



Axiological Foundations of Business Ethics in the Post-socialist Russia: Intercultural Context

Iosif Dzialoshinskiy¹, Maria Pilgun^{2*}

¹National Research University Higher School of Economics, 20 Myasnitskaya Ulitsa, Moscow 101000, Russia, ²National Research University Higher School of Economics, 20 Myasnitskaya Ulitsa, Moscow 101000, Russia. *Email: pilgunm@yandex.ru

ABSTRACT

The article describes the analysis of value basis of business ethics in various countries. The analysis is based on the questionnaire survey of respondents from Russia, as well as Spain, Italy, France, Germany, England and the USA. According to the aim of the study - to investigate the share and the linkages between reported values of entrepreneurs with informal practices as well as with public expectations, empirical data collection took place in May-December 2013. Self-administrated questionnaire (also web-based) was used in the study. The data for the survey was collected using UNIPARK platform. It was demonstrated that many traditional theories developed in this area need to be revised. A sharp contradiction between actual values of entrepreneurs and public expectations stated in sets of codes and concepts of social responsibility was revealed. It was concluded that the informal corrupt practices exist due to the difficulty of entrepreneurs to comply with public attitudes without restructuring their own value system.

Keywords: Business Ethics, Ethical Regulation, Values

JEL Classifications: D12, D22, D23, R12

1. INTRODUCTION

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

We analyzed underlying value concepts that define the behavior of entrepreneurs from different countries and form the image of business and businesspeople.

The aims of this project are:

1. Supplement the understanding of the axiological foundations of business ethics in post-socialist Russia in an intercultural context.
2. Study the relationship between the actual values of entrepreneurs and the informal corrupt practices.

3. Study the relationship between the actual values of entrepreneurs and public expectations stated in sets of codes and concepts of social responsibility.

The empirical study of entrepreneurs' values involved a survey of 500 respondents from different countries. The data for the survey was collected using UNIPARK platform. Usually a business is defined as an enterprising economic activity carried out using one's own or borrowed funds at one's own risk and responsibility and the main objectives of this activity are to generate income and to provides employment. Sometimes this term is used to denote a system of relations between market participants regarding their joint activities aimed at turning capital into profit. Without disputing the legality of the given definitions, for the purposes of this article we will define business as an area of social activity, where public goods necessary for the reproduction and development of people's human essence are produced, distributed, exchanged and consumed.

Business, in the sense stated above is a certain area of relations between many different social groups, the major ones being as follows:

- Manufacturers of various goods
- Consumers of these goods
- Facilitators and regulators of production and consumption
- Services (advertising, public relations, etc.) and others.

Relationships between these social groups are regulated by many social norms and rules, which can be divided into two groups: Formal (laws, regulations, etc.) and informal (customs, traditions, etc.). The informal regulatory sphere is usually denoted by concept ethics-entrepreneurial ethics, business ethics, banking ethics, medical ethics, journalistic ethics, etc (Petrunin and Borisov, 2000; Garcia-Ruiz and Rodriguez-Lluesma, 2014; Bobek et al., 2015; Lail et al., 2015; Dzialoshinskiy and Pilgun, 2013; Shafer, 2015).

The main feature of all these ethics is an inclination towards impersonal codification of behavior. In other words, professional ethics is most often a certain set of principles, rules and regulations, observance of which is required for a person in order to be considered a member of a professional corporation. Particular public attention is given to the ethical regulation of activities of entrepreneurs - the people engaged in organizational functions. The ethics of manufacturers of certain types of public goods are actively discussed, for example-medical ethics. Nobody has ever raised the question of consumer ethics. That, in our opinion, is not quite right.

There are two main points of view on the correlation between universal ethical principles and business ethics: (1) Ordinary morality rules do not apply or apply to a lesser extent to business. This point of view refers to the concept of so-called ethical relativism, according to which each reference group (i.e., a group of people, whose opinion is taken by a given subject as a guide for behavior) has a special typical set of ethical standards; (2) business ethics is based on general universal ethical standards (be honest, do no harm, keep your word, etc.), which are specified taking into consideration the specific social role of business in society. Theoretically, the second point of view is considered to be more correct.

A number of works reflect the tendency to critically look at the way that morality, laws and rules are constructed (Gibson-Graham, 1996; Gibson-Graham et al., 2013; Healy, 2008; Miller, 2013; Frisch and Huppenbauer, 2014; McCann and Sweet, 2014; Newman et al., 2014; Palanski et al., 2014; Perrinjaquet et al., 2007; Zoghbi-Manrique-de-Lara and Suárez-Acosta, 2014 etc.).

The economic interaction, analysis of corruption and moral features of the "economy transactions" in Post-Soviet spaces were presented in several works (Gupta, 2005; Humphrey, 2002; Patico, 2002; Temple and Petrov, 2004; Rasanayagam, 2011; Werner, 2002; 2005 etc.).

Various studies on the impact of religion on business ethics have produced mixed results and suggested further clarification on the issue (Arli and Tjiptono, 2014; Du et al., 2014; Mazereeuw et al., 2014; Mensah, 2014).

A number of studies devoted to the analysis of business ethics are based on the opposition of "extrinsic-intrinsic" (Deci, 1975; Deci and Ryan, 2000). The hierarchy of work values in the European countries analyzed data on the material of the 5th round (2010) of the European Social Survey (ESS) for 26 countries. In profile ESS-2010, questions were included that reveal the attitude of people to work to clarify the influence of the global economic crisis that began in 2008 (Gallied et al., 2008), as well as on the material surveys conducted in 2008 during the 4th wave of the European values Survey (Magun and Monusova, 2013).

