



A CROSS CULTURAL EXAMINATION OF THE UNITED STATES AND RUSSIA USING MULTIPLE MODELS

Dustin Rose, Dana Carausu, Braden Crone and Saurev Sengupta

University of Texas at Dallas, United States of America

Our purpose is to compare the culture, values and ethics between the United States and, post-communist/modern Russian. The study made use of numerous models, namely Hofstede's Dimensions, GLOBE, Forsythe's Ethical Position Questionnaire, Inglehart's World Value Survey and the Rokeach Value Survey, in order to develop a better understanding of culture, ethics and values, as well as multiple peer reviewed and popular articles and journals. While the culture, values and ethics of the U.S. have been well structured for decades; Russian identity has been an ever-changing scenario. This has especially been true since the fall of the Soviet Union in 1991. We found the Russian culture is not well represented in research, and continues to be in transition, along with it's changing economy. Our conclusions are useful in business research, and observing organizational culture between the two nations. This research paper compares the two nations, using historical information, current data and numerous models. Originality can be found in the synthesis of data from multiple sources.

Keywords: Values, Ethics, Russia, USA, Hofstede, Forsythe, Inglehart.

Introduction and General View on Values

The ways people live and work are guided by their beliefs or feelings regarding of what is important, beneficial, or harmful. This conceptual guide of individual standards is acknowledged as being the core of every attitude, decision, and action; in other words, a person's values. Values impact every aspect of life from interactions with family, friends and co-workers, to decision-making, and world-view.

Values start being modeled during childhood, and are influenced by the family. Between 1 and 7 years old, children learn to value those people that fulfill their needs, simultaneously, a parents' behavior toward their children become the main reference of what is valuable. In the next learning stage, which corresponds to age 8 to 13, teachers, coaches, heroes from movies, books or sports represent the sources that will reinforce what was formed at home. One of the hardest tests of personal values is when all the beliefs formed at home are forced to face the beliefs and attitudes of others in their peer group, during the 14 to 20 years period. After 21 years old, the young adult should be able to identify their values and to judge, decide or act in accordance with these. When behavior and actions are allowed match their values, people feel satisfied, proud and happy. While values prove to be relatively stable, they also are unlimited. For instance, after people gain life experience and have different priorities, their values may change.

It is easy to understand the indubitable connection between views regarding individual values, and ethical behavior. Living, making decisions, and acting based on your values define

ethical behavior, which can also mean to behave accordingly with what is considered right, or moral. For many people ethics, and morality, are two interchangeable words, which are related with what individuals learn about right or wrong behavior, and how individuals distinguish between them. This learning process concludes in a set of principles, which people will apply on their daily life. Furthermore, individual values can outline societal values, and vice versa, which come together in traditions, attitudes, symbols, customs, shared norms or ideas that define culture.

Values through Inglehart's World Values Survey

Different disciplines such as sociology, psychology, or anthropology have approached the concept of values in order to measure them. Scholars have sought to do so because, in the words of Shalom H. Schwartz (2006), "Values are used to characterize societies and individuals, to trace change over time, and to explain the motivational bases of attitudes and behavior." Various theories suggested that values represent the core of culture definition, and are multidimensional. The most famous theories are: Hofstede's theory, Inglehart's theory of materialism-postmaterialism, Rokeach's theory, or Schwartz' individual and societal level theory.

Currently, we will present the Inglehart's theory, which was formulated using the World Values Survey (WVS), "the largest investigation ever conducted of attitudes, values, and beliefs around the world (Inglehart & Baker, 2000)." The WVS has grown out of the European Values Survey (EVS), and was conducted in four waves in 1981-1982, 1990-1991, 1995-1998, 1999-2000. Inglehart (2000) stated the existence of two dimensions: Traditional vs. Secular-Rational and Survival vs. Self-Expression. Further, he positioned, according to the obtained data, each society from the study on a global cultural map.

