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PHILOSOPHICAL ASPECTS OF CULTURAL VALUES

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ABSTRACT

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In this work a deep problems in philosophy and cultural values of different countries will be raised. Philosophy from the point of view of culture and people’s cultural values will be perceived. Also research on connection between philosophy and cultural values of the counties will be made.

The main goal is to prove that there is a strong connection between philosophy of a country and cultural values of inhabitance. Will be covered a deepest specification of chosen philosophies: Finland, Russia, United States and India.

In this work will be used a generated method of Kluckhohn and White about critical situations for Finland-Russia qualitative research and generated method of Schwarz and Kosova in India-America cross-cultural quantitative research.

The philosophy of country strongly influence on people’s cultural values. People from different countries perceive each other wrongly, because their cultural values are different, which has been caused by different philosophical ideas.
1 INTRODUCTION

The work is based on concepts of human values, beliefs, stereotypes and international communication. The study will look at cultural values also from philosophical point of view. As Great philosopher Kant was highlighting that *the Image of the nation is held by philosophy*. (Kant 1966, 308).

Lectorsky repeats the words of Karl Marks that *philosophy is the spiritual essence of the era*. It means that philosophy inspires people in their behaving within a society. And the difference between Eastern, Western, Asian and Slovenian philosophy and culture is very deep. This work will try to figure out the most important differences in cultural values and philosophies of these four areas. (Lektorsky 1986, 14.)

The problems of Intercultural communication and cultural values are young. The scientists began to research this direction about eighty years ago. That’s why there is still lack of materials and literature about these questions. Any new works considering these topics make a big investment into the intercultural communication.

Thesis work will try to discover the influence of the philosophies and cultural values as a whole on the countries and their interaction between each other. Eastern, Western, Asian and Russian models of social behavior will be compared in order to understand the power of philosophical and cultural influences within several countries, to find the differences between chosen countries.

As an empirical part of our work a questionnaire will be made for four main target groups of the work, which will gather an information considering opinion of the opponents about each other’s culture.

1.1 The objective, targets and methods of the work.

From this material we will try to prove our hypothesis, that:
1. Each chosen area has strong influence of domestic philosophy on their cultural values.
2. The main difficulties in understanding each other’s culture and problems with communication are caused by own philosophies

The targets of the work are to:

1. Explicate the main differences of cultural values of chosen areas.
2. Explicate the differences between philosophies of chosen areas
3. Discover, how philosophy influence on culture
4. Suggest a proper way of solving the problem of intercultural communication

The tools of the study are quantitative and qualitative researches. There will be made two questionnaires which consist of the proper questions considering the meaning of the topic. The quantitative research will be made through internet sources (Facebook). Also it is important to mention that topic is closely connected to our study field, as intercultural communication is an important part of International Trade. As deep as possible the work will penetrate the core of the cultures and cultural differences.

This work will help businesses to understand better the opponent’s strategy, thoughts, habits and other factors, which are remarkable for business.

This work is strongly challenging, because it involves many sciences at one time: philosophy, sociology, culture studies, and even social psychology. All these sciences are involved, because studying culture of different nations is very divertive and wide – culture is the biggest treasure of every nation, culture is everywhere. This work is challenging to connect philosophy and cultural values and to highlight this strong connection. That is why unique researches based on parts of different methods from different sciences will be created.

First of all it is important to mention that this work is based on such sciences like philosophy, philosophy of culture, and organized in the sense of sociology. As the target of the study is to understand the ideas of exact societies, the part of sociology is also important. Mixing these sciences together will help to have as whole look on the question as it is possible.
The main subject of this partly philosophical work is Society. There are different types of societies and each society has a structure. Society – what is it? How is it structured?

2 SOCIETY

Society - is a complex, three-dimensional, multi-level, an open organic system based on collective activity of people. (Astahov 2009, 1-3)

Society = people + state

The American sociologist E. Shils (1982, 3-15) identifies the following criteria for the society:

- it is not part of a larger system;
- marriages between members of the society;
- it is replenished mainly by children of those people who are already recognized by its representatives;
- society has the territory that became her own;
- society has its own name and its own history;
- it has its own system of government;
- society’s life expectancy is much longer than individual’s;
- it shares a common value system (customs, traditions, norms, laws, rules), which is called culture.

According to Avdeev Karl Marx divided society into classes and set against to each other: the poor to the rich, the proletarians to the bourgeoisie, exploited to the exploiters.

Modern social scientists like to divide society into social groups. In all of these divisions there is some merit. What kind of merit? That is the question. Society can be viewed from different angles and most important - with different goals.
During Soviet regime, Russians were loaded into information field of Marxism-Communism. According to Avdeev, Marx argued that human labor is divided into mental and physical labor. That was a philosophical idea of that time. Avdeev discusses that if to take any worker from the field of physical labor, such as a fitter or a turner, does he really think when he do something. Any work requires thinking, requires logical process. There is no mindless work. Now let’s take the knowledge worker, such as any designer who invents new products. He also works physically, soldering iron, screwdriver, and tools. This mental work also requires physical elements. Everywhere there are elements of physical labor as everywhere there suppose to be mental labor. (Avdeev 1999, 57-60.)

In fact, human labor is divided into management labor and executive labor. In accordance with that, in society there are leaders who control other people and there are performers, performing decision makers. So all human societies since ancient times till now can be represented as a hierarchical pyramid, or crowd-elitist model. (Canetti 1984, 16.)

The crowd-elitist model gives us possibility to purify the levels. For example, the elite, in turn, has the structure shown in Figure 1.
Every model is a simplification. In real social situation everything is more complicated but this model (Figure 1) shows the idea very well. The crowd-elitist model shows the distribution of power. What is power? Authority - the right to govern. In terms of distribution of power (management rights), than higher on the pyramid person rises, than more he/she has power. Below the crowds are antisocial elements or dregs of society. (Psychology of masses 2006, 7-11.)

What is crowd? Notion of "crowd" has several meanings. The crowd is not only the lower strata of society. There is a good definition of Vissarion Belinsky: *The crowd is a collection of people living on superstition and reason to the authority*. That is a man of the crowd - a person who is not capable of independent logical thinking and independent behavior. He does not think himself, he always chooses his authority and idols, and then looks at how
these ideas are represented by the authorities, and then he tries to remember those thoughts and repeats those thoughts of others as a tape recorder. (Psychology of masses 2006, 7-11.)

Man of the crowd - a man with a pronounced right-hemispheric thinking (emotions) completely dominates over left-hemispheric thinking (logic). The man’s of the crowd logical (left-hemispheric) thinking developed weakly. The men of the crowd have very poor knowledge base. They can easily be manipulated with the help of emotions, easily change their views because they don’t have logical system of views and unable to speak independently. (Canetti 1984, 9.)

In general, the type of thinking which is dominated by emotions is a female type of thinking. Type of thinking, when the dominant is logic is considered as a male’s type of thinking. So the crowd has woman’s nature. And if someone tries to control the crowd with the help of logic - he is bound to failure. A crowd control should be primarily done with the help of emotions. (Le Bon 2007, 1-10.)

*The broad masses of the people do not consist of professors and diplomats.* The masses have only a very small amount of abstract knowledge. For them, everything is decided by what they feel. Positive or negative attitude of the masses to one or another phenomenon is determined mostly by emotions rather than logic. Mass reacts on the image of power. It should be told YES or NO. Otherwise it will not understand. The susceptibility of the masses - is very limited, understanding - insignificantly, but forgetfulness is great. ... Only those who will be repeated thousands of times the simplest concept, the mass wants to remember. ... If we are about to lie, then lie should be shameless; bigger lie will be believed faster than smaller one ... People sometimes lie to each other in small things but too big lie they are ashamed. That is why it will not come into their mind that they are so shamelessly lied. (Le Bon 1995, 10-11.)

We can make a conclusion that nation – society as a crowd can be lead by emotions and not by clear thoughts. That’s why different countries have sometimes totally different points of view on culture and such different
philosophies. The type of thinking is very depended on exact people, like Lönrot for Finland, Bulgakov and Marks for Russia, Dewey for US and so on. That’s why this work is relevant by pointing the main ideas of national “elite” existence.

Here comes a question – To whom are we listening and what we hear? Practically elite people who are occupying high positions in society, on their own way of thinking may be a crowd but act like the elite and occupy high positions, positions of those people who are supposed to be leaders of the nation. But one thing should be, and another actually is. A flock of academics in the Soviet Academy of Sciences differed little from the crowd on the street. In any crowd there is declining of the personal responsibility and increasing of herd. (Le Bon 2007, 1-10.)

The quality of the real elite depends primarily on the algorithm of its formation or the way how elite individuals were selected. Also by whom and for what purpose this elite (or pseudo-elites) was established. If usually elite is formed or selected, considering family status, which was gathered in ages, or good education, or other remarkable Merit, the State is developing and prospers. For example, in the days of Soviet communism, the algorithm of formation of the party elite was negative because mostly feeble-minded, immoral people with obviously negative qualities were selected; each of them has got and kept dirt on each other. So, for example, a Communist soldier could be in principle a good man, but people reached to the CPSU Central Committee, and even higher to the Politburo - they are automatically immoral people. This follows from the algorithm or the way of selection itself forming the Communist elite or, more precisely, pseudo-elites. (Lektorsky 1986, 55-57.)

Until nowadays the whole physical and philosophical world view in Christian countries is based on four primary fundamental categories: matter, energy, space and time. But where is such a fundamental primary category, as the information? The information was always the highest treasure in any country. But how it is proposed to society? The Ideas that come from upper classes
through media and other sources – that is already a part of cultural specifications. (Psychology of masses 2006, 7-11.)

Nowadays media in every society creates an opinion and cultural values of people. Society is fully manageable with the help of the media. Man of crowd can be magically operated by phrases, such as: "all progressive humanity thinks ..." "In all civilized countries ..." "According to the world's leading scientists.

This work has discovered how information is penetrated into society. Further there will be discussion, what cultural values are and how they influence on society. Why the impact is so big and why there are so many differences between countries. We have already mentioned that Philosophy has a big impact on cultural values and beliefs.

3 THE BASICS OF PHILOSOPHY

Philosophy - is a science. Like every other science, philosophy seeks to establish strictly provable truths, not for few people or nations, but for all thinking people. But in contrast with the special sciences, i.e. sciences departments and the private aspects of the world, the philosophy bears the stamp of the character and interests of different nations who were engaged in it. Therefore, we can speak about national characteristics of German, French, British, American, Russian and other philosophies. Differences between schools of thought in different countries depends on the specific choice of research subjects, a greater or lesser capacity for philosophical reflection, more or less credibility to different types of experiences, such as sensory or religious. (Kanke 2009, 5-6.)

It is very important to mention that modern western philosophy has a significant impact on our complex, dynamic era on people’s behavior – their tastes, values and beliefs. Many of the philosophical trends have significant
practical-dependence, so mastering them will help to orient in a modern society.