2. BUSINESS AND ETHICS: INTERNATIONAL PRACTICE

A system of rules and regulations, which is adopted now in the business world has evolved over a long historical period, with the development of civilization, and is based on the observance of certain traditions and customs. Most of the postulates and rules, which are fundamental for the modern western ethical culture of economic management, are rooted in the Protestant ethic. During the Reformation, western countries experienced significant spiritual revolution, the essence of which included a new understanding of work and wealth. According to the ideas of the Reformation ideologists Luther and Calvin, labor is not a punishment but a divine calling, foreordination of man. The purpose of labor is not the expiation of sin and salvation from the sin of idleness, but the acquisition and multiplication of wealth, property accumulation and the pursuit of profit. Reconsideration of the labor purpose, along with the aim of maximum profit and financial success led to a new assessment of the property and wealth role in life of the man. In the Protestant ethics, property is important as the basis and foundation of individual liberty.

Such comprehension of the relation between freedom, independence and personal autonomy with wealth led to the formation of one of the fundamental principles in modern western society: The principle of inviolability of private property. Private property proved to be a powerful stimulant of business and labor activity for people and dynamic development of social conscience. Individual initiative, ability to take calculated risk, the willingness to make decisions independently and to take responsibility for one's actions became valuable qualities. Such principles as strict compliance with all professional agreements and high quality of work became top priority in the business world.

In the early stages of capitalism the dominant focus on business success and the pursuit of profit resulted in the cruel exploitation of hired labor. The theories aimed at reconciling moral principles with the desire for maximum benefit had been developed. Widely regarded as the leading view, the theory of Milton Friedman, according to which the law is automatically considered to be an institutionalized expression of moral norms. Therefore, in business any action is morally justified if it does not violate the law (considerations of honesty, morality and justice should not affect the decision). This position is called "Laissez-faire Ethics."

In 1924, for the first time in history the Business Ethics Committee at the American Chamber of Commerce developed the national

code of ethics “Business Principles.” It provides that the core of business consists of trust, based on truthful relations, effective service and mutual benefit. The next turning point was the crisis of 1929-1931. “New Deal” of Franklin D. Roosevelt served as a starting point in the search of new principles for organizing economic activity. To the 50s in the United States a number of social and philosophical doctrines were formed that can be classified as “theories of human relations.” Corporations began to implement slogans of “social partnership,” “gain sharing,” etc. The concept of “human relations” was defined in the system of specific professional codes of ethics (ethics of management, business ethics, ethics of business communication, etc.)

Finally, the last significant revolution in business ethics has occurred due to an awareness of environmental and social threats (Schwartz, 2011). Society has dramatically changed the moral requirements which it imposes on business. Today business is required to provide employment, health care, elimination of discrimination, environmental protection, etc.

The following essentially ethical, principles of business structures are considered to be important:

- The scope of power, which a business has, should match the scope of social responsibility
- Business should act as an open system that receives from society the necessary information and provides objective information about their operations to the public
- Within its competence, business should help society to solve social problems
- Consideration of social costs and benefits should be one of the decisive factors in the decision-making process
- Consumers should pay for all production cost and other related costs
- It should be recognized that western perspective on business ethics relates only to one portion of the global business community in one portion of history. There are a myriad of business norms that differ from this internationally - such as hierarchy and shame in East Asia.

We placed an emphasis on the western model because practically all textbooks for Russian businesspeople offer this model and it is very actively used in Russia.

3. ROLE OF STATE IN SHAPING OF ETHICAL BUSINESS STANDARDS

It is obvious that the role of state, as a complex of institutions, is crucial for a business in its choice of guiding ethical model.

In world practice, relations between state and business have started to turn towards a so-called “partnership system,” which provides for joint resolution of a number of problems: Problems of gaining and joining labor and raw materials resources for the purpose of their optimization; tax issues; problems of formation, placement and implementation of public (government) orders; problems of standardization and testing (control); environmental issues, legal issues of business regulation; issues of investment for stimulation of

capital inflows in the industries, which are of high demand by whole society (Los and Ursul, 2000; Marfenin, 2006; Klugman et al., 2011).

For Russia, the significance of the state is also defined by a centuries-old tradition of strong statehood with a despotic nature, since the state was an empire for many centuries. The whole system of economic, legal, and ideological life in Russia for decades reflected the idea of the absolute priority of state, government agencies and state interests. For example, in the USSR for an average citizen it was impossible to win a lawsuit against a public authority and by criminal law the theft of state property was punished more strictly than the theft of personal property.

In the Soviet state there was no such business which could be defined as an activity aimed at making a profit, that is, the creation and modification of property boundaries. The Soviet state had a socialist economy, the purpose of which was to satisfy reasonable (from the state’s point of view) needs of people. It was the government in the Soviet state that was the universal father of society, the organizer of economy and distributor of public goods. The longer the era of socialism lasts, the stronger the corresponding legal and moral matrix is embedded in the minds of people (Yasin, 2002; Yasin et al., 2011).

