Wealth	3,33	4,43	3,13	3,14	3,50	3,29	3,86
Conformity	2,56	3,00	3,33	3,00	2,57	3,00	3,43
Efficiency	2,89	4,33	3,43	3,00	3,50	4,43	3,43
Well-being	3,00	4,00	4,13	3,71	3,33	4,14	3,86
Practicality	2,33	4,00	3,14	1,83	3,29	4,29	3,14
Science	2,33	2,83	3,38	2,86	3,67	3,71	3,14
Justice	1,88	3,43	3,75	2,86	2,50	4,43	3,00
Comfort	2,88	3,86	3,71	3,67	4,00	3,86	4,14
Individual liberty	2,44	3,71	4,43	3,00	3,71	3,43	3,57
Honesty	1,89	2,43	3,13	3,00	2,20	3,71	2,57