According to Jakushev, the philosophy studies the world in which we live - the world of man. Unlike other disciplines, it focuses on the integrity of his vision, and from the standpoint of human rights and human activity. At the same time in the individual sciences, as a rule, there is no question about the importance of obtaining knowledge in human life, about how useful it is for his life, or poses a threat, as well as questions about the meaning and purpose of human life. These issues are beyond the competence of science concerned with finding the truth. Finding answers to them - the case of philosophy.

Special role in the modern world belongs to human capacity for scientific knowledge. Man's ability to think and acquire knowledge, research methods of scientific knowledge is also the subject of non-scientific and philosophical consideration. The philosophers are trying to find answers to the questions "What is knowledge?", "How do we know?", "Why we need to change scientific theory?" and so forth. Based on the nature of the important issues in the philosophy, we can say that throughout human history philosophy has carried out two particularly important functions:

1. worldview, manifested in the fact that the result of any philosophical reason is the awareness of human life, its purpose and meaning,
2. methodological, consisting in the fact that philosophers have been identified and established norms of one of the main activities - cognitive.

Culture of post-industrial society, on the threshold of which stands the world today, was the product of cognitive activity. The role of knowledge as a prerequisite for the development of society in the modern world is particularly great. Philosophy since its inception, proclaimed an informed and evidence-based knowledge base for a philosophical worldview, and because of this setup philosophy accumulates common experience and values. (Jakushev 2003, 199-205.)
Frolov notices, that the origin of philosophy as a special form of intellectual activity and knowledge refers to the end of VII - beginning of VI century. BC. This event is historically independently and simultaneously appeared in three regions of the world - India, China and Ancient Greece, and the philosophical traditions that originated in the three above-mentioned cultural centers have been extremely different.

Philosophy as a doctrine, explaining the world as a form of philosophy in its role is comparable to the myth. It brings a holistic vision of the world. But the world itself and the principles of constructing such a vision are different, so philosophy described as "theoretically formulated worldview" that is, the theoretical doctrine of the world, its place near a man and the various forms of man's relationship to the world. (Frolov 1989, 40.)

Originally philosophy appeared from understanding a mythology. Often these terms are viewed as one, but there is quite a difference between them.

3.1 Philosophy and ideology

According to Frolov, mythology (a collection of myths) was historically the first form of systematic philosophy. Myths (the word "mifos" is translated from the Greek language means "tradition") are fictional stories about the deeds of fantastic creatures, gods and heroes. The mythological world view has several features that distinguish it from philosophy:

1. it is based on the beliefs in myths
2. the natural is not separated from the supernatural and the social (public), people living in the natural world together with other natural beings, gods and heroes, spirits, etc.
3. in the myths there is a personification of the forces of nature and society
4. there exists a particular spatial-temporal characteristics of events (time in cycles, it moves in a circle, a space is fragmented, it has a place of "good" and "bad"),
Myth, in contrast to philosophy, does not act as a clear knowledge about the world and reality. The creators of the myths were naive realists: they sincerely believed in what they invented, did not distinguish fiction and reality. (Frolov 1989, 16-18.)

It is important to mention, that even nowadays the mythology still is a strong part of Scandinavian and Eastern worlds. As example Kalevala myths are important part of Finnish education. Already at school it forms a children’s opinion and understanding of own culture. Besides, Continuity in the culture means the active influence of the past in its content at present. Without this connection, accumulation of human experience and further progress in the culture is not possible. In other words, continuity is a "thread of time" in the cultural process. In the event of termination of this thread comes so-called social amnesia - loss of social memory. Then whole layers of accumulated knowledge sometimes may fallout from the culture. New generation of the same people begins to live only on the basis of their own material, separated from their roots.

According to Schwitzgebel, religion - the second form of ideology that grew out of mythology. A characteristic feature of the religious world as in the previous case is faith. But by itself a religious belief is a phenomenon more complex than the belief in the myth. Religious faith is the same belief in the supernatural world but this world is separated from the natural world, standing over it, belief was actively interfering in the affairs of the earthly world, in some religions (e.g. Christianity) belief operates the world of people. But people are always below the Gods and not able to intervene in the affairs of heaven. Religious worldview always includes the mythological part, because it contains a variety of myths, telling about the lives of saints and Gods. Thus, the religion, on the one hand, allows incomplete explicability of the world, the existence of areas, inaccessible to our feeble minds. On the other hand, it makes people focus on something that do not really exist - on imaginary. Therefore, some problems are for the religious outlook known uninteresting and intractable.
In addition, religious faith is the dogma: the belief in the unquestioned authority (scripture, the church fathers, the prophets) and truths, dogmas, which proclaim the superiority of faith over knowledge. Faith cannot modify once established sacred truths and discover new truths, and thus imposes restrictions on the development of knowledge. Based on the foregoing, the following particular religious negatively effect on the worldview. (Schwitzgebel 2006):

1. it is based on a dogmatic belief in the supernatural and the religious authorities
2. there is a doubling of the world: the division of it into the earthly world, the natural and the celestial world, the supernatural, the celestial world is always above the earth
3. it imposes restrictions on the development of knowledge.

In summary, as well as having in view the present state of philosophical knowledge, the following features of the philosophical outlook are:

1. It is built on a foundation of consistent knowledge of the world: the logical analysis of facts for generalizations, conclusions and evidence which in earlier philosophies begin to displace the mythological fantasy
2. It is regaining unity of the world
3. It develops itself and creates the preconditions for the development of scientific knowledge.
4. Philosophical outlook is the basis for practical activity of mankind and for the existence of culture in the broadest sense (as various forms of human activity and its results)
5. It is the only form of philosophy, able to solve the problems of human survival.

3.2 Culture and philosophy

Frolov argues that philosophy is also exploring the culture. It views culture as a holistic and multi-dimensional phenomenon of public life. Philosophy tries to answer the questions about what culture is, what place it occupies in the history of psychological process and the role of socialization of people. The
philosophy's most interests are general problems relating to the essence of culture and its role in public life.

What is the culture from the perspective of philosophy? For the first time this term was used by the Roman orator and philosopher Cicero. The culture he knew by mentioning the positive impact of philosophy on the mind of man. In his view, philosophy is a "culture of the mind", a tool for understanding the world and people in it. In medieval culture was associated primarily with the personal perfection of man.

According to Frolov, Rousseau believed that all the vices of man come not from nature but from the achievements of culture. He did conclusion that the human soul rotated to the extent of the perfected science and art, and therefore formed nations (for example, Egypt, Greece) became easier in mining for foreign conquerors. Rousseau called to live in harmony with nature, far from cities and upbringing rights to the bosom of nature and in accordance with its requirements.

Frolov highlights that in the German classical philosophy culture is dealing with a sphere of spiritual freedom. This philosophy is strongly divided the whole surrounding world in the world of nature and world of culture. It pointed out that culture is world of ideas and things, created by human activities. Growth of culture was regarded as one of the laws of society's history. This approach most clearly manifested by I. Herder. He justified the idea that culture is a progress of the development of humans mind. According to this philosopher the most important manifestation of culture is language. Every nation creates its own distinct culture, which performs civilizing function. (Frolov 1989, 41-45.)

The study of Frolov views classical Marxist philosophy of the XIX century. Culture began to be used by characteristics of human creative forces and the aggregate results of its activities. Marxism emphasized the idea of conditionality of culture-specific way of production, the nature of the socio-economic formations and historical epochs. It was assumed that culture is always a concrete historical process (Primitive, bourgeois, etc.), and its highest manifestation of culture will become the Communist society.
Frolov describes that F. Nietzsche brought the tradition of cultural criticism to the limit and considered it only as a mean of pressure and the enslavement of human beings through the rights and other rules, regulations and prohibitions. According to the philosopher, it is necessary, because man is a natural and overbearing, anti-cultural. Only a superman (a strong personality) can rush fetters of his culture and has strength, energy and instincts to become free and independent. (Frolov 1989, 30-33.)

Oswald Spengler in his theory of "local cultures" denies progress of culture in the history and the presence in it of the organic unity of different cultures. According to his opinion, the entire culture is divided into a number of independent and unique organisms. They are not connected with each other and by the law of nature in its development they go through stages of emergence, flowering and dying. Shiengler was convinced that a single universal culture does not exist. He singled out and described seven local cultures - Egyptian, Indian, Chinese, Greco-Roman, Byzantine, Arab, Western-European culture, the Mayan people and the Russian-Siberian. He considered them as existing independently of each other and themselves. Similar ideas were developed by English sociologist and historian Arnold Toynbee in the theory of "cycles" of culture. (Frolov 1989, 30-33.)

According to Russel (1997) in XX A. Schweitzer assumed that modern culture is required to be first of all "Living Ethics", in the basis of reverence for all living things. Be cultural in our time means to actively promote the preservation of life on our planet.

In Russian philosophy, the notion of cultural traditions was primarily high moral. This manifested the spirit of Orthodoxy with its ideas of goodness, mercy and justice, solidarity among all peoples and nations. Evil is that what distorts the life and world harmony. Instead, goodness is the creation of life and harmony. This is the main purpose of human culture as a bunch of morality and wisdom. In the Russian philosophy identity of national culture in all its manifestations is emphasized by the way of life and traditions, forms of economic life. Culture of Russia is distinctive, as the "Russian soul", vision and
attitude of Russians. The role played by the spiritual, the cult of goodness and reference inequity, not things, and commercialism was prerogative. Russia is now at the intersection of two streams of world history and culture - East and West. That is why it is "doomed" to dialogue with other cultures and has abundant opportunities for spiritual enrichment such a dialogue. (Zamaleev 1995, 53-55.)

As it is visible, there are lots of different opinions about culture form the point of view of philosophy. Each nation, considering their own beliefs, religious and historical specifications has influenced on their behavior minds and cultural values. Already in this part of the work there can be distinguished vivid differences between nation’s philosophies and based on this, culture.

From here it is possible to point out the main connectivity of philosophy and cultural values.

The term "culture" is translated from Latin as "growing", "care", "treatment", "worship", etc. In the heart of culture is the human activity as the primary method of its existence in the world. This activity is very diverse in form and spheres of its manifestations and, that's why, the culture has too many faces. However, the culture is not only captivating living human activities, but also its substantive implementation, as well as relations between human beings as its culture's creators. Culture is a complex social organism, which is born, lives and dies, making way for new cultural phenomena. (Ikonnikova 2004, 20-23.)

Every national culture always has its spiritual core, some core, around which the whole system is formed. Throughout the millennium in Russia such core was Orthodox worldview and morality, as a way of life. It left a huge imprint on the art (for example, an icon as a genre of fine arts), on the lives of people and their traditions and the political life and statehood, in the form of economic activity and work ethics, on the other side of culture.