Meanwhile there is also another point of the view that the communist system in reality did not differ, even institutionally, as much from the capitalist system and that approaches to business practices and ethics that are applied in capitalist contexts might well be applicable in analyzing the Soviet case (as state capitalism, for example) (Resnick and Wolff, 2012). There is also an opinion about the difference between socialist economy in theory and in practice socialism, which contain profit and client-producer relations that are comparable to capitalism. For example, Katherine Verdery had built up a significant base of ethnographic and historical expertise when the major political transformations in Eastern Europe began to take place. Katherine Verdery studied the aftermath of Soviet-style socialism and the different forms that may replace it and explored the nature of socialism in order to understand more fully its consequences. By analyzing her primary data from Romania and Transylvania and synthesizing information from other sources, Verdery lent a distinctive anthropological perspective to a variety of themes common to political and economic studies on the end of socialism (Verdera, 1996; 2003).

During the transition period, the position of the state is changing dramatically in comparison to the position it had before. Now the state has to exercise ordinary economic regulation, indirectly affecting the economic behavior of the market by means of taxes, fees, interest, foreign exchange and other financial instruments, as well as implementing the policy of growth through structural and foreign economic policy (Gontmakher et al., 2011). In a market economy indirect financial regulation is very effective, because it has not a “spot,” but rather a massive character (changing financial parameters such as taxes immediately covers a huge number of entrepreneurs) (Yasin, 2002; Yasin et al., 2011).

But in fact, the government in Russia still sees itself as the leading economic “player.” In the government’s economic policies some

clear conducting approach is manifested. And although the state is trying to maintain the rhetoric of “partnership” in the relationship with business, in fact Russian business is deprived of the “partner” status (its autonomy is severely restricted). Business is given the role of a supplier of resources, while the state retains the formulation of aims and goals. Such a position of the state and its agencies is largely preserved due to the concentration of material wealth in the hands of the state, the imperfections of the judicial system, the weakness of the majority of private economic organizations and the prevailing mentality of the society. Gradually changing (Popov, 2011; Zubov et al., 2014). It is clear that in such circumstances, a business is not interested in development and implementation of strict ethical standards.

4. VALUES AND ETHICS

Any ethical system is a dynamic structure, based on the fundamental values recognized by the community as the principle guidance for personal and professional (business) behavior. Human culture is an objective, hierarchically organized world which is self-contradictory at each level of the hierarchy. This world is given to every man as a natural habitat that should be mastered. This mastering cannot be, and should not be, purely rational knowledge, but rather it should be exactly mastering, that is turning into one’s own essence. The measure of extent to which the world of human culture is mastered is equal to the measure of humanity of a person (at least it is one of the measures, because there are others, such as personal contribution to the world of human values).

In our opinion, the value structure of personality can be divided into three groups of elements: The values, which phenomena and objects hold in themselves in term of certain socio-cultural content; standards, which are material or spiritual formations, condensing a huge volume of sociocultural content (standard measures, model works of art, etc.); ideals, which express the essence of a human and his ideas about what is proper.

In scientific literature some valuable models are presented. They are divided into two types: Enumerational and multi-directional. The enumerational model includes different lists of values. For example, to diagnose organizational values a well-known technique by Schwartz can be used as a useful cross-cultural psychological analytical tool, within which 10 values are determined:

- Power - social status, dominance over people and resources
- Achievement - personal success in accordance with social standards
- Hedonism - sensual pleasure
- Stimulation - excitement and novelty
- Self-direction - the ability to think and act on one’s own
- Universalism - understanding, tolerance and protection of all people and the environment
- Benevolence - preserving and enhancing the well-being of loved ones
- Tradition - respect and responsibility for cultural and religious customs and ideas
- Conformity - deterrence of actions and impulses that could harm others and do not match the expectations of social groups
- Security - security and stability of society, relations and oneself.

Schwartz’ concept is very popular among Russian researchers, according to which cultural values are located along the bipolar axes:

1. Conservatism - Autonomy

If we talk about Russia, its development is inextricably linked to the value of conservatism. Throughout the history of Russia concept of congregational identity has been the central one. This is a characteristic of community world-view, which suggests that the representation by a person of his own “I” includes the representation of his close ones - those who live next to him. And in this sense we can define the need to belong to some community as the driving force, which we shall discuss later. Freedom of people, protected by a community or a group cannot be substituted in a moment by the freedom of an individual.

Communal (paternalistic) society reproduces the image of the government-family with shared responsibility (where the security of each member is accompanied by restriction of his personal freedom, where “government-family” has advantages over the individual). At the same time western society forms the state with universal competition (freedom and autonomy for everyone, where the government plays the role of police).

2. Hierarchy - Equality

In the Russian mentality, a hierarchy in general and authority in particular are very significant basic cultural values that are not to be rationalized (for example god, king, master, chief, “senior,” etc.).

Authority for a person of our civil society is the most important component of his life. Destruction of authorities leads to confusion and the search for a “strong hand.” Therefore, power in Russia is not perceived as “slavery,” but rather as a necessity.

3. Expertise - Harmony

Russia is a country with collectivist cultural traditions is based on preservation and inheritance of common values from generation to generation. Destruction of these values and archetypes is a much more painful experience than in cultures based on the values of excellence, such as the United States (Schwartz, 1992; 1993; 1994; 2005).

It is possible to identify many classification models where values are structured according to content or subject of objects which they are aimed at (socio-political, economic, moral), by subject of relations (society, class, social group, collective, individual).