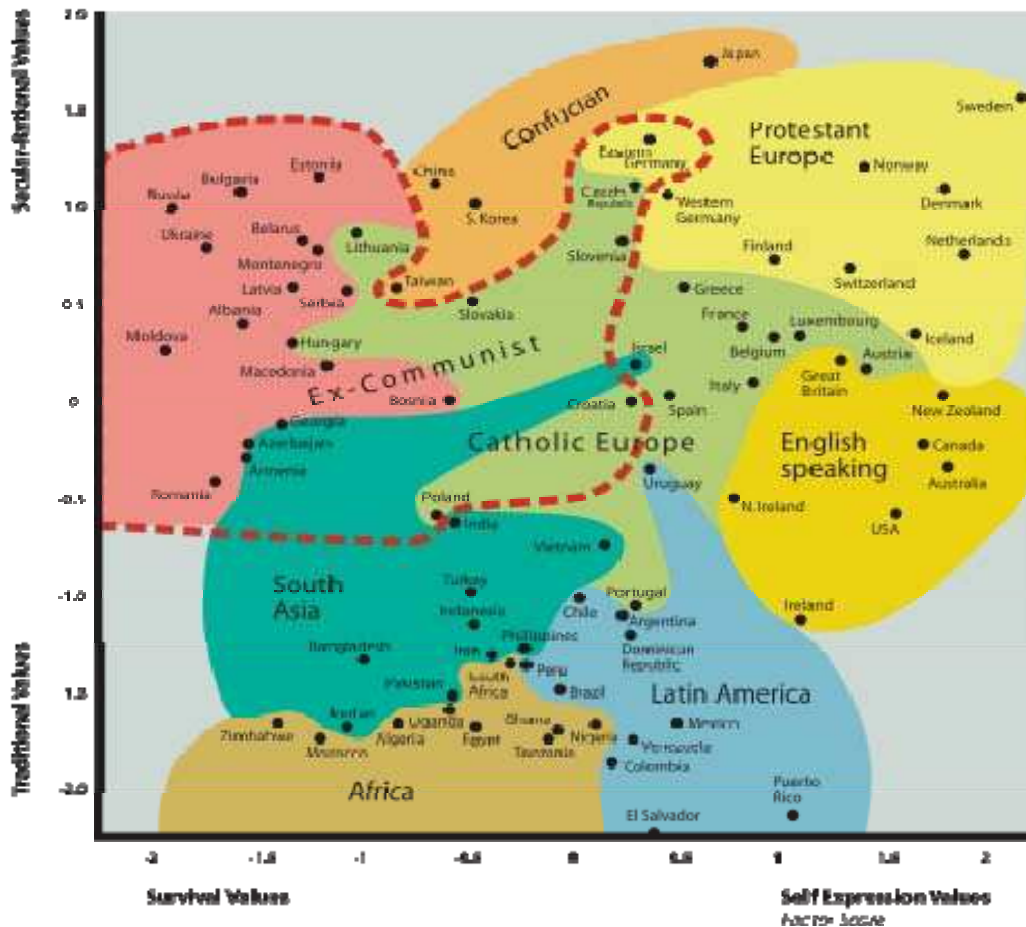
According to Inglehart, traditional/secular-rational values contrast societies regarding the importance of religion for the people living in them. With religion as the starting point, the societies that incline towards the traditional values will also value family ties, especially those between parents and children, respect for authority, national pride, but at the same time are less concerned for the environment. In contrast, societies near the secular-rational pole are more concerned with values regarding human logic or reasoning, and moral institutions (Shearman, 2008). According to Shearman (2008), traditional values often reflect the values of the people in agrarian societies, whereas secular-rational values often reflect values of the people in urban society.

The Survival vs. Self-Expression dimension reflects the shift from survival and self-expression values as industrialization is being completed. People that live in societies that are closer to the survival pole experience existential insecurity; therefore their concerns are related to their economic and physical security, and not with the self-expression. People that live in wealthier countries are able to take their survival for granted, and their emphasis may be orientated to well being, self-expression, autonomy, and quality of life (Shearman, 2008). Inglehart provides evidence that modernization, the process of switching from an agrarian to an industrial society have shifted people's values orientation from traditional values to secular values or from survival values to self-expression values (Inglehart & Baker, 2000). This explanation of the shift that can occur in a culture's values can be instrumental in explaining the transformation that can be seen in the results of data collected in Russia, which has been undergoing a cultural, economic, and political transformation since the fall of the former Soviet Union.

Inglehart uses the above presented dimensions to depict a two dimensional cultural map on which the values systems of each 80 societies he studied are represented. The participant countries were divided in eight cultural groups in order to highlight their cultural proximity and not geographical: English Speaking, Protestant Europe, Catholic Europe, Ex-Communist, Confucian, South Asia, Latin America, and Africa.