As the famous social theorist C. Kluckhohn notices, very often in philosophy, the concept of civilization is used along with the culture. Often these concepts are applied in the same sense. In our opinion, this is not true, although the
concept have something in common. We proceeded from the fact that civilization is a certain major epoch in human history (collection, agrarian, etc.), step in the development of man as a leader and a creator. Civilizations were developing cyclically but not from the simple till complicate. For example people of ancient Greece knew the modern structure of our solar system and thousand years later when Christians got in to power people forgot this knowledge. They start thinking that the Earth is flat and it is the center of the universe. Those individuals like Giordano Bruno and many others who were not agree with this statement were burned by Christian church in the fire. It has happened due to Culture is the same content of a particular historical epoch, expressed as a set of spiritual and material values. Each civilization has its own specific characteristic of the culture. For example, in the agrarian civilization emerged and formed the Greek, Egyptian and other cultures, with peculiar characteristics. (Kluckhohn 1962, 7-10.)

According to Avdeev (1999) the economy, the productive forces of society always influences on the culture. As a rule, the rise and flourishing of the economy means growth of culture in general. It is known, for example, that the era of primitive accumulation in Europe, XIV-XV centuries raised science and arts, crafts, sea navigation and trade. The abolition of serfdom in Russia, and the country's transition to the new economic footing stimulated the development of several new trends in social thought - populism, Marxism.

National characteristics of the people attach to the culture unique flavor and originality. It is often said, for example, the German pedantry, patience and generosity of the Russian people, the pragmatism of the Americans, the French wit, etc. National identity takes place in the material and spiritual culture. "The spirit of the people" is most evident in its language and literature, in dance and song, in dress and manners. Every nation has its own entrenched traditions.

The spiritual culture of the people is also the priority of some values to others. Thus, the Russian people have upheld human values and reject individualism. Of course, private property was not denied as unnecessary. But the Russians
like no one else are sensitive to situations of social injustice, deception and unfair enrichment. This moral tradition that is deeply social in nature, has always encouraged the Russian people perceive the state itself, not as something neutral and indifferent to people, but as a protector and guarantor of social protection and equity. "The spirit of the people" manifested the Russians and their thirst for community-based way of managing, the paucity of private ownership of land. (Avdeev 1999, 23-24.)

Philosophy as understanding of the culture, mythology, religion, habits, traditions – all these factors are extremely important in forming cultural values of people, of nations.

The diversity of factors, that influence philosophy as an intellectual understanding of culture is huge. But the types of cultural values are only a few. Further it will be discussed what they are, but first there is a need to explain, what is “cultural values”.

First of all, it is important to say, that this work is based on such sciences like philosophy, philosophy of culture, and organized in the sense of sociology. As this work tries to understand the ideas of exact societies, the part of sociology is also important. We are trying to mix these sciences in our work to have as whole look on our question as it is possible.

4 CULTURAL VALUES

Cultural values are commonly held standards of what is acceptable or unacceptable, important or unimportant, right or wrong, workable or unworkable, etc., in a community or society. Some of these values are shared with others of our kind some are not. Thus, we hold certain beliefs and values commonly accepted in our culture, and we reject the other. The values refer to the fact that they saw to be good, in fact, positive, and vice versa. For example, the positive attributions conferred on competitiveness, individualism, action, and other general principles that permeate the beliefs and value
orientations of members of the North American culture of the United States remain. They include guaranteed by the Constitution and socially valued the inalienable right to life, liberty and the pursuit of happiness in the individualistic, action-oriented and competitive ways. These values have endured their expression changes from generation to generation. Cultural value system is what is expected or hoped required or prohibited. (Kluckhohn 1962.)

4.1 Types of cultural values.

It is obvious that the culture as a social organism develops under the influence of various factors. But the diversity of these factors can be divided into two main historical types of philosophy regarding culture. According to Ikonnikova these two types are:

The culture is so-called "traditional" society. It is characterized by the domination of conservative tradition of stable and slow accumulated innovations (innovations). There is a low degree of practical human intervention in nature as the object of activity and, accordingly, the morality of nonviolence and harmony with nature. The economy is based on extensive production with low efficiency. Freedom of the individual is virtually absent, there is a dependence of the individual from the general in the form of community, collective or state. This type of culture was characteristic for ancient societies (Egypt, China, India), and it still prevails in many countries of the Third World. Critical elements of this type of culture (the community, lack of freedom of the individual and others) were represented in the history of Russia's society.

The culture is so-called "man-made" society. It entails the dynamic development of science and technology, the active substantive human activity and its massive invasion of nature. The activity is regarded as the highest purpose of man and valued far above mere contemplation, which is characteristic of the culture of "traditional" society. Under this type culture of
nature is perceived primarily as a workshop and storeroom, and the person as an employee. Man is the blacksmith of his own happiness and destiny, the creator of "second nature", and knowledge is his main strength. "Technogenic" culture has created all the prerequisites for the impressive progress of human society. However, it closely summed up humanity to their own destruction, giving rise to severe environmental crisis and the dangerous man-made disasters, the destruction of human spirituality. Russia's current society rapidly moving into a new formation and develops elements of "technological" culture, but it has a clear idea of all the temptations and dangers that lay in on this path. (Ikonnikova 2004, 7-9.)

Values bring affective power to beliefs. Some of these values are shared with others of our kind some are not. The values refer to the fact that they saw to be good, in fact, positive, and vice versa. They change over time and rarely in the general characteristics of members of different generations, although some topics will continue to be stable. For example, the positive attributions conferred on competitiveness, individualism, action, and other general principles that permeate the beliefs and value orientations. They include guaranteed by the Constitution and socially valued "the inalienable right to life, liberty and the pursuit of happiness" in the individualistic, action-oriented and competitive ways. These values have endured their expression changes from generation to generation. Cultural value system is what is expected or hoped, required or prohibited. (Kluckhohn & Strodtbeck 1973, 9.)

Schwitzgebel describes that beliefs are assumptions and convictions that are held to be true, by an individual or a group, regarding concepts, events, people, and things. Beliefs are sometimes divided into core beliefs (those you may be actively thinking about) and dispositional beliefs (those you may ascribe to but have never previously thought about). For example, if asked 'do you believe tigers wear pink pajamas ?' a person might answer that they do not, despite the fact they may never have thought about this situation before.

That a belief is a mental state has been seen, by some, as contentious. While some philosophers have argued that beliefs are represented in the mind as
sentence-like constructs others have gone as far as arguing that there is no consistent or coherent mental representation that underlies our common use of the belief concept and that it is therefore obsolete and should be rejected. (e.g. Schwitzgebel, 2006.)

4.2 Factors, that influence cultural values

Compiling a list of cultural values, beliefs, attitudes and assumptions will be almost infinite and very thankless work. Writers in the field of intercultural communication, as a rule, adopted the concept of value orientations proposed by Florence Kluckhohn and Fred Strodtbeck (1973).

Outlining the approach of value orientation in cross-cultural variation, Kluckhohn and Strodtbeck notes that this theory was based on three assumptions:

1. There are a number of human problems, to which all cultures must find a solution.
2. A limited number of solutions can be identified with a number or a continuum of variations.
3. Some solutions are favored members of a particular culture group, but all the potential solutions are present in every culture.

In this scheme, Kluckhohn and Strodtbeck suggested that a value of about five universal human problems are related to man's relationship to the environment, human nature, time, activity and human interaction. The authors also suggested that the orientation of any society can be scheduled on these aspects. Although variability may be found within the group, which has always been dominated or preferred. Culture specific profiles can be built. Such profiles should not be treated as a separate statement about the behavior, but rather as a trend around which the social norms of behavior, rules, values, beliefs and assumptions are grouped. As such, they can influence individual
behavior as well as other cultural givens do, as well as other rules, they can be broken, changed, or ignored. (Kluckhohn & Strodtbeck 1973 10-13.)

There are three types of beliefs, all of which are of interest to us. They have the experience, knowledge and reasoning. Empirical beliefs come from direct personal experience; of course, they will be integrated into intrapersonal level. The second type includes the information. It is transmitted at the interpersonal level, and shows great cultural variation. It sets out the cultural beliefs, the transfer of experience and practice. Information and beliefs associated with the so-called "power of faith," or reliable sources of information. If a group of people believed that the increase in carrying out certain physical and mental well-being, these believers may also be willing to accept athletes as authority figures even though the evidence of these idols is the range of their physical strength. (Kluckhohn 1962, 52-54.)

4.3 Value vs. believe

Kluckhohn notices that the most dramatic cultural differences are in thinking. It lies between the western and eastern cultures. Western world logic of a system is built on the Aristotelian philosophy, and his evolution of thinking. Eastern cultures, however, developed priority in their philosophy without the use of Athens or Aristotle. As a result, their systems, sometimes called Aristotelian logic, and they often can lead to a completely different set of beliefs.

Value and belief systems, with their support of cultural tenets and philosophies of life are complex and difficult to assess. They form an interlocking system, reflecting and reflecting the history and cultural forces of change. They give reasons for the appointment of cultural meaning and evaluation. The values of the desired results, as well as norms of behavior, their dreams and reality, they embraced and some other, not in society, they can be based on accepted forms of behavior, but just as often as override observed. They are also often
hidden force that sparks reaction and failure of fuel. Pending the appointment of these characteristics for all members of the group is the implementation of stereotypes. (Kluckhohn 1962, 19-22.)

4.4 The role of values in society

The role of values in life of individual or society as a whole is extremely high. In accordance with the selection of information which occurs in the communication process, establishes social relationships: affects (emotions and feelings), interaction skills, and others are being formed. The value is not the thing, but is related to things, phenomena, events, process etc. The values are of great importance in any culture, as it determines the relations between man and nature, society, immediate surroundings and yourself. With this understanding, F. K. Kluckhohn Strodbeck defined values as complex, in some way grouped principles giving harmony and direction of a variety of explanations of human thought and action in the course of solving common human problems. (Kluckhohn & Strodbeck 1973, 157.)

But there are different types of values. There are values of a personal nature, the value of a particular gender or age, the value of any large and small groups of people, different ages and countries, and so on, until the universal. For this reason, science systematizes all cultural values into two main groups. Firstly it includes a collection of outstanding works of intellectual, artistic and religious creativity. This group also includes outstanding architectural monuments, unique works of crafts, archaeological and ethnographic curiosities. Secondly, among the cultural values were considered justified themselves and proved to be effective principles of living together people: the manners, customs, behavioral patterns and stereotypes, evaluation, opinion, interpretation, etc., which lead to the integration of society, to increase understanding between people, their complementarities, solidarity, mutual etc. Both groups of cultural values in practice constitute the "core" of any culture and define its unique character. (Kluckhohn 1961, 7.)
In the process of intercultural contacts appears a huge difference between how people perceive same values in different cultures. Cultural values, as already noted, in every human life have a different meaning. That is why some people are committed to the values of the collective, and others - values of individualism. According to Grushevizkaja (2002), people in the U.S. primarily consider themselves as individuals, rather than a member of society, whereas in many other countries such as Japan, people primarily see themselves as members of society and then the individual. When people with such different orientations come into contact, especially business, they are always confronted with a situation of misunderstanding. For example, conducting business negotiations with the Japanese, the Americans designate a person responsible for their preparation and maintenance, and, if negotiations are successful, the incumbent will be rewarded. In The Japanese firm it is not possible, there exists a collective responsibility for the results of any business. Therefore, Japan has never allocated any of the common masses.