Maslow’s approach is very popular in Russia. The driving force of his theory is the human desire for a fuller identification and development of personal capabilities, which is the highest level in the hierarchy of needs. All self-actualizing people tend to realize the “existential” values, which serve as vital needs. Maslow distinguishes values of existence (higher values such are truth, kindness, beauty are inherent in people seeking self-actualization) from deficient values (values of lower order). However, many researchers (Hofstede, 1998; 2001, Hofstede et al., 2002; Hofstede, et al., 2010) have presented criticism of Maslow’s approach.

Rokeach distinguishes terminal values (beliefs that the ultimate goal of any individual existence from a personal or social point

of view is worth striving for) and instrumental values (beliefs that a certain course of action is, from a personal and social points of views, preferred in any situations). Terminal values are more stable than the instrumental ones, and they are characterized by a less interindividual variability (Rokeach, 1973).

Pataki gives the following classification of values: Social and political values, collectivist values and interpersonal values (Titarenko and Nikolaicheva, 1994).

Leontiev proposes to consider the structure of the individual hierarchy of value orientations in the form of certain “blocks” that combine values according to different bases:

Terminal values:

- Specific values of life - abstract values
- Professional values - values of personal life
- Individual values - values of interpersonal relationships
- Active values - passive values
- Instrumental values
- Ethical values - values of interpersonal communication - values of professional fulfillment
- Individualistic values - conformist values - altruistic values
- Values of self-assertion - values of acceptance of others
- Intellectual values
- Values of ingenuously-emotional perception of the world (Leontiev, 1992).

All the theories mentioned above prove the complexity of the studied subject and the importance of ethical problems in the modern world.

5. VALUES AS A HIERARCHICAL SYSTEM

The main characteristic of the world of human values, as well as the natural world, is its intrinsic coherence, organization, and observance of laws (however, that does not mean, of course, that this coherence, organization, and hierarchy cannot be broken).

This means that the system of human values is hierarchical in its nature. The higher the rank of values, the fewer they are in number. In most cases we are talking about just two levels of the value system: Universal and local.

While supporting in general the idea of making a hierarchical set of values in the semantic sphere, we would like to express a thought that the hierarchy of value systems should be presented in a fundamentally different way. We should focus not on the pyramidal system (cones), where simple instrumental values are at the bottom, with the so-called higher values above them, but on “tree-like” systems, where at the bottom there is a root system (hidden from the eyes of an external observer), and at the top there is a continuously renovated, ever changing and constant crown of the tree.

Speaking about the hierarchy of value systems, it should be stated that they can be based on absolutely different values. These core values define the human world-view and through it they define activities and behavior. But with any principle of construction

of a hierarchy of value system, the central place in the hierarchy takes the value, which is designated by the concept of “personal meaning” or “the meaning of life.” This concept is very important in many liberal arts. It can be found in the works of Nietzsche, F.P. Sartre, M. Heidegger (in philosophy), R. Ingarden, M.M. Bakhtin (in aesthetics), M. Weber, J.G. Mead (in sociology), as well as in linguistics and other related disciplines.

6. WHAT HAPPENS TO VALUES

There are two major paradigms of attitudes to dynamics of value systems changes: Positive and negative. An example of a positive paradigm is the publications of Ronald Iglhart of the Institute for Social Research at the University of Michigan (USA) (Inglehart et al., 1977; 1990; 1997). Iglhart uses the unique database - “World Values Survey,” which contains data for 43 communities, representing 70% of the world’s population. Analysis of the data makes it possible to conclude that in on advanced industrial society, for the majority of the population freedom of expression and political participation has increasing importance. There is a hypothesis that after World War II in most industrialized countries later generations developed different sets of values to those of earlier generations as a result of rapid economic growth and development of welfare state. According to Iglhart, the shift to postmodern values is not the first major cultural shift in history. For example, during the transition from the agrarian to the industrial society, the process was smoothed by the shift, which meant backtracking from the world-view that was formed by permanent and sustainable economy.

Another negative paradigm argues that we have witnessed (and still do) a historical drama, characterized by a global axiological catastrophe, comparable only to a planetary elemental cataclysm. The author considers everything that happens on the vast post-Soviet territory of the CIS countries as a result of criminal neglect of the Soviet leaders to axiological security, which naturally led to the collapse of the global values of several generations. Extinction of the traditional institutions of family, church, cultural and public education had an impact on the welfare of the people. Increase in crime, deepening of youth escapism and spread of suicides and drug abuse among adolescents clearly indicate the need for early implementation of an adequate system of values education. There are other advocates of this paradigm (Selchenok, 2000).

7. EMPIRICAL STUDY OF VALUE SYSTEMS OF BUSINESSMEN AND ENTREPRENEURS

7.1. Method

According to the aim of the study - to investigate the share and the linkages between reported values of entrepreneurs with informal practices as well as with public expectations, - empirical data collection took place in May-December 2013.

Overall, more than half thousand businessmen, entrepreneurs from different countries participated in the survey. The sample of the study was drawn following a convenience approach: In each country, platform of informational center was used by

a research coordinator who shared web-based questionnaire among entrepreneurs. The data for the survey were collected using UNIPARK platform which is part of Quest Back company (formerly global park). Questback's internet method is based on the principle of EFS-review. EFS-review is based on MySQL, PHP, Apache and Linux and is linked to the Questback's information center. Several selection criteria were introduced to the respondents before answering the questionnaire: (a) Having the status of businessman or entrepreneur, (b) having the status of businessman or entrepreneur in the past? Taking into account the objectives of the study and response consistency, all collected questionnaires were preliminary assessed by the Russian business research experts. As a result, 500 self-administrated questionnaires were included in the analysis: 138 out of 500 respondents are from Russian Federation (or 27.6%), 82 from USA (16.4%), 72 from United Kingdom (14.4%), Spain (12.3%), Italy (10.1%), Germany (11.6%) and France (7.6%). Such country representation is not achieved on purpose as it reflects recruiters' work and their network capacities. In this study, the entrepreneur, or businessman, is defined as the person managing its own industrial, commercial or other organization that leads to getting the profit regardless of the size of organization. Also, employees of business structures are included here. In the analysis, all the respondents who reported on being administrator of his/her own company or who work in business structure are considered to be entrepreneurs, or businessmen. Other characteristics of the respondents, e.g., gender, age, and education, are also presented in Table 1.