According to Inglehart (2007), societies in the can be segregated into groupings that reflect their historical development as well as the faith of the citizens. These groupings show that the former Communist countries of the U.S.S.R. can be seen as going through similar changes, and having similar reactions to the transforming world around them. It can be concluded that, economic development induces a heightened sense of autonomy and self-expression values, which then in turn induce or nurture democratic institutions.

Inglehart uses the above presented dimensions to depict a two dimensional cultural map on which the values systems of each of the 80 societies he studied are represented. The participant countries were divided in eight cultural groups: English Speaking, Protestant Europe, Catholic Europe, Ex-Communist, Confucian, South Asia, Latin America, and Africa. Before analyzing the map, it should be mentioned that the countries move diagonally from bottom left corner, which is characterized by a high score in tradition and survival values indicating the poor countries, to the up right corner, characterized by a high score in secular-rational and self-expression values indicating the rich countries. The map expresses Inglehart’s statement (2000); "Economic development seems to have a powerful impact in cultural values". (Inglehart & Baker, 2000)



(Inglehart & Baker, 2007)

According to the map, America belongs to the English Speaking cultural group and scores high in self-expression and traditional values. The fact that the country scores high in self-expression is not a surprise since it is among the most advanced societies, but the finding that it is more traditional, compared with the other advanced societies, is a surprise. Inglehart states, “the United States seems to be a deviant case”, and concludes, “cultural change is not Americanization.” (Inglehart & Baker, 2000). The map shows that Russia belongs to the Ex-Communist cultural group, and scores high in secular-rational and survival values. The high score on survival level proves the big impact that economical and political collapse can have on a country’s culture; when life is insecure people emphasize survival values, and less on tolerance, well-being, self-expression, or trust. The change from an agrarian to an industrial society also marks the shift from traditional values to secular-rational values. But, this was not true in the Russian case; the high score in secular-rational values is explained by the fact that the Ex-Communist Party worked towards destroying religious beliefs.

With the help of Inglehart’s theory it can be observed how values change across countries and generations. This new data added to the study of cultures and values by considering the passage of time, and also showing that certain countries could be linked together related to likenesses in their culture, governments and economies (Shearman, 2008).

American Culture and Values

American values reflect a curious strong cultural unity that has come from a complex puzzle of races, cultures, and ethnicities. The fact that the overwhelming majority of the American population can trace its ancestry to a foreign land suggests the willingness to succeed, as well as individualism, self-reliance, and independence. Because of this blend, ethics and values in the business world in the United States are very much a mixture and conglomeration of many other countries’ ethics and values. This should not come as a shock; the people from all over the world who have immigrated here define America.

By using Geert Hofstede’s theory and model on cultural differences, we can take a closer look at what shapes American business ethics and values. Hofstede’s model studies cultures by observing four dimensions:

1. Power Distance: the extent to which society accepts the fact that power in institution and organizations is distributed unequally
2. Uncertainty Avoidance: the extent to which society feels threatened by uncertain and ambiguous situations
3. Individualism: the degree to which people live in a loosely knit social structure and are motivated by self-interests and the interests of their immediate family members, versus a tight social structure in which people distinguish between in-groups and out-groups
4. Masculinity-Femininity: the extent to which the dominant values in society are masculine (assertiveness, material acquisition) rather than feminine (caring for others, quality of life, a people orientation) (Hofstede, 2013)

Perhaps, the most relevant part of the findings is that the U.S. scores a 91 in Individualism (United States-Geert Hofstede, n.d.). As Americans, we pride ourselves on being able to provide

for our families and ourselves. We reject mass transit, expect low taxes, and strive for equal rights for all. In the business world, Americans are not shy about conducting transactions with people they don't know well and employees are recruited off of past accomplishments and encouraged to be bold and stand out. For most Americans action is considered to be superior to inaction, because it will affect the individual success. Action, sacrifice, and hard work, is American recipe for individual achievement. Historically, both President's Abraham Lincoln and Bill Clinton worked out of poor circumstances, and through their personal strength became the leader of the country (Weaver, 1997).

Following this, America comes in with a low score of 46 in Uncertainty Avoidance and an even lower score of 26 in Pragmatism (United States-Geert Hofstede, n.d.). Americans value letting things run their natural course. Businesses are not afraid of taking risks, especially where opportunities exist. They do not rest on their laurels after one success; they keep pushing the boundaries to find the next big thing. Their tolerance for freedom of expression lends itself to great innovation in technology and science, among many other various markets. As a whole, Americans want to be informed about how things happen and yet tend to be highly invested in how things turn up in the short run. This is a risky stance because although it can drive record profits for a business, it can also lead to a business' eventual downfall. Americans want immediate, tangible results but sometimes they forget about having concrete, stable results in the future.