What values are important to people and have great influence, and what are not taken into account - depends on the culture and its philosophical trends. They structure and determine the significance of identity and cultural peculiarities. Most of the features of own culture, as a rule, are not understood and perceived as self-evident. Awareness of the values of their culture comes only at a meeting with representatives of other cultures, where the interaction of different cultures finds differences in their value orientations. That's why there are situations of misunderstanding, confusion, weakness and irritation, causing resentment, anger, alienation, abuse. (Grushevizkaja 2002, 352-360.)

5 THE CONNECTION OF CULTURAL VALUES AND PHILOSOPHY

Values are created as a result of awareness of the social entity about its requirements in complying with the objects of the surrounding world, i.e. resulting value treatment, implemented in the act of evaluation. The value system of social actors can enter different values:
• notions of good and evil, happiness, purpose and meaning of life;
• universal:
• vital (life, health, personal security, welfare, family, education, skills, law and order, etc.);
• public recognition (industriousness, social status, etc.);
• interpersonal (honesty, generosity, kindness);
• democratic (freedom of speech, conscience, political parties, national sovereignty, etc.);
• Particular: a) attachment to a small homeland, the family; b) fetishism (belief in God, the desire for absolute) (Heidegger 2008, 47.)

In 1910 in the journal Logos published an article by V. Windelband (1848 - 1915) Philosophy, Culture and transcendental idealism. In the same year came the second expanded edition of H. Rickert (1863 - 1936) the science of nature and science of culture. These two works began outlining the program of neo-Kantian philosophy of culture.

Neo-Kantianism is a philosophical science of the necessary and universally valid definitions of values - the values of truth, good value, the value of beauty. This critical method of science is generally binding values. According to Grushevizkaja, Windelband distinguished between judgments and estimates: if the first express connection between the two representations of consciousness, the second - the ratio of evaluating consciousness to its object. The object of philosophy is to assess, but it should not neither explain nor describe. These estimates are presented as the approval of higher values that determine the extent and value of things. (Grushevizkaja 2002, 352-360.)

H. Rickert also understands that along with the world of real things exists the world of values. He does not accept the identification of values and evaluation, noting that in this case, the values become part of the mental life, and psychology - way to justify the values. Continuing the line, Windelband also criticizes psychology, which displays the value of the mental acts of evaluating
the subject and makes way to study psychology in all cultures and all of the cultural sciences. According to Rickert, the value has significance and may have significance even in the absence of an act of evaluation, which expresses a particular attitude towards it. Values are autonomously and independently from the subjects and objects: "They form a completely independent world, which lies on the other side of the subject and object." The estimates can lead the world values. Independent realm of values allows us to understand acts of assessments, evaluating the nature of the subject, and their relationship to the world of things. (Rickert, viewed 14 March 2010, 87-95.)

Oakes highlights that philosophy, according to Rickert, is a theory of values, who claim to relevance. Philosophy of Rickert is defined as the pure value theory, which distinguishes the different values from each other, understands the peculiarities of each of them, the relationship between them and constructs a system of values. This system of values to the end cannot be built, the demand for its construction remains a kind of ideal that strives philosophy, but which can not be implemented due to the diversity of cultural and historical material of the inevitable incompleteness of the historical process.

Rickert assumes that the concept of the world is not only expanded including a reality beyond the world of values and meanings, but also led to understand the diversity of cultural values. (Oakes 1990)

The philosophy is not just knowledge, but above all it is an ideology, which includes knowledge about the world, and also includes a system of cultural values that distinguishes nations. Since now we assume to consider the cultural values as a part of philosophy and considering this fact, the philosophy depends on cultural values, philosophy influence on cultural values and cultural values influence on philosophy.
PHILOSOPHICAL ASPECTS OF CHOSEN COUNTRIES

6.1 Philosophy of Finland

According to Olson (1972), the development of philosophy in Finland started with the second half of XVIII century with the assimilation and processing of the ideas borrowed from G. Leibniz, H. Wolf and J. Locke. For nearly a century a decisive influence on the Finnish philosophy of Hegel was provided by his followers V. Snellman, and T. Raine (1838-1919), who later separated from Hegel’s ideas, as the enemy of idealism and a formidable scholar of Feuerbach. The formation of Finnish philosophy occurs in the early XIX century. During this period the original theory of knowledge in the spirit of the philosophy of "common sense" was made by G. Hartman. His disciple K. Sederholm tried to "reconcile" Christianity with contemporary German philosophy, primarily with the concept of the late F. Schelling.

At XX, the dominant flow was logical positivism, which was headed by the Finnish school of E. Kyle. Representatives of this trend develop modal logic and semantics (Von Vrigt), mathematical logic and methodology of science (W. Sarno, E. G. Stenius). The spread of Marxism in Finland has increased with the formation in 1918 of the Communist Party (by E. Sirola, Kuusinen). The central place in theoretical studies of the Marxists was occupied by questions of dialectical and historical materialism (T. Lehen), an analysis of struggle and changes in the social structure of the Finnish society, the ways of transition from capitalism to socialism. (Olson 1972, 10-12.)

Beginning from the epical Kalevala, which appeared in written nearly 170 years ago, the Finns began to speak the language of the epic. Kalevala perpetuated the Finnish language, enhanced growth of national consciousness of the people of Suomi and was a landmark event in the definition of the sovereignty of Finland. All these facts are also unique in the world culture. Already one fact speaks for itself: every year in Finland is
celebrated a national holiday - National Day of Kalevala. None of the world’s literature masterpieces is awarded by this high honor!

In the period of Swedish rule the status of the Finnish language was secondary. In schools and universities were used Swedish and Latin. The main language was Swedish. Finnish was only the language of the people and in Finnish published almost nothing was but texts and spiritual literature.

Suni argues that however, since the end of the XVIII century at the University of Turku there was a small group of people who were passionate about the ideas of European Romanticism. The members understood that developing a culture of mother-tongue instruction, collection and publication of folklore are of a great importance.

Finland have had a special position in Imperial Russia (1809-1917). Located between Sweden and Russia, Finland was forced to act as a security outpost on the north-eastern borders of the new host country. On the other hand, Finns could feel themselves a separate nation, because of their autonomous position. (Suni 1979, 100-103.)

According to Fromm, with St. Petersburg were establish new cultural relations, but the border was closed in the direction of the former empire. Romantic ideas grew stronger and gained more influence. People’s poetry began to be collected, studied and published. In Väinämöinen, the central hero of the runes, Finns saw a symbol of national revival. Singing and playing the kantele, Väinämöinen was compared with Orpheus, the hero of Greek mythology, who like Väinämöinen could cast a spell with the singing.

Young romantics from Turku understood that the power of a small nation lies in the originality of its language and culture, which is an essential tool for its further development. In the spirit of Romanticism the first national art had been established.

Elias Lönnrot had gathered most of the epic poetry which is known today. He was inspired with creating a large-scale epic, a prototype of the Iliad and
Odyssey of Homer, as well as the Scandinavian Edda. That’s how the first complete poem was born, consisting of 5000 lines, which was later called the Primary Kalevala. (Fromm. 1987.)

Taking into account the dependence of political situation in Finland, the emphasis in national construction was shouldered on the culture. In 1840, the famous Finnish philosopher and ideologist of the national movement U.V. Snellman advanced the thesis: "Finland did not take by force - in culture is its only salvation." When in 1831 in Helsinki, Finnish Literature Society was founded, the word "literature» (kirjallisuus) in the Finnish language did not exist, it was soon offered by Elias Lönnrot. Each one of the few who was then able to write in Finnish, especially on contemporary themes, invented hundreds and thousands of new words, some of which remain in the literary language, some are forgotten. But there was a rich oral folk poetry, whose origins went back centuries and millenniums. It is called the "unwritten literature". (Lönnrot 2006.)

In that early period, when the Finnish nation was just taking shape, "Kalevala" had a special influence on the formation of the Finnish national identity. It was perceived not only as art but as a historical monument and national philosophy, which proves its antiquity right of the relatively small nation in the historical existence for the free development. "Kalevala" was called "ticket" of the Finnish people in the cultural community of nations. (Karhu 1999.)

Hmelshikova describes how does "Kalevala" affect people in modern Finland. "Kalevala" left its mark in many spheres of national life that is most clearly seen in the Finnish names of squares, streets, areas, trade marks. Using the names from the Kalevala was especially prevalent during the second half of last century, today it has become more chaotic. But, nevertheless, even today the names of Finnish products, especially hand-made, prevail words associated with the epic.

As an example of the tremendous influence of "Kalevala" is having on the lives of ordinary Finns, there is a fragment from the life of one family, drawn from the Finnish periodical press. Modern Finnish couple Aino and Ilmarinen
Pohjola live in Oulu in the lane of the Kalevala, before that they lived in the town of Tapiola. In the morning they read the newspaper Kaleva. The family uses the services of an insurance company Pohjela. When guests arrive, a dinner set "Sampo" is put at the table. Ilmirinen works in the company Lemminkäinen and Aino works in a jewelry store Kalevala-Koru. Father of Ilmirinen sailed on icebreaker Sampo. The relatives of Aino have a small farm, during the harvest they use harvesting machine Sampo. Their family belongs to the society Pelervoinen and uses the insurance company Kalevala. (All the selected words are proper names and geographical names, as reflected in the Kalevala epics). (Hmelshikova 2008.)

Even today, the epic Kalevala continues to influence the lives of the Finns, while remaining an important component of the nation.

It is very important to mention that the most important philosophical sense of the Kalevala, which is seen today, is an expression of the ideals and dreams of a better life, the prosperity of nation as a whole. This fact explains a lot: as example a huge and extremely rapid growth of economy and people’s well being, how united and stable Finland is nowadays.

Already in archaic runes of the mythological world, created from the primary chaos are appearing: creation, work, care for people living in the world - kinsmen and tribesmen. Most clearly manifested in the story of Kullervo, impoverished shepherdess orphan and servant avenger. In the story of the golden maiden the age-old theme of brotherhood and humanity is touched: even the most skilful Ilmarinen who forged the sky, can not give a human warmth to the figure made of the cold metal. (Kalevala 2004.)

In the ethical sense Kalevala combines the two historical types of human morality - pagan and christian. In the final fleece there is an idea that the new faith and a new morality, filled with compassion, is born to overcome evil and indifference to one's neighbor. Story of a peasant girl Marjatta, folk-Virgin Mother of God, not understood by parents and pursued ill-Ruotusom-Herod, is perceived as a call to christian charity and compassion. (Karhu 1999.)
This fact explains strong nationalist views among Finns. That is how they are saving their culture and taking care of each other.

Even now Finland appears to be a strong follower of Hegel’s philosophy. The idealistic person, who took the most important notes from Hegel was Snellman. Proceeding from the Hegelian doctrine the national spirit as the ultimate realization of the objective spirit, he saw the most important historic task in the development of national identity, considered from essential to the linguistic unity of the country (The doctrine of the State 1842). He was the ideological leader of the Finnish national movement, he called for the unity of different social groups in the interests of the nation.