Our study participants belong to the following fields of business: Industrial (7.2%), agriculture (3.6%), trade, public catering, housing services (5.5%), health care and social services (4.5%), education (10.9%), culture (5.8%), finance and banking (5.4%) and mass-media (8.5%). There were a lot of young entrepreneurs, start uppers, (who were a founders/co-founders of a startups) among respondents as their opinion was the most interesting.

The multilingual module allowed the survey to be conducted in Russian, English, French, German, Spanish, and Italian. A nationally representative sample was not applied with regard to the lack of information on general population: The number and the structure of entrepreneurs in the countries, as well as comparable means to their access were not accessible.

Self-administrated questionnaire (also web-based) was used in the study. Self-administrated modes of data collection have several major strengths which were the most relevant for achieving the research aim: (a) Flexible to respondent's agenda mode (Schwarz et al., 1991), (b) provide more reliable answers when the research topic is sensitive (Presser and Stinson, 1998; Tourangeau and Smith, 1996), and (c) moderate time and cost of data collection. Self-administrated as well as web-based questionnaires are well-applicable for such groups of respondents whose cognitive skills are good enough (Schwarz et al., 1991). We believe that entrepreneurs of all countries-participants of the study meet this requirement.

In this study, we rely on the key position of the theory of values: Values form the circular motivational continuum (Schwartz,

Table 1: General characteristics of the respondents

Characteristics	Percentage 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	46.3
Female	53.7
Age (years)	
Up to 21	37.5
22-34	27.8
35-55	20.8
Over 55	13.9
Education	
General secondary	13.8
College degree	28.2
Higher education	21.1
Incomplete higher education (learning)	28.4
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

1992). The instrument surveyed businessmen's and entrepreneurs' values. The questionnaire consisted of two parts: List of values and characteristics (31 items) as well as socio-demographic characteristics. Respondents were asked to indicate the extent to which certain characteristics or values are typical of them: From 1 - typical to a minimum extent to 5 - to the greatest extent. It took about 30 min to fill in the questionnaire. The list of values and characteristics presented in the final version of the questionnaire and considered to influence business behavior of the person were formed in the result of expert interviews. Moreover, the research instrument was pre-tested by focus-groups in Moscow. As a result,

wording and consequence of several questions were modified in order to reduce ambiguity.

After the survey the data were exported to Excel, where they were analyzed. Data were calculated using the formula counting the average value in a specified range, while specifying certain criteria with the relevant ranges of data. One of the criteria was that the value should be greater than zero, so it was possible to eliminate therein the calculations due to the blank and missed answers (which were coded as 0). 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 and occupation (Table 2). Data obtained after statistical processing were ranked in descending order, which allowed us to define a hierarchy of values.

8. RESULTS AND DISCUSSION

Upon statistical analysis of the obtained data (Tables 2-4) the following conclusions were made:

1. Value grounds of business ethics in different countries vary significantly. For example, there are significant differences between southern European businessmen (Spain, Italy) and their northern European counterparts in fundamental values determining behavior. For Spaniards and Italians enjoyment and family are the most important values in life, whereas their

German colleagues identified success and safety as the most important. As for French businesspeople, such values as love for their motherland and education came to the forefront (Tables 2).

2. There is an obvious coincidence between Russian and American businesspeople, whose top-rated value is power (Table 3). This suggests that all these maintaining fundamental differences between Western ethical culture based on the canons of Protestantism, and Russian ethical culture that, according to some researches, has imbibed the fundamental values of Orthodoxy, need thorough review (Ogitsky and Kozlov, 1995; Basic Social Concept of the Russian Orthodox Church, 2005; Digest of the Social Doctrine of Church, 2006; Kaspe et al., 2012).
3. It turned out that freedom, independence, and self-identity did not make it to the top position in all groups surveyed. This indicates that Iglhart's concept of a widespread shift in the Western world to post-materialist values needs to be verified at least in such important social group as businessmen (Tables 3). (Inglehart et al., 1977; 1990; 1997).
4. The survey showed, that ethical revolution happening in the field of business, associated with universal distribution of the concepts of social responsibility, 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, was not reflect of in the deeply personal views of the respondents (Tables 2-4).

Table 2: The degree of importance of different values or different business cultures

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

Average scores calculated for all estimates. Already placed in the completed questionnaires by all survey participants

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 home-land
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	Enjoy-ment
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	Indepen-dence
19	Creativity	Justice	Health	Practicality	Indepen-dence	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	Obliga-tion
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

It should be noted that a huge number of works which submit various data are devoted to the analysis of social responsibility (Schwartz 2011; Zerk 2011; Carroll et al., 2012; Dashwood, 2012; Schrempf, 2012; Glavas and Kelley, 2014; Pai et al., 2015).