In a market where only the strongest survive, the United States is a hyper-competitive market but this is allayed by their over-indulgence in unneeded goods and oftentimes-excessive expendable income. Americans score a 62 in Masculinity, and a 68 in Indulgence (United States-Geert Hofstede, n.d.). There exists a high belief in the "winner take all" mentality and a personal high priority on reaping monetary rewards as opposed to prestigious rewards or rewards that entail honor or pride. A prime example for this hyper-competitive market is Wal-Mart. As the nation's largest employer, they take massive profits by slashing prices, and wages, and cutting corners wherever they can to save a buck by purposefully keeping unsafe products on shelves (Derksen, 2010), or by the maltreatment of their employees.

Lastly, Americans score a very low 40 in Power Distance (United States-Geert Hofstede, n.d.). Power Distance is the belief that less influential and powerful people in a society accept that they are less powerful and are willing to let it remain that way. The individual has a lot of power against larger corporations and a bigger say in the way things work within an organization as opposed to Russia. Americans don't accept doing things the way they are told to without reason and are quick to challenge authority and search for a better solution to business problems. Americans are exposed to vast diversity in the workplace and the marketplace and this is reflected in the multitude of businesses and products available to consumers. Ease of access to starting a business and comparatively loose governmental regulations drive the world's largest economy. However, with this come massive implications. Market failure in the United States can lead to market failure in the global economy as evidenced in the so-called "Great Recession" that began in 2007. Unscrupulous lending practices and corporate greed coupled with lax government oversight led to the biggest recession in decades.

A huge ethical dilemma that has only recently come up with the technological improvements of the 21st century is the use of big data. Big data is records of billions and billions of files that when analyzed individually serve little purpose, but when analyzed as a whole, serve to create models for market trends and predict individual consumer purchases. Consumers rights groups argue that use of this data is an invasion of consumer privacy, confidentiality, transparency,

identity, and free choice (Richards & King, 2014). The biggest ethical problem comes when big companies collect this data and then they sell it to other companies to create a profit.

Russian Culture and Values

Russian values reflect their turbulent history replete with authoritarian rulers, which have controlled and oppressed the society, the Orthodox religion, and the specific features of physical geography. These constraints can explain why relationships, justice, spirituality, and patriotism are some of the most important values of the Russian culture. The family relationship is extremely important to Russian people. As such, it is very common for parents to provide support for their children, until they will be able to stand on their own feet. After the dissolution of the Soviet Union when the economy collapsed, many parents took care of their own adult children, and in many cases, also of their own grandchildren. In return, children will provide full care to their parents when they become old. It should be mentioned, that the Orthodox religion also instills family values with its teachings. Furthermore, relationships between friends or between people in general are very important because the interests of the community are “above personal interests, and therefore personal plans, purposes and interests are so easily suppressed (Values of Russian Culture, n.d.)” This cohesion has created a culture where communal thinking can endure as the economy attempts to transform.

For more than 70 years, collectivism was taught to Russian people, and altruism was considered the main virtue. That explains why competition, while recognized as a value that may help people reach their goals, is viewed as a threat to human relationships. This aversion seems to have its origins in the Soviet era when, according to its dogma, people were all equals and everything belonged to all them. The previous detail can also be connected with the value of justice, and can explain why the promised changes of the transforming economy continue to be slow going. Accordingly, “The Russian person cares not so much about how it was or is in actual practice, but how it ought to be (Values of Russian Culture, n.d.)”

Furthermore, Russian people believe that there are things beyond human control, and that it is God who prevails. Their strong spirituality combines both religious values and superstitious traditions into the Russian soul. Russian people are true Orthodox; they are considered as God’s children, and they believe that there is only one God for everyone, no matter what the name may be. Conversely, Russian people are superstitious, and believe in signs. For instance, a Russian person will not continue his way if a black cat runs over his way. This Russian spirit helped them survive through difficult moments such as wars, and the travails of communism. From here, an easy connection can be made with other values such as patience and suffering. As stated in an article regarding Russian Values, “After all, the world exists and moves on with the help of sacrificing, patience, and self-restriction. Here lies the secret of forbearance peculiar to the Russian person, who can bear a lot (especially material challenges) if one knows, why it is needed (Values of Russian Culture, n.d.)”