According to Suni (1979), Snellman believed that the national spirit is not some immutable substance, impervious to change. It is the result of continuous operation since the inception of the spirit. And at a certain stage of development of the national spirit of patriotism is born, embodies the existence of a nation. This is not a Western model of nationalism - Snellman was a Hegelian and was under strong German influence. He was an outspoken romantic. Just the idea of the lack of stories he has turned into a romantic myth. Theory of Finnish nationalism was developed in youth clubs and led all in the same form going to the people. By the end of XIX century, the movement has already captured a significant part of youth. It almost did not have a state color. It was assumed that the nationalist youth must first create a nation, and only then to have somebody to speak about the state. Therefore, in the villages young teachers began to appear, who, along with the language and arithmetic were teaching the kids that they were Finns. (Suni 1979, 104-116.)

The main philosophical ideas of Finland today are national orientations by Tomas Wallgren, Martina Reuter is working on women’s problems research. Religion is also an important part of philosophical discussions. (Olson 1972.)

As it is clear now, the Finnish philosophy includes mostly such terms as literature and arts. There is no exact philosophy. It is all based on saving and
developing national culture and caring national cultural values through times and pressure from diversity of other bigger cultures.

6.2 Duality of Russian philosophy

As it is known, Russia is still living in the era of post industrialism, because of a big luggage of communist ideas. After the revolution, the philosophy, that was prevalent before, disappeared. The minds, ideas, and souls of people were cut and glued from beginning. There were only - small pieces left of what had been done and reached before. In that time people were forced to have Marxism almost like a new and only religion. It’s hard to write something about different philosophical trends of that time, but as all the world know Mihail Bulgakov, who was the brightest mind of that Soviet time, it is important to mark him as a strongest philosopher of that time. He described in his books the situation in the Soviet Union like it was and didn’t afraid to point out the main problems and characteristics of people’s minds in that time.

The philosophy of Bulgakov is very divertive. But the special place it occupies is a topic that could be called the "tragedy of the Russian people." This theme was an open wound of the philosopher. *We are wild, dark, miserable people* - he wrote bitterly in his diary. In our opinion, the most vivid and sharp thoughts about people he expressed in the philosophical novel *Heart of a Dog*.

The story *Heart of a Dog* defines very clear idea of the author. Briefly it can be formulated as follows: the revolution in Russia was not the result of natural economic, social and spiritual development, but as irresponsible and premature experiment, therefore the country should return, if possible, to its former state.

This idea is realized by author in allegoric form by making a seemingly unpretentious, good-natured dog in a tiny and aggressive humanoid. However, a dog’s state of mind can not be called good-natured and naive. Bringing an
allegory to the limit, the dog, which was turned into a similarity of a human represents typical lumpen-proletariat, who's opinion was dominant in the communistic regime. The proletariat was the new owner, whose existence was necessary to accept (as the other alternatives were not yet in sight).

The new generation was made with the power of revolution. And Bulgakov rises in his books the question about “What is will?” for people in that, new society. *What is will? It's just a smoke, a mirage, a fiction. And at the collar, it turns out there are so many advantages! Collar - is like a portfolio.* And Chugunkin (whose heart was taken and placed to the dog) was just a drunk who liked the dog, had a new owner in the face of the new government (as would have taken any other power), and quickly learned to think anew. That is how the new society was built.

Bulgakov foresaw that the tragic events in Russia will rise with even a greater force, if the reverse operation wouldn’t be made. One of the first he saw that the ignored, drugged people can easily be used as an instrument of violence in the interests of any political groups of the powerful. If at first the imaginary *hegemon* was cleverly used to suppress the *bourgeois elements*, after the scattering of the *bourgeoisie* in the opinion of the philosopher, civilian fights will begin, which will end with a new wave of terror. (Bulgakov 2005.)

According to Kosmotarov (1995), Bulgakov, perhaps, was the most brilliant and most militant representative in Russia of the critical-idealistic philosophical movement. Fundamental reforms were produced by the founder of critical philosophy in the theory of knowledge, Bulgakov was the central event of the history of European spiritual culture. The philosophy of Kant in his opinion, is an compulsory preparatory school for a critical review. That is how empirical science is organized and structured. Critical work made by Bulgakov on some traditional assumptions and methods of positivism is all the more interesting that the first steps in his scientific career he made by blind supporting of the mechanical worldview. Bulgakov has come a long way from Marxism to idealism, and his ideas were reborn in a way, that communism cannot be ever applied in practice as true communism is existing only in theory. In extensive
thesis of his *Capitalism and Agriculture* Bulgakov set out to show on the history of the evolution in the agrarian law and general applicability of Marxian concentration of production, but came to opposite conclusions. (Kostomarov 1995, 530-540.)

Considering the work *Philosophers of XX* (1997), Marxism, as the brightest kind of religion of progress, encouraged his supporters believing in a close and a logical arrival of the renewed social order, it was not strong scientifically but the strength was in utopia of its elements. Bulgakov came to the conclusion that progress is not an empirical law of historical development, but the task of moral, absolute and religious obligation.

Social conflict seemed to him not only the hostile clash of class interests, but the implementation and development of moral ideas. Being unable to justify "must"; ideal cannot be inferred from reality. That's how all the non-communistic, healthy countries lived and developed.

He thought that inability to cater on intensification of external wealth and reconcile with the structural forms of social injustice, the desire for universal ideals, the insatiable need for conscious and effective faith recognizes as the most characteristic and the happiest features of the Russian spirit. In Bulgakov's philosophical observation, *the revival of nature works tirelessly because of it’s son and slave, lover and lord, master and this revival works only as long as a master exists.*

The most important fact from all above mentioned that his philosophy was almost forbidden and hidden at the time when hi lived. But in the new time of Russia he is the most popular writer and philosopher. Only now people start to think about what happened, what brought Revolution and how to live with that. New generations are coming and they are trying to follow the Bulgakov's philosophy and not to make mistakes in becoming lumpens. (Philosophers of XX 1997, 280-289)
Nowadays Russian philosophers are trying to bring little pieces together. They are trying to make this, again rapidly changing world, whole; to unite philosophy and religion.

For the absolute majority of Russian philosophers the prerogative is ideal of wholeness, the consideration of the unity of all spiritual powers of a man - sensible, rational, aesthetic, moral, religious. The ideal of wholeness is contrasted by fragmentation, dissection of the culture of industrial society. “But the world - is not just the integrity, but a positive unity” (Soloviev). Positive unity is understood as the priority of the religious experience in life. Philosophy merges with religion, especially with Orthodoxy. Positive unity is understood as morality, the justification of absolute goodness. The principle of integrity in Russia's philosophy in relation to the problems of the knowledge theory is specified in a combination of sensual, rational and exalted mysticism. Often the basis of knowledge is understood as intuitive as the apprehension of the external in its merger with the internal, mental. (Zamaleev 1995, 6-10.)

In the philosophy of V.S.Soloviev, In God, and in unity of things are collected Good (as will that is realized), truth (as meditation) and beauty (as feeling). That is the formula of Soloviev: The absolute creates Good implementing a truth in beauty. Three absolute values - the good, truth and beauty - always form a unity whose meaning - love. Love - is the force which undermines the roots of all egoism, all loneliness. True love - is reunion with God. This is true spirituality. Although the love for the most part has a platonic sense. Another philosopher, N.A. Berdyaev, who is really popular among students is oriented on thought that Man is revelation, freedom and creativity. (Philosophers of XX 1999, 307-315)

When in Russia in the 90s of this century, works of Berdyaev began to appear, and he wrote more than any other domestic philosopher, the Russians have discovered a new and largely unknown world, they evaluated in new colors the destiny of man, the sense of history, the fate of Russia's socialism. He believes that Universal resurrection is not achieved by the technology, not by revolution, but in the divine spiritual life. Berdyaev thought that in this respect
much can be expected from the Russian soul and the Russian idea. (Berdjaev 1997).

According to Jakushev (2006), the Marxist philosophical theory had and has even now a huge impact on Russian society. Russian intelligentsia before 1917 lost a close relationship with the people and it did not adequately assess. Most people worshiped intelligentsia and it was common that the voice of the people is the voice of God.

But still there is a double meaning of Russian philosophy. It is unique and cannot be copied. Always contradictions of Russian life were reflected in Russian literature and Russian philosophical thought. Creation of the Russian spirit as doubles as the Russian historical existence. This is most clearly reflected in the characteristic of Russian national ideology – “Slavophilism” and creativity of national genius of Dostoevsky.

Jakushev notices, that the face of Dostoevsky doubles as well as the face of Russia itself, and causes the opposite sense. Bottomless depth and immense heights combined with a kind of meanness, baseness, lack of dignity, slavery. Endless love for people, truly “Christ's love” is combined with the inhumanity and cruelty. Dostoevsky gives an unbearable pity, from which the heart breaks. He paints a compelling humanity of the poor, downtrodden souls, humiliated and offended.

On the other hand, the assessors, peasants from the “Brothers Karamazov”, who bore Demetrius conviction: it does not mean that he actually killed his father: it is enough that he wanted to kill him. Dostoevsky does not accept the excuse "from the beginning to be guilty of the human soul" and without hesitation, would prefer ten innocent condemns than one perpetrator to justify.

Russian people are the most apolitical people, never knowing how to arrange their own land. Anarchism - the phenomenon of the Russian spirit, it was different and was inherent in Russian extreme left and Russian extreme right. This anarchic Russian nature found typical expression in the religious anarchism of Lev Tolstoy. (Jakushev 2006, 207-209.)
Berdjaev argued it should be admitted that Tolstoy’s anarchism was victorious in the Russian people. At best, the Russian intelligentsia sought because of absolute freedom and truth, to any state. Naked Populism is a phenomenon Russian characteristic, unknown in Western Europe, it is a unique characteristic of stateless spirit. Russian people seemed to want not so much a free state, the freedom to State how much freedom from the state. State power has always been external rather than internal principle for the Russian people, it is not created out of it, and came as if from the outside. And so the power often creates the impression of alien.

Berdjaev thinks that Russian people have always liked to live in the warmth of the team, in any dilution, in the womb. Russian anarchism is feminine, not masculine, passive rather than active. Russian statelessness - did not win freedom, and freedom of activity. But Russia would not be so mysterious if it was just a normal state. On the other hand - Russia is the most public and most bureaucratic country in the world. Everything in Russia becomes an instrument of policy. Russian people have created the world’s largest state. With Ivan Kalita consistently and persistently going to Russia, and finally it has reached unprecedented proportions. The interests of creating, maintaining and preserving the huge state took quite exceptional and overwhelming place in Russian history. It's possible to force the Russian people to a free creative life, all the blood was to strengthen and protect the state. The identity was suppressed by the vastness of the state, bringing unbearable demands. Bureaucracy has evolved to the size of the monstrous. Russia is a country boasting a national uniqueness, which considers itself solely designed and rejecting all of Europe. Only everything Russian is a righteous, good, true.