5. One more very important finding is that value profiles of businesspeople are not a chaotic combination of different essences, but contain a certain structure that reflects the life strategy of the people surveyed. And from this point of view, three following ideal strategies, ascending to the archetypal human models recorded in world cultures, emerge: “Priest,” “warrior,” and “ploughman” (Ossovsky, 1987). In the course of history they were transformed into the ideal personality models of a monk (saint), a knight (hero), and a craftsman (which is defined as a person engaged in productive labour) (Table 2).

The personal model of a saint (or an ascetic) gives direction in terms of 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 a sinful life, and remained misunderstood by family and friends. The results of this study 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) and wages, desire for self-fulfilment 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 the knight’s heroic ideal. Fromm makes a curious remark on the matter: If we look at ourselves, at the behaviour of almost all 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 Christianization is a history of conquest, subjugation and acquisition. The highest values in the live of such a hero 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 he who does not use

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

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

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

force to achieve their goals is weak and is not a man. Therefore, Fromm concludes that the 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 is 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 are generally referred to as the "geniuses."

In western culture, after the ideology of chivalry was destroyed by Cervantes's Don Quixote, the 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 are 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 common or unavoidable hassles; (12) chastity; (13) modesty (Franklin, 1956).

Our research did not find anything similar to these commandments of Franklin.

But there are distinct elements of the lifestyle that were 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, has become the main lifestyle for many people in recent years. Due to its incompatibility with life goals developed by new European ethics, glamorous style marks the emergence of some new determinations of European culture.

9. CONCLUSION

The present study has produced rich material for further analysis of the underlying value concepts that define the behavior of entrepreneurs from different countries and forms the image of business and businessmen. The analysis is yet to be done, but it is already obvious that in the contemporary world the changes on a global scale generate a completely new combination of ethical models that can cause unpredictable situations and consequences.

Firstly, modern ethics is facing problems, and the future of society and culture depends on how these problems are solved (Morrell, 2012; McMahan, 2013; Sandel, 2010; 2012). In particular, the ethical system regulating behavior of businessmen depends on stability of the economic and political situation in the country.

Secondly, it becomes obvious, that axiological perception of Russian entrepreneurs, or the so-called ethos, does not stop corrupt practices. Therefore legislation aimed at preventing corruption should be accompanied by transformation of entrepreneurs' values.

Thirdly, the ethical revolution happening in the field of business was not reflect of in the deeply personal views of the respondents.

10. ACKNOWLEDGMENTS

This publication was prepared within the frameworks of scientific project No. 15-36-12000 powered by the Russian Foundation for Humanities the Program of joint financing of grants of the Russian Foundation for Humanities of the Scientific Foundation of National Research University Higher School of Economics.