The mix between values such as relationships and spirituality, and the people’s love for the vast and beautiful land of Russia, results in the shared value of patriotism, which defines their national pride and self-identification. According to Russian scholar V.V. Kotlyarova (n.d.), “Russian man used to love the Homeland not for material remuneration but because it is given him from God, and because he was born, grew up and he found people dear to the heart”

With such a large population, and landmass, Russia has long-suffered from an identity crisis, and in the Post-Cold War era this problem has been escalated to a new level. Russia's personality confusion finds roots in the country's uncertainty and inability to culturally identify itself with

either Asia or Europe. Unlike the culture of the United States of America, which is both unique and well defined, despite being a cultural stew, Russia has historically faced a conflict in defining such a cultural definition. Post-Cold War, the country has viewed itself as: great power in the global war on terror; global energy supplier; great nuclear power; indispensable factor in the policy of non-proliferation; and as a leading power in the post-Soviet space and the driving force of integration in the region (Igumnova, 2011) These views were vital to shaping the general perception of the Russian population and hence have impacted culture.

The following data comes from a study conducted in 1999 using Hofstede’s model for Sweden, Russia and the U.S. Listed below are Hofstede scores for the countries we are concerned with, the U.S. and Russia.

	Russia	United States of America
Power Distance	76	40
Uncertainty Avoidance	92	46
Individualism	26	91
Masculinity	28	62

(Fey & Zatterstrom, 1999)

Looking at the above scores itself provides us with a very quick but informative insight into the cultural differences between the two nations. Russia scores high in power distance and uncertainty avoidance, while the U.S. has higher scores for individualism and masculinity. This is not only an insight of individual culture, but also organizational culture. A key figure is the massive difference in the individualism scores, which reflects upon the still prevalent communal mindset in Russia, unlike inside the U.S. where individualism is highly stressed.

Russia's modern culture is heavily influenced by three factors: tradition, totalitarian heritage, and the societal revolution dating 1990-2000 (Grachev, 2009). The change of political atmosphere post communist era impacted society largely, which in turn influenced culture. "The post-communist transformation emphasized the growing role of private business in society" (Grachev, 2009). The greatest asset in terms of cross-cultural study has been the Global Leadership and Organizational Behavior Effectiveness program (GLOBE). It has provided data, comparative analysis and knowledge about Russian culture since its inception in 1993 (Grachev, 2009). The GLOBE program scored and ranked Russia on a seven-point scale, which enabled researchers to discern various aspects of organizational culture. "Cultural values and practices were measured on a seven-point response scale with respect to nine cultural dimensions that displayed high within-culture and within-organization agreement and high between-culture and between-organization differentiation" (Grachev, 2009).

On the following pages are the findings about Russian culture from the GLOBE program's research:

GLOBE dimension	Russian behavior score (“as is”) and rank/band	61 societies behavior (“as is”) average	Russian values score (“should be”) and rank/band	61 societies values (“should be”) average
Institutional collectivism	4.50 (17/B)	4.25	3.89 (60/D)	4.73
Group collectivism	5.36 (17/A)	5.13	5.79 (20/B)	5.66
Gender egalitarianism	4.07 (2/A)	3.37	4.18 (49/B)	4.51
Assertiveness	3.68 (54/B)	4.14	2.83 (59/C)	3.83
Power distance	5.52 (14/A)	5.17	2.62 (40/C)	2.75
Performance orientation	3.39 (59/C)	4.10	5.54 (55/D)	5.94
Future orientation	2.88 (61/D)	3.85	5.48 (34/B)	5.49
Uncertainty avoidance	2.88 (61/D)	4.16	5.07 (18/A)	4.62
Humane orientation	3.94 (37/C)	4.09	5.59 (18/B)	5.42

(Grachev, 2009)

These scores help us deduce that Russians can be stereotyped as very collectivist. The country's social framework and values, have not promoted independence within the population. This deduction is synonymous with the findings of the Hofstede framework, which scored Russia poorly in terms of individualism. Hence, the leading mindset has been collectivist, which has been particularly exemplified by socially weak and excluded groups when this norm isn't followed. This is again a contrast to the U.S. where the focus on individualism is very high. A key to understanding Russia's cultural profile is cognizance of its historical evolution. Thus, "adapting and modifying Western know-how and practices to fit a specific Russian environment will require a great deal of patience and knowledge" (Grachev, 2009). As a result of the travails that the Russian people have faced the underlying attitude of the people has been forever altered. Therefore, when working with the Russian people these observations must be recognized, and utilized. As Detelin S. Elenkov writes in her paper regarding the use of American management concepts in Russia, "Cross-national differences in managerial values are commonly recognized as being crucial consideration in the global marketplace where cooperation and understanding are essential to make effective decisions (Elenkov, 1998)."