The most paradox fact in Russian philosophy is revolution. Russian revolution is anti-national in it’s nature, it has turned Russia into a lifeless corpse. Every nation makes the revolution with the spiritual baggage that has accumulated in the past; it makes a revolution in their sins and vices, but also by their enthusiasm and ability to sacrifice. (Berdjaev 1997, 293-295.)
According to Zamaleev (1995), when the world revolution did not take place and it was necessary to save the country, recall the unselfishness of the nation, the cart moved out of a seemingly hopeless situation. Best people drove the war and massive repression. Much of the color of the nation was in exile. Nation was in the process of *lumpenization* of the main part of the Russian people.

Where are they old peasants, nobles, intellectuals - all mixed up, all were equal in the face of the poverty, inequality, demagogy, and terror ... While here, the Russian spirit is not stoned: remember the sincere enthusiasm of people to defeat the enemy, who believed in what they build - communism, and individual mistakes (wood cut - chips fly), of course are the characteristics, which build Russian values and nation as a whole. (Zamaleev 1995, 260.)

6.3 US and American pragmatism

Philosophical thought in the United States was developed under the strong influence of ideas and concepts, which penetrated from Europe, but in US those thoughts acquired in a new meaning and sound.

Efforts to develop self-American thought were served as the socio-political and journalistic activities of T. Paine and Thomas Jefferson during the War of Independence in the North America. The main points in the works of Payne were critics on monarchism, the legal protection of republicanism and state as guarantors of individual freedom and the sovereignty of the people. In contrast to Puritan theology, he called for confidence in science and common sense. Even more specifically Jefferson defended the religious liberalism. In social philosophy, he was the defender of natural law, economic individualism, republicanism. Sharing the contractual concept of state, he developed the foundations of political democracy, as reflected in the Declaration of Independence (1776). (Kuklick 1977.)
Under the influence of the "melting pot", American culture consisted of imported from Europe ideas of the analysis which were transformed into various forms of "American synthesis". The main idea of new American Philosophy was development of science and logic – pragmatism. To the XX century the philosophical thought came as a "Gene-culture co-evolution". On the basis of Sociology, etiology, and evolutionary genetics of sociobiology philosophers explain social behavior, morality and culture as a complex interaction of biological and social factors. (Parrington 1987, 11-13.)

According to Melville (1968), new word in American philosophical thought of the last third of XX. is feminism, submitted by many of the conflicting positions. Adding the analysis of traditional concepts of society, culture and philosophy, feminists argue that Philosophical view of a man, society, theory and practice of its institutions are one-sided patriarchal and does not consider the social impact of female labor. In the turnover of the social thought they had put a large reservoir of new themes: social parameters of reproduction, the influence of family subordination on the hierarchical structure of society, the ethics of care and many others.

The main philosophy nowadays is American pragmatism. Pragmatism - the direction of idealist philosophy, which has as its main objective not to find truth in the study of abstract philosophical issues, but formulation of the arsenal of specific tools that help people to solve their specific problems of life in practice (to allow problematic situation). (Melville 1968, 33-34.)

Eighty percent of Americans who are familiar with the philosophy believe that Dewey is the best American philosopher of his time. Dewey destroyed many of the stereotypes of traditional philosophy (philosophical fundamentalism) and made an innovative look on the most important philosophical problems. He proposed the idea that the central concept of philosophy is the concept of experience around which people observe the construction of all philosophical studies; by “experience” he understands everything that is in human consciousness. A special role in the human consciousness is the bearer of experience; he shared experiences of sensual, supersensible (spiritual),
Kuklick describes that the main task of philosophy from Dewey's point of view is to correctly use the experience to pursue individual goals, and using philosophy to transform the experience itself, systematically develop expertise in all spheres of human life. Since a significant proportion of experience (excluding the narrow professional, spiritualist) accumulates in the interaction of the individual with society and within society, the most important condition for improving the experience is a perfection of the society - social reconstruction.

It means:

- improvement of property relations, which implies the empowerment of the property by people, splitting ownership between the owners, on the one hand, and its maximum association for industrial and domestic uses, on the other hand (in fact we are talking about the corporatization of property);
- through corporatization and otherwise to improve the relations of property - the approach of man is the result of their work, reducing parasitic layer, assigning part of the results of work (the largest single owners, employers, monopolists, and others);
- more equitable distribution of wealth produced;
- combating poverty, the constant state is concerned about improving the welfare of citizens;
- ensuring human rights and improvement of the democratic polity;
- establishing order in society, improvement and professionalization of management in all spheres of human life and activity;
- application to the experience deeply developed scientific methods of high technology.
Dewey notes that humanity has reached the highest results in all areas of life (especially in science and technology - that is, committed scientific and technological revolution) through the development and implementation of the latest scientific methods, high technology, while no scientific methods or high technology is absolutely not applicable to the management of society, morality, experience. (Kuklick 1987, 270-285.)

Consequently, the experience can be transformed, using advanced scientific methods and high technology, and these methods and technologies must be implemented primarily in education (primary, secondary, tertiary), and through education. (Jakushev 199-205.)

John Dewey provides the following specific steps (stages transform a problematic situation in the decision):

- feeling of difficulty, obstacles (often anxious, has no clear explanation for this) in this case, you should: understand the source of such feelings, to understand the problem, clearly articulate what the problem is;
- after the problems clearly articulated, indeterminate situation becomes problematic; at this stage it is necessary: put the ultimate goal, to understand the possible difficulties;
- hypotheses (decision consistency), which will lead to solving the problem, remove a problematic situation;
- critical analysis of hypotheses, theoretical modeling (prediction, based on experience) of the hypothesis at each stage of the goal;
- a final decision, the embodiment of the modeled hypotheses in life, resolving a problematic situation, experimental verification of the hypothesis applied to the truth (for achievement) or false (if not obtained the result).

It is visible, that Dewey (1981) clearly separates society into two different types:

- sense knowledge is typical for people, engaged in physical labor, and usually with no education - workers, peasants, merchants;
highest spiritual activities (spiritual knowledge through the contemplation of pure ideas) is typical for people who are specially trained, highly educated and engaged in physical labor.

A special place in his works John Dewey devoted to the problem of morality and social philosophy. The following provisions of Dewey's teachings on morality and public life can be distinguished:

- there is only one possible "greater good", to which mankind should strive;
- there is a plurality of goals and benefits;
- objectives and benefits cannot be abstract, they are concrete;
- the main benefits are health, wealth, honor, reputation, friendship, appreciation from the society, education, moderation, justice, benevolence;
- the majority of people seeks to these benefits, not to these benefits in general, but to the specific size of these benefits;
- to achieve any benefit experience should be modified;
- consequently, the very growth is in all cases the main moral purpose;
- moral commandments (Thou shalt not kill, Thou shalt not steal, etc.) are not absolute (for example, in the war against the enemy) and hold (or unfair) only in each case;
- democracy is the best form of human society;
- the slogan "the end justifies the means" is wrong in fact and must be rejected;
- goals should correspond to the means and the means to the objectives, use of improper means necessarily lead to a qualitative change in the objectives (goals will come into line with the means);
- democracy must renounce violence, war, and should use only peaceful means (the same applies to all humanity);
- society needs smoothing social contradictions and social reconstruction;
- the main lever of social reconstruction - the use of scientific methods and high technology in education and morality. (Dewey 1981, 5-18.)

The American pragmatism discovers all the ideas and thoughts of nation. It discovers Western civilization at the end of XIX century. This is particularly evident in the culture of America - all less significant cultural values become
to follow the norms and stereotypes inherited from the ancestors or imposed by the authorities. Practical success in this case was increasing importance in the eyes of the public. That success has become a central concept in the philosophy of pragmatism, and the result was the change of man's place in the universe: if earlier, figuratively speaking, each cricket was reported to have known and loved to his last (and not try to leave in search of a better life), now the front man revealed an extensive - and even, as it seemed then, the infinite - the field of possibilities, prospects, gains and losses, and this field was no longer taboo. The man had the opportunity and the right to determine their place in the universe, his goals and ways of achieving them - and, of course, to bear full responsibility for the consequences of his choices. (Ulina 1999, 22-23.)

Pierce (2000), along with William James and John Dewey is a founding father of philosophy of pragmatism, and this is not his only service to modern philosophy. The man, says Pierce, who always tries to act, is able to change the physical world and the behavior of others. Knowledge make people primarily to understand themselves and the object properties of the surrounding world, which are relevant to their intentions. For example, the same stone lying on the road can be treated as trash by passers-by or could become obstacle that by caretaker. In the face of the sculptor stone is a piece of the rock, which sculptor needs for work. Or if a bully is an object, who can run and through the stone into a passerby, a caretaker or a sculptor, and gave himself the pleasure of seeing their sufferings. It is known - in order to successfully carry out the wishes an object is allocated, and how significant are the features that have any relevance to the interests. These are properties that are most conducive to the elimination of a sense of a doubt. (Pierce 2000, 278-280.)

According to Melville (1968), The U.S. was a long time dominated by the concept of crucible. It was believed that U.S. immigrants from different countries melted into a single (with standardized American culture) ethno-political community, a high degree of integration. There is American culture, some upper-organism, bringing together representatives of different peoples.
This provision can be confirmed by a number of arguments in its favor. There are some features of language (American English), the American game (baseball, football), there are features in the models of everyday behavior in the construction of dwellings in the food. People identify themselves with the country, culture (I - American). This sometimes takes unusual for Europeans form. (Melville 1999, 33-34.)

Ulina argues that an epic story of America is an idealized, romantic story of the conquest of the Wild West, in the center of which - the image of good cowboy, protector of the weak and champion of justice (something like the Chuck Norris in the famous television series "Justice in Texas"). It develops, affecting the rest of the civilized world and it is a complex phenomenon of modern culture as American cinema is a set of ideal models, a certain American dream. (Ulina 1999, 28-29.)

6.4 India and philosophy of Upanishads

According to Litman (1966) for the Hindu nature main interests are person and his integrity in the world. Both results in unity, which is best expressed by the formula: Atman is Brahman. Atman - is a pervasive spiritual, the soul. Brahman is the impersonal spiritual absolute, from which comes everything else. The crucial idea is that Atman and Brahman are identical. Atman - is self Brahman, they are identical, all duality comes to an end. Many Hindus believe that the West is too sharply contrasted with God, man and nature, while the whole world is animated by the same spirit, the same God. Submission of absolute being is created by reducing all things to a single whole. This task cannot be resolved in a rational manner, because the intellect is always in the world set. There are more powerful forces in the apprehension of the absolute being, than abstract thought - intuition, serving as a dive into the universal consciousness, and the pairing with all beings takes place. As a result, people coincide with God, with absolute being.
Indian thought is quite mystical. Since mysticism organically linked concentration of Hindus, this is also recognized as one of the essential dignity of man. Hindus believe that it is the art of mysticism, spiritual experiences and meditation (focused thought) that more than once allowed them to withstand the vicissitudes of history. Meditation leads to a state of nirvana, to deliverance from earthly desires and attachments, pain, suffering and pleasure. In this regard, yogis developed a special set of techniques and exercises to achieve the state of nirvana. Indian philosophy is often accused of pessimism, dogmatism, excessive traditionalism, rolling in conservatism, alienation from the idea of progress, absolute mental, indifference to ethics. These accusations are not worth much in the light of the fact that for two and a half millennia Indian philosophy worthy of fulfilling its purpose - directs the activities of its admirers. Indians have always regarded their philosophers with respect. It is no accident that one of the first presidents of independent India has become a philosopher S. Radhakrishnan. (Litman 1966, 6-10.)