REFERENCES

- Arli, D., Tjiptono, F. (2014), The end of religion? Examining the role of religiousness, materialism, and long-term orientation on consumer ethics in Indonesia. *Journal of Business Ethics*, 123(3), 385-400.
- Basic Social Concept of the Russian Orthodox Church and Others. (2005), Russian Orthodox Church. Available from: <http://www.patriarchia.ru/db/text/141422.html>. [Last retrieved on 2015 Oct].
- Bobek, D.D., Hageman, A.M., Radtke, R.R. (2015), The influence of roles and organizational fit on accounting professionals' perceptions of their firms' ethical environment. *Journal of Business Ethics*, 126(1), 125-141.
- Carroll, A.B., Lipartito, K.J., Post, J.E., Werhane, P.H., Goodpaster, K.E. (2012), *Corporate Responsibility: The American Experience*. Cambridge: Cambridge University Press.
- Pai, D.C., Lai, C.S., Chiu, C., Yang, C.F. (2015), Corporate social responsibility and brand advocacy in business-to-business market: The mediated moderating effect of attribution. *Journal of Business Ethics*, 126(4), 685-696.
- Dashwood, H.S. (2012), *The Rise of Global Corporate Social Responsibility: Mining and the Spread of Global Norms*. Cambridge: Cambridge University Press.
- Deci, E.L. (1975), *Intrinsic Motivation*. New York: Plenum Publishing Co.
- Deci, E.L., Ryan, R.M. (2000), The 'what' and 'why' of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry*, 11, 227-268.
- Digest of the Social Doctrine of Church. (2006). Moscow: Paolina.
- Du, X., Jian, W., Du, Y., Feng, W., Zeng, Q. (2014), Religion, the nature of ultimate owner, and corporate philanthropic giving: Evidence from China. *Journal of Business Ethics*, 123(2), 235-256.
- Dzialoshinskiy, I., Pilgun, M. (2013), *Valuable bases of business ethics: Results of an international study*. Monograph. Moscow: APC and PPRO.
- Gallied, D., Bieckhoff, M., Russell, H., Steiber, N., Tahlin, M. (2008), *Work, Family and Well-Being: The Implications of Economic Recession*. Available from: http://www.europeansocialsurvey.org/docs/round5/questionnaire/ESS5_final_work_family_wellbeing_module_template.pdf. [Last retrieved on 2015 Oct].
- Garcia-Ruiz, P., Rodriguez-Lluesma, C. (2014), Consumption practices. A virtue ethics approach. *Business Ethics Quarterly*, 24(4), 509-531.
- Gibson-Graham, J.K. (1996), *The End of Capitalism (As We Knew It): A Feminist Critique of Political Economy*. Oxford, UK, Cambridge, USA: Blackwell Publishers.
- Gibson-Graham, J.K., Cameron, J., Healy, S. (2013), *Take Back the Economy: An Ethical Guide for Transforming our Communities*. Minneapolis: University of Minnesota Press.
- Glavas, A., Kelley, K. (2014), The effects of perceived corporate social responsibility on employee attitudes. *Business Ethics Quarterly*, 24(4), 165-202.
- Gontmakher, Y., Denisenko, M.B., Zubarevich, N.V., Kolesnikov, A.V., Krasnov, M.A., Kulik, S.A., Makarenko, B.I., Maksimov, A.N., Malev, T.M., Maslennikov, N.I., Mkrtychyan, N.V., Mukomel, V.I., Rubtsov, A.V., Tyuryukanova, E.V., Shatalov, E.Y., Jurgens, I.J. (2011), *Attaining the Future. Strategy 2012*. Institute of Contemporary Development Moscow: Eco-Inform.
- Gupta, A. (2005), Narratives of corruption. *Ethnography*, 6(1), 5-34.
- Frisch, C., Huppenbauer, M. (2014), New insights into ethical leadership: A qualitative investigation of the experiences of executive ethical leaders. *Journal of Business Ethics*, 123(1), 23-43.
- Healy, S. (2008), Caring for ethics and the politics of health care reform. *Gender, Place and Culture*, 15(3), 267-284.
- Hofstede, G. (1998), *Masculinity and Femininity: The Taboo Dimension of National Cultures*. Thousand Oaks, CA: Sage Publications.
- Hofstede, G. (2001), *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations*. 2nd ed. Thousand Oaks, CA: Sage Publications.
- Hofstede, G.J., Pedersen, P.B., Hofstede, G. (2002), *Exploring Culture: Exercises, Stories and Synthetic Cultures*. Yarmouth, Maine: Intercultural Press.
- Hofstede, G., Hofstede, G.J., Minkov, M. (2010), *Cultures and Organizations: Software of the Mind*. 3rd ed. New York: McGraw-Hill USA.
- Humphrey, C. (2002), *The Unmaking of Soviet Life: Everyday Economies after Socialism*. Ithaca, New York: Cornell University Press.
- Frankl, V. (1982), *Search of meaning in life and logotherapy*. In: *Personality Psychology Texts*. Moscow: Moscow State University.
- Franklin, B. (1956), *Autobiography*. Moscow: Politicheskaja Literatura.
- Fromm, E. (1976), *To Have Or to Be?* Gloucester: Interactive Sciences Ltd.
- Inglehart, R. (1977), *The Silent Revolution: Changing Values and Political Styles*. Princeton: Princeton University Press.
- Inglehart, R. (1990), *Culture Shift in Advanced Industrial Society*. Princeton: Princeton University Press.
- Inglehart, R. (1997), *Modernization and Post-modernization: Cultural, Economic and Political Change in 43 Societies*. Princeton: Princeton University Press.
- Kaspe, S.I. (2012), *Political Theology and Nation-Building: General Provisions, the Russian Case*. Moscow: ROSSPEN.
- Klugman, J., Rodríguez, F., Choi, H-J. (2011), *Human Development Report 2011. Sustainability and Equity: A Better Future for All*. New York: Palgrave Macmillan.
- Lail, B., MacGregor, J., Stuebs, M., Thomasson, T. (2015), *The influence*