Looking on to general cultural differentiation, Russian culture and mannerism is described 'blunt' in a NY times article called "The 'How Are You?' Culture Clash". The article describes the difference in the reply to the simple question of 'How are you?' between a Russian and an American. According to the write-up, while an American answers the question with a proverbial 'Fine', a Russian will bluntly tell you his mood is good or bad. According to Alina Simone; the author of the article, "if the American 'fine' can come off as plastic and insincere, the speed with which Russians unload intimate details is just as disturbing" (Simone, 2014). This is in response

to the view that she received which translated the 'fine' as, "makes Russians think that Americans have no soul" (Simone, 2014). This minor detail gives us a view of how differently both cultures interpret such a trivial question. To an American, 'How are you?' is translated as a mere 'Hi!' unlike their Russian counterparts. Alina's article solves this mystery of culture and communication barrier, "The Russian food critic and cultural historian Anya von Bremzen recently offered me an intriguing hypothesis as to why this might be the case. In Soviet days, proclamations of joy, enthusiasm and optimism were associated with state propaganda and 'officialese.' As a citizen of a Communist utopia, you were pretty much supposed to feel fine all the time" (Simone, 2014). This gives us an insight into how history and tradition continue to impact and differentiate culture. Russian history has affected the translation of a simple sign of greeting; let this be a sign of how the country's vast history has helped differentiate their culture from the culture of the U.S.

An Examination of American and Russian Ethics

In 1991, there began a shift in the Russian economy to a full market economy. This meant that Russian prices were freed from central control, the market was opened to Western businesses, and state-run industries began to attempt privatization (Deshpande & Maximov, 2000). This change has not come particularly easy, as the vestiges of Communistic thinking remain engrained in a people that still struggle under the strong rule of Vladimir Putin, and the business environment that has come out of his, and prior, regimes. It is common knowledge that businesses continue to bribe government officials, pay the criminal element for protection, and managers consider honesty non-essential in professional conduct. Clearly, Americans would see many of these actions as unethical. However, when asked about business ethics, Russians speak of universal values such as truth, honesty and fairness (Puffer & McCarthy, 1995). These fundamental values can be linked to the religious values of the people, and were likely required as guidance during the Communist periods "double standards of ethics (Puffer & McCarthy, 1995)."

When it comes to investigations regarding the psychology behind business the ethics of various groups of people, especially those in professional settings, is of great importance. The culture that an individual is raised in, as well as the values with which a person guides their lifestyle, also influences the decisions that a person makes, and it all comes together to create their ethical framework. "Ethics have generally been characterized as the rules and values that govern human conduct (Sommer, Welsh & Gubman, 2000)." Many might argue that we have an incomplete view of the ways this important personal distinction plays out in our modern society, and that the findings that have been provided are flawed in one way or another (Sommer, Welsh & Gubman, 2000), but we have a huge body of findings that can be interpreted and built upon, so that we might learn more.

There are different views on how these factors work together, and how ethics can be measured, but currently we will focus on Forsyth's Ethics Position Questionnaire, a 20-item instrument designed to address individual differences in relativism and idealism (Measuring Ethical.) These concepts of relativism, defined as "the extent to which one rejects universal moral rules", and idealism, defined as "the extent to which one optimistically assumes desirable consequences will necessarily follow appropriate actions" come together to form a conceptual system according to Forsyth that can explain how people with similar political or religious views might have opposing views of ethics (David, Anderson & Curtis, 2001). Even though Forsyth created his method over thirty years ago, his findings are still found to be relevant. According to

a more recent study done by Mark Davis, Mary Anderson and Mary Curtis, "Although support for predictive validity of the EPQ was mixed, the measures have utility for business ethics researchers,. At the same time, it is important to recognize the instruments limitations... the assertion of a stable two-factor structure (David, Anderson & Curtis, 2001)." In our modern world, which has proven that the concept of black and white thinking is rarely completely relevant, it is not surprising that this dichotomous relationship isn't held to the highest esteem, however Forsyth's findings are rightfully recognized by the researchers as continuing to be important.