Philosophical ideas in ancient India are beginning to emerge in some second millennium BC. The earlier examples humanity does not know. Nowadays they have become known through the Old literary monuments under the general title Veda, literally meaning knowledge management. Vedas are peculiar hymns, prayers, chants, spells, they were written in the second millennium BC. In the language Sanskrit, in the Vedas there is a first attempt to get closer to the philosophical interpretation of human environment. Although they contained half-mystical, half-mythical, half-religious explanation of the surrounding human world, at least they are regarded as the philosophical sources. (Lisenko 1994, 13-14.)

Bongard-Levin argues in his study that philosophical works which are relevant to the notions of nature production problems and form presentation of the material and their solutions are the Upanishads, which literally means advice at the feet of teachers and receiving instruction. They appeared at about IX-VI centuries before our era. As a rule, the form is the dialogue sage with it’s disciple or with the person seeking the truth and subsequently become it’s disciple. In total, we know about a hundred Upanishads. Religious
mythological interpretation of the environment in the most famous Upanishads grows to some extent in a differentiated understanding of the phenomena of the world. So, there are ideas about the existence of different types of knowledge, in particular, the logic (rhetoric), grammar, astronomy, science of numbers and military science, conceived ideas about philosophy as a kind of knowledge.

Bobgard-Levin comments that one of the major problems in the Upanishads - study the essence of man, his psyche, emotions and behavior. In this area ancient Indian sages had successes, unsurpassed in the other world centers of philosophy. The thinkers of ancient India were pondering about difficult task structure of the human psyche and elements such as consciousness, will, memory, breathing, itching, sedation. How these feelings emphasize their interrelationship and mutual influence. Undoubted achievement should be regarded as characteristic of different states of the human psyche and in particular, the waking state, light sleep, deep sleep, the dependence of these states against external elements and the primary elements of the external world.

The common thread running through all the Upanishads is the idea of the identity of the spiritual essence of the subject (human) and object (nature), as reflected in the famous maxim: "Do you have something" or "You - one of those". Paying great attention to ethical issues, the authors of Upanishads actually call for a bystander behavior and attitudes outside the world, except the supreme bliss for man full of suspension from all worldly cares. By supreme bliss, they do not include sensory pleasure and blissful, peaceful state of mind. Incidentally, in Upanishads first raised problems are transmigration of souls (samsara) and evaluation of past actions (karma), which had subsequently been developed in the religious creeds. There is also attempt by moral principles (dharma) to adjust the behavior rights at every stage of its existence. (Bongard-Levin 1980, 4-8.)

Lisenko states that the role of the Upanishads in the entire history of Indian philosophy is extremely high. They are, in essence, the foundation for all or
nearly all subsequent philosophical trends that have emerged in India, as they were sure that a long time "feeds" philosophical thought in India. We can say that in the history of India and to some extent, neighboring countries of the Middle and Far East, Upanishads are the same, as for the European philosophy of ancient Greece. At the heart of the ethics of Jainism there are so-called "three jewels": the correct faith, right knowledge and right conduct, as well as ahimsa do no evil, living creature. Faith in the real existence, or tattva - it is a true faith, without knowledge of the real nature of doubt and error - the correct knowledge. The correct behavior is neutral, with no sympathy and revulsion relation to the objects of the external world. Correct belief is a belief in the teachings of Mahavira and respectful attitude to the truth. Vera – the foundation, without it there can be no proper knowledge or proper behavior. Faith is the door leading to the infinite world of truth. But on the other hand, the perfect faith can only be the result of perfect knowledge, which serves as a starting point on the path to liberation (moksha).

Ignorance is the cause of the passions, and they in turn, cause suffering and dependency. People do not understand the causes of sin and reject them. They are doomed to the new birth, and new sufferings. Sin, according to Jain and viewpoints as evident from Acharangi-sutra is made to inflict harm to any living beings in the violence, as well as to pursuit pleasure and delight in the attachment to this Suffering and miserable world. The souls of those who are prone to sin are filled with karma, but because they are blind, they cannot see the light of true doctrine. (Lisenko 1994, 20-25.)

According to Litman (1966), modern Indian thought does not even detect signs of growth, vitality or initiative. It has nothing to say to the world. Modern Indian philosophy has lost its vitality. The reason for this fact is that philosophical systems are dominated by ethical and religious motivation. It is hostile to philosophical progress and leads to sterilization of philosophical motives. Revolution in human consciousness, produced by the achievements of science and technology, forced to admit that philosophy became divorced from religion and science. It broke away from the one or the other, and it pushes humanity to materialism. Religion and philosophy are in a deplorable
condition. Contrary to the claims that a variety of philosophical theories is supposed to be expression of freedom and democracy of thought, as evidenced heyday philosophy, yet the majority believe that the variety of exercises and fight between them show more poverty than prosperity.

Development of modern idealist philosophy is based on teaching -principles of ancient Indian philosophy. Widespread in its categories and ideas are both a consequence and expression of the conservative forces of spiritual traditions. They create Indian philosophers who are continuing national original philosophy, which supposedly inherent traits and characteristics, without regard to historical period and specific systems. One of the most general characteristic of Indian philosophy belongs to D.M. Datta. According to him, its main features are to:

1. try to create a world based on all aspects of the experience, not only on sensory experience;
2. the assertion that philosophy is made for life and it should be in the private, public and international spheres;
3. in the thought that requires monitoring of body and soul, moral purity is in order to make more effective philosophical truths;
4. recognition of the fundamental unity of all things, especially man;
5. the idea that the ultimate reality itself can be grasped in different ways;
6. postulate that political freedom and material progress are needed, but only as a means to end the spiritual world and perfection;
7. in the assertion that the ultimate goal of every individual in the cultivation is designed to raise the world to the level of perfection. (Litman 1966.)

The influence of ancient Indian traditions is not often considered crucial in philosophy, but also Indian culture in general. Indian philosophy has identified nature of Indian culture in all its diverse manifestations. This fact is nominated as the most important mystical and religious-moral idealistic principle of the ancient teachings. The main content of the Indian philosophical tradition is knowledge, supreme and goal of life - unity, harmony and the Absolute Brahman. This doctrine is considered as India's main contribution to the world
Equally important elements are the doctrine that the climax of life, a life in discipline which implies the discipline of intelligence, will and emotions are under the guidance of the teacher (Guru). This wealth of philosophical Tradition still has its adherents and followers in the country. Many national figures always draw in the Bhagavadgita ideas to bolster their, often sharply differing, views and political agendas. Since the Bhagavadgita, as well as the Upanishads and the Vedas, is considered as a sacred book of Hindus, some philosophers are inclined to consider the scriptures as one of the most important features of whole Indian philosophy. The development of modern Indian philosophy had an impact and traditions of Buddhism, Jainism, yoga and other ancient Indian schools, although they do not serve as the fundamental in the formation of new philosophies and teachings. The latter uses only a few principles, terms and categories of these schools, adapting them in accordance with conceptual problems. Among the categories which are attached to a universal value is Moksha. It is regarded as evidence of the exclusive, original nature of Indian philosophy. Especially actively promotes by V.P. Nagaraj Rao. The Indian philosophical ideal - he says - is different from ideal of the West. Indian systems tend to achieve state called Moksha. Moksha - the highest good. And the ultimate value view is a synthetic, integral and concentrated on moksha. Lisenko highlights that the concept of moksha is the goal of philosophy. This unique concept is forming a bridge between philosophy and life - the highest word of Indian philosophy. (Lisenko 1994, 9-13.)

According to Bongard-Levin (1980), socio-political structure in the Indian nation was not premised on the false principle of equality of people and democracy, but on the opposite principle, and not even in principle, but in fact of the inequality of men and was based on caste lines. Main castes were four, and that is how the social pyramid looked like:

- the highest caste - the Magi (in Sanskrit Brahman), that is: wise men, priests, magicians;
- the ruling caste - warriors (Kshatriyas in Sanskrit), that is: rulers, warriors;
- business people (in Sanskrit Vaisyas) - business leaders at various levels;
- ordinary working people (in Sanskrit Sudras);
- below Sudra caste was Dasyus - despised dregs of society. (Bongard-Levin, 1980, 6-9.)

7 GENERALIZATION

Four countries, which were discussed earlier, have their own philosophical trends and specifications. It is visible, how differently philosophical ideas of each country are presented.

Table 2 Philosophical trends of selected countries

<table>
<thead>
<tr>
<th>Country</th>
<th>Trends</th>
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<tbody>
<tr>
<td>Finland</td>
<td>romanticism and pragmatism</td>
</tr>
<tr>
<td>Russia</td>
<td>critical romanticism and anarchism</td>
</tr>
<tr>
<td>US</td>
<td>positivism and materialism</td>
</tr>
<tr>
<td>India</td>
<td>traditionalism and Jainism</td>
</tr>
</tbody>
</table>

Also it should be mentioned that those differences are formed through the centuries by Elite of each country. That is why algorithm of formation of the Elite is very important: as Russia went into social amnesia comparing to other countries with regard of revolution, mostly because new Elite was formed from non-educated lumpens with extremely low level of culture. Finland rapid growth is remarkable because people like Elias Lönnrot, romantist, has gathered together the Plato of Finnish identity. The traditionalism of Indian thought that came through millenniums still saves the culture and social order and doesn't give even a chance of cultural collapse. American positivism and materialism organized elite in a way of corporations leaders, as the fact of ownership is the clearest philosophical idea of United States.

Cultural values are presented by the Elite. Philosophy, according to Rickert is a theory of cultural values and each society has different values depending on its
social factors. That is the main connection between terms of philosophy and cultural values.

8 EMPIRICAL PART

We've discussed 4 different countries and now we can clearly see how different their philosophical thoughts are. Those thoughts, which influence on literature, arts and politics, create all these misunderstandings between different countries. The philosophy of nation is even more important than a religion in our opinion. Religion is just a small part of a Great National Philosophy, which includes people's way of thinking, the way of how they process received information.

In our Empirical part we will compare how people think about themselves, about their life prerogatives and feelings, and about what they feel and how they process information about other countries. We will compare our data and we will see, how their basic national philosophy influences on their words and feelings.