- of regulatory approach on tone at the top. *Journal of Business Ethics*, 126(1), 25-37.
- Leontiev, D.A. (1992), *Method for Value Orientations Studying*. Moscow: Smysl.
- Los, V.A., Ursul, A.D. (2000), *Sustainable Development*. Moscow: Agar.
- Magun, V.S., Monusova, G.A. (2013), Hierarchy labor values in European countries. The April XIV International Academic Conference on Economic and Social Development, 3(516-527). Moscow: HSE.
- Marfenin, N.N. (2006), *Sustainable Development of Mankind*. Moscow: MSU.
- Mazereeuw, C., Graafland, J., Kaptein, M. (2014), Religiosity, CSR attitudes, and CSR behavior: An empirical study of executives' religiosity and CSR. *Journal of Business Ethics*, 123(3), 437-459.
- Mensah, Y.M. (2014), An analysis of the effect of culture and religion on perceived corruption in a global context. *Journal of Business Ethics*, 121(2), 255-282.
- McCann, J., Sweet, M. (2014), The perceptions of ethical and sustainable leadership. *Journal of Business Ethics*, 121(3), 373-383.
- McMahon, C. (2013), *Public Capitalism: The Political Authority of Corporate Executives*. Pennsylvania: University of Pennsylvania Press.
- Miller, E. (2013), *Community Economy: Ontology, Ethics and Politics for Radically-Democratic Economic Organizing*. Rethinking Marxism.
- Morrell, K. (2012), *Organization, Society and Politics. An Aristotelian Perspective*. London: Palgrave Macmillan.
- Newman, A., Kiazad, K., Miao, Q., Cooper, B. (2014), Examining the cognitive and affective trust-based mechanisms underlying the relationship between ethical leadership and organisational citizenship: A case of the head leading the heart? *Journal of Business Ethics*, 123(1), 113-123.
- Ogitsky, D.P., Kozlov, M. (1995), *Orthodoxy and western Christianity*. Moscow: Progress.
- Osovsky, M. (1987), *Knight and Bourgeois. Researches on Morals History*. Moscow: Progress.
- Palanski, M., James, B., Avey, J.B., Jiraporn, N. (2014), The effects of ethical leadership and abusive supervision on job search behaviors in the turnover process. *Journal of Business Ethics*, 121(1), 135-146.
- Patino, J. (2002), Chocolate and cognac: Gifts and the recognition of social worlds in post-soviet Russia. *Ethnos*, 67(3), 345-386.
- Petrinin, Y.Y., Borisov, V.K. (2000), *Business Ethic*. Moscow: Delo.
- Perrinjaquet, A., Furrer, O., Usunier, J.C., Cestre, G., Valette-Florence, P. (2007), A test of the circumplex structure of human values. *Journal of Research in Personality*, 4, 820-840.
- Popov, A. (2011), *Generation Breakthrough*. Moscow: Centre for Human Technology. Available from: <http://www.gtmarket.ru/laboratory/expertize/2885>. [Last retrieved on 2015 Oct].
- Presser, S., Stinson, L. (1998), Data collection mode and social desirability bias in self-reported religious attendance. *American Sociological Review*, 63, 137-145.
- Rasanayagam, J. (2011), *Islam in Post-Soviet Uzbekistan: The Morality of Experience*. Cambridge: Cambridge University Press.
- Resnick, S.A., Wolff, R.D. (2012), *Class Theory and History: Capitalism and Communism in the USSR*. New York, London: Routledge.
- Rokeach, M. (1973), *The Nature of Human Values*. New York: The Free Press.
- Sandel, M. (2010), *Justice: What Is the Right Thing to Do?* New York: Penguin.
- Sandel, M. (2012), *What Money Can't Buy: The Moral Limits of Markets*. New York: Penguin.
- Selchenok, K.V. (2000), *Axiological Safety and Methods of Security*. Minsk: International Academy of Information Technology.
- Schwartz, M.S. (2011), *Corporate Social Responsibility: An Ethical Approach*. Ontario: Broadview Press.
- Schwarz, N., Strack, F., Hippler, H.J., Bishop, G. (1991), The impact of administration mode on response effects in survey measurement. *Applied Cognitive Psychology*, 5(3), 193-212.
- Schwartz, S.H. (1992), Universals in the structure and content of values: Theoretical advances and empirical tests in 20 countries. In: Zanna, M.P., editor. *Advances in Experimental Social Psychology*. FL: Academic. p1-65.
- Schwartz, S.H. (1993), *Comparing Value Priorities Across Nations*. Invited Address at 24 Congress of the Inter-American Society of Psychology. Santiago, Chile.
- Schwartz, S.H. (1994), Beyond individualism/collectivism: New cultural dimensions of values. In: Kim, U., Triandis, H.C., Yoon, G., editors. *Individualism and Collectivism: Theory, Method and Applications*. Thousand Oaks, CA: Sage.
- Schwartz, S.H. (2005). Robustness and fruitfulness of a theory of universals in individual human values. In A. Tamayo & J. B. Porto (Eds.), *Valores e comportamento nas organizações (Values and behavior in organizations)*. p56-95. Petrópolis, Brazil: Vozes.
- Shafer, W.E. (2015), Ethical climate, social responsibility, and earnings management. *Journal of Business Ethics*, 126(1), 43-60.
- Schrempf, J. (2012), The delimitation of corporate social responsibility upstream, downstream, and historic CSR. *Business and Society*, 51(4), 690-707.
- Temple, P., Petrov, G. (2004), Corruption in higher education: Some findings from the states of the former Soviet Union. *Higher Education Management and Policy*, 16(1), 83-99.
- Titarenko, A.I., Nikolaicheva, B.O. (1994), *Moral values and identity*. Moscow: Moscow State University.
- Tourangeau, R., Smith, T.W. (1996), Asking sensitive questions the impact of data collection mode, question format, and question context. *Public Opinion Quarterly*, 60(2), 275-304.
- Verdera, K. (1996), *What Was Socialism, and What Comes Next?* Princeton: Princeton University Press.
- Verdera, K. (2003), *The Vanishing Hectare: Property and Value in Post-socialist Transylvania*. Ithaca, NY: Cornell University Press.
- Werner, C.A. (2005), Money, Morality and new forms of exchange in post-socialist Ukraine. *Ethnos*, 70(4), 515-537.
- Werner, C.A. (2002), Gift, bribes and development in post-soviet Kazakhstan. In: Cohen, J.H., Dannhaeuser, N., editors. *Economic Development: An Anthropological Approach*. Walnut Creek, Lanham, New York, Oxford: Altamira Press.
- Yasin, E.G. (2002), *Russian Economy: Sources and Panorama of Market Reforms: Course of Lectures*. Moscow: HSE.
- Yasin, E.G., Aleksashenko, S.V., Akindinova, N.V. (2011), *Scenarios and challenges of macroeconomic policy*. Moscow: HSE.
- Zerk, J.A. (2011), *Multinationals and Corporate Social Responsibility: Limitations and Opportunities in International Law*. Cambridge: Cambridge University.
- Zoghbi-Manrique-de-Lara, P., Suárez-Acosta, M.A. (2014), Employees' reactions to peers' unfair treatment by supervisors: The role of ethical leadership. *Journal of Business Ethics*, 122(4), 537-549.
- Zubov, V. (2014), *Why any Modernization in Russia, a Dead End*. Available from: <http://www.top.rbc.ru/economics/29/09/2014/542578b1cbb20f7362ab05>. [Last retrieved on 2015 Oct].