Russian respondents Forsyth found that Russians could be considered highly 'Machiavellian,' the attitude that there are no ethical absolutes for both business and personal life, and the concept that the ends justify the means. These findings did not differ significantly from the attitudes of Americans, showing that citizens of both countries can be considered situational (Sommer, Welsh & Gubman, 2000). This type of thinking is a continuation of Communistic tendencies, which can be seen still inhabiting much of the public thinking. Russian results on the Ethical Position Questionnaire dimensions were inversely related to age in a way that was far greater than results from the United States. This data lead researchers to believe that one might "learn the ropes" more quickly in Russia (Sommer, Welsh & Gubman, 2000).

Russians can are also highly competitive, and see such behaviors as tax evasion and paying for protection as necessary (Deshpande & Maximov, 2000). Even though those things might not be thought to be ethical, these people understand that different situations might call for different actions, and they continue to find a way to survive in any environment. In the United States fundamental ethical principles seem to extend past their domain, which could explain the attempts to legislate morality into international business situations, which does not always work well, depending on the nature of the culture with which you are working. Russia, however, looks to be most situational in its adherence to ethical transactions (Sommer, Welsh & Gubman, 2000). Interestingly, the average Russian organization may have up to 80,000 rules and regulations, but with such a complex framework most workers do not hesitate to avoid laws that are seen as unnecessary (Desphande, George & Joseph, 2000).

Each of the two countries has very different priorities in the conception of their rule systems. In Russia, "A good manager is expected to be skillful in manipulating the truth for the benefit of the department and the staff (Desphande, George & Joseph, 2000)." Russians continue to utilize grease payments, price fixing, and manipulations of data while in the U.S. those things would be looked down on, or possibly illegal. Conversely, for Americans, maximizing profits, eye-popping CEO pay, and whistleblowing are found to be ethical, but it would not be in Russia (Puffer & McCarthy, 1995). Russian citizens continue to be conflicted about ethical behavior in professional settings, because they are not sure what role business plays in society. The confusion that has come with the switch of economic system has not helped to clarify these difficulties.

Opportunities, Applications and Conclusion

As the transformation of the Russian economy and culture continues, the data points out that the new wave of Russian entrepreneurs has caused a small shift in ethical positions, these businesspeople consider themselves to be more ethically rigid, in general (Sommer, Welsh & Gubman, 2000)). Russian women entrepreneurs have also shown themselves to consider bribery and gifts to be more unethical than men, which can be explained by their relatively new emergence in the marketplace, their desire to achieve a more positive impression, as well as the

fact that men might have higher economic stress (Deshpande & Maximov, 2000). Unfortunately, due to the relatively new field of entrepreneurship in Russia there is not as much data regarding this group as there have been for other countries. As the system strengthens, and more people go out into the business world there will be more data regarding these types of businesspeople available, and the general attitude of the Russian culture might shift as well.

This is a great opportunity for future researchers, and more views on the nature of business ethics can be built from the data found in the transforming Russian economy. Hopefully, as seen in the changes presented in prior examinations of Russian culture by Hofstede, the uncertainty inherent in such a large economic shift will not cause the people to reflexively burrow back into their traditional attitudes. In the future researchers would be able to observe possible ethical shifts related to expatriates of Western cultures who have gone to do business in ex-communist countries. Attention should be given to any alterations on ethical positioning that may occur because of interactions within the environment. Both ethical and values-based research, such as the kind done by Inglehart and Hofstede, should continue to track could also benefit by tracking the changes that happen within the population as this culture transforms, particularly in the future when a new generation takes charge of the country.

This type of research can be useful for business people as they look to expand into new areas, but also for those that work in a multi-cultural environment. With the large amount of immigrants present in the United States it is possible that better understanding our visitors, and neighbors, could lead to insights into our own ethics, values, and culture. While the majority of research used in this paper was initiated with business goals in mind, especially for those wishing to implement American management techniques in Russia, these findings could also be used to explain world events in the realms of politics, and other types of interactions. Most of the data pointed to completely different worldviews between the two countries, but by looking at the reasons why the people think in the way that they do it will be easier to work with others. In essence, as we strive to understand different cultures and their values and ethics, the more cooperative and productive the world will become.

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