In today's world there is a tendency for greater interaction between people of completely different values, beliefs and faiths. An increasing number of contacts established between representatives of different cultures is huge. Meanwhile, on the grounds of cultural differences, misunderstandings and conflicts arise. Perhaps, cross-cultural comparing can help in networking and conflict resolution, or as they are called, cross-cultural study of values. Such studies are becoming increasingly popular.

In choosing the method of research for Russian and Finnish groups of respondents, we were orienting on works of D. Matsumoto (2007, 32-62) and J. Honigman (1954) about cross-cultural studies. Both Matsumoto and Honigman were thinking that it is possible to research cultural differences according to their stereotypes. As we are closely connected both with Finland and Russia, we decided to make an interview with students from Finland and
from Russia, who were visiting neighbor countries. In their responds we were oriented on their answers – what stereotypes about visiting country they had, what shocking situations they have seen and been in, what they think was good and bad in visiting country etc. According to Matsumoto study *Psychology and culture* each country has it’s stereotypes for another country. According to that stereotypes and shocking situations we can make a conclusion of guest respondents’ cultural values.

This method is interesting in a way that analysis goes through the cultural shock, that interviewee experience. When person visits another country for the first time, he has a cultural shock, because he sees things that are unusual for his normal surrounding. Then we analyze what is shocking for him, as shock appears when our system of values doesn't fit into his normal environment. These shocking impressions create the evaluation of our research. When people are communicating between each other, and values of both don’t match, here comes a cultural shock. This difference we are going to discover in our research.

We interviewed two groups of people: to make research easier to understand, we pointed out separately Russian-Finnish and Indian-American opposite cultures. We’ve used qualitative method for the first group, and quantitative method for the second group. For Russian-Finnish group we have made an interview, concerning insulting problems that were met when visiting neighbor country. We will see what is most important for respondents and what are they concerned of. We interviewed 20 students: 10 Russian students and 10 Finnish students. Their answers have much in common and almost all respondents are concerned about same problems, with what they were faced during their trip.
8.1 Russian - Finnish

The formation of the intercultural communicative competence is associated with a desire to understand a foreign culture.

In order to understand their experience of intercultural communication Finnish students described their impressions about Russia, focusing on critical situations, i.e. such situations, when something seemed to them strange, unusual, confusing, disturbing. (White 1956)

In this part of our research we will try to prove our hypothesis with help of famous sociologist K. Kluckhohn. The method used by K. Kluckhohn can be called the descriptive and analytical. After analyzing the available literature and studies of Latin America, K. Kluckhohn reached conclusions about what positions are taken by each culture to provide them with value types. This method is purely descriptive, qualitative, seldom to be found in contemporary sociological research on values. However, he succeeded in his researches pretty well and we decided to follow his method. We already analyzed literature about cultural values and philosophies. And now we will analyze the responds of the interviews.

We will look closer on their answers:

1. Russian people will always want to take care of the guests very well. They think that because the guests comfortable. When I was visiting my good friends, at night, they cleaned my shoes. When we lunched, dined, drank tea and so I had to just sit and eat, as in the restaurant. They looked after me so well as in the hotel. It was certainly convenient, but I was also worried. Strange to say, but they were too benevolent

2. When I visited the university, where I was surprised relations between teachers and students. Relations between them were good but I do not understand how teachers could assess students so much: they praised the talent and cursed the bad. In Finland, it is impossible, or rather, it is not normal. Teachers should treat students as equals
3. I have not had such difficult situations in communication. But I can say that sometimes even the teachers as quickly and intensively say that it is impossible to understand anything, and suddenly - a question. And if a Finnish student, says "What?" She did not understand. Then the teacher begins to talk more and faster, more intense. And then you do not know what to do. Just sit quietly. That is why the Finns are panicking when you have to suddenly stall or when the situation is - surprise. Finns love to know what will happen in the next moment, like to talk slowly and think long.

In these works of Finnish students we found the ability to understand and analyze the critical situation, which may be one of the causes of cultural shock in the study of Russian language in a linguistic environment. As follows from the work, most Finns worried following situations:

- When they make purchases and meet the rudeness;
- When the Russian talk quickly and a lot;
- If the Russian hosts are too intrusive;
- If there are cases of bad manners, for example, shows a finger at them on the street;
- Manifestation of the lack of democracy in relation to the woman;
- Cases of excessive authoritarianism in the relations of teachers and students.

In the works of Russian students also described the critical situation, which caused surprise or psychological discomfort. Here are fragments of works of Petersburg students:

1. When I was in Finland on probation, I was tired of their rhythm of life because it was rare to meet a Finn, which is somewhere in a hurry, nervous, or every five minutes looking at his watch. Russia lives 24/7, while Finland only in the daytime, at night, it "dies". In transport young people give way to older, even inferior to the old elderly. And in Finland it is considered wildness give way to - is to insult, because you emphasize his superiority over the man who gives way

2. In the Finnish universities dress up is horrible, we have both girls and boys trying to get dressed so that was a pleasure to watch. I once went to university
in Finland in a white coat, my kind of furor – students pointed the finger at me, as they have not taken so smartly dressed

3. Compared with the Finnish teachers, Russian - most humane people, because they can enter in the position of the student. The Finnish educational system - is a strict order of attendance, perfect order in the calendar of activities that are planned for the entire year. If a student passes more than seven classes, it is considered that it is not a course, even if he was not present for a good reason

4. In Finland, almost always know what will happen tomorrow and there are no surprises, but in Russia everything is done spontaneously - "Russia does not understand the mind ..."

Works of St. Petersburg students can make the next round of critical situations:

- A measured pace of life, its orderliness;
- Relations with the senior;
- Style of dress;
- Communicative secrecy;
- Situations that do not meet the stereotypical representations

We interviewed several people about their thoughts of Russia. That’s how people feel when they travel to Russia:

1. "Landsapes began to change immediately after crossing the border, began to appear old, decrepit house, then I thought, how awful!"
2. “Vyborg seemed sad, rusty, frozen. Suburb of St. Petersburg was really delicious. This spring deciduous forests, beautiful houses, neglected, resembling cottage. When all the houses had gardens in which grew apples. I cannot describe how beautiful."
3. "How splendid to see with my own eyes all those monuments, which had heard so much. Metro - it is really a test.

After a trip to St. Petersburg all the Finnish students thought that their preliminary views of Russia are very few correspond to reality. One of the
students follows describes the relevance of its ideas to reality: "I had the idea that St. Petersburg is very dirty and people are very badly dressed, but it turned out that people were well dressed and clean city, too. I assumed that in St. Petersburg all is terrible, but everything turned out differently. In Finland complain about each case. In Russia, still worse off than in Finland, but not as bad as I thought."

Another student told: "St. Petersburg - a really cool city, there are many attractions and a lot of people there, you can walk without fear, this is not some gloomy place that will never attend or attend only when necessary. From trips were pleasant memories and above all, I saw with my own eyes, how wrong I was against many things".

With respect to the memories of foreigners staying in Russia there is a concept, which is defined as the speech of the representatives of the community about their linguistic culture and foreign cultural area. Role reduced to psychological preparation for entry into a foreign culture. Comparison is on such parameters as the national character, national psychology, stereotypes of the Finns.

Students write that at first glance, the Finns are very closed, secretive, unsociable people, but "when they are a little bit drunk, cheerful and friendly they become". The friendliness and hospitality of all states without exceptions. Master of the house usually reserved and taciturn, but if he feels the credibility of the guest, he was ready to give him all the best, that is. One of the student notes that the difference of our cultures evident in how we meet the guests. Typical Finnish hospitality is limited to a cup of coffee and a coffee roll, and a Russian family "would be purchased many different products, cooked something exotic, something that was blown to the guests on the spot. The house would be perfect cleanliness and order, and themselves. You would have looked like a queen, descended from the throne. And, perhaps, you would have been hidden away with expensive bottle of wine."
Students note Finn’s ability to better target the family budget: "The Finns are more concerned about the housekeeping, spending money wisely, do not buy anything extra."

“Finns give gifts, love to receive them, but neither the value of the gift, nor importance in the economy is not important”.

All Finnish cities are simple, are usually linear layout, comfortable, clean and pleasant. "In the center nature is like the forest: ash, even strawberries. Lanterns illuminate the neat houses golden romantic light, small restaurants attract the smell of something tasty."

Russian students said that they were easier to communicate with the Finns in the small resort town, for example, in Savonlinna, where lots of Russian and Estonian students travel in summer to collect the strawberries. In Turku, for example, "people are more cold and not very open, nowhere you are invited, only their circle of friends, another way of life." And in central Finland, for example, Mikkeli, life is more like a Russian, people are much kinder, benevolent, religious, "a lot of talk, never say anything for sure."

Students say that the interests of Russian and Finnish students are very similar: "We hear the same music, are interested in same problems, too, the same passions, but the behavior of Finnish students in the classroom is much different from that of Russian. There, anyone can stand up in class, leave without warning. Finnish teacher does not allow himself to raise his voice to the student and the student, referring to the teacher, said: "Can you help me?" such treatment brings teacher and student.

In Petersburg students told: "The more I study Finnish language, the more acquainted with the culture of Finland I am, the more interesting is each time I come to this country."

From these answers we can see, what is important for Finns. As every person creates his own system of values, comparing own situation with another's, they can create their point of view.
Categories of values are formed in the human mind by comparing the different phenomena. Processing information about the world, a man decides for himself what in life is for him is important and what is not that much, without which he can do, and without which no. Naturally, different people (and cultures) determine their value-based world in its own way. The value is not a thing but a relation to things, phenomena, etc. In general, the value can also be defined as something without which this culture is flawed, emotionally uncomfortable.

Looking at Finnish answers we can point out that:

- Finns value friendship and hospitality. But they also value own space
- Equality and brotherhood in society, that is what Finns are concerned of
- Treating every person equally is their target.
- Stability and logicality in every movement
- The behaving properly in official environment
- Equality of rights between men and woman
- Nature and clean city, good living conditions are what Finns are conserved of and what they notice immediately
- Safety
- Nature and clean city, good living conditions are what Finns are conserved of and what they notice immediately
- Safety
- Modesty and thriftiness
- Attention
- Closeness of society

Let’s analyze, what facts were Russians embarrassed of, when they were visiting Finland. What things seemed different:

- Equality for everything is too streaked for Russian people. Russians prefer inequality between men and women, young and old
- Fast rhythm of live is preferable for Russians
- Personal appearance is very important. Russians are concerned about people’s opinion
- Compassion and emotional diversity
- Flexibility
- Spontaneous way of life, emotional freedom
- Friendship and openness are the important values for Russians
- Unlimited hospitality
- Bragging is not so good but also a part of Russian culture. Russians are trying to appear better in material way then they really are.
- Material values

We can see that values of Finland and Russia differ a lot. In fact, though these two nations are very close situated on the map, they have totally different points of view on life and values. It happens because of philosophical differences: because of national closeness of Finland and Russian chauvinism.

From the previous chapter we can clearly see the catch between domestic philosophy and answers of the respondents. Basically we can see that Summary from theoretical part is almost a synonym to the answers in empirical part. Both in Russia and Finland we can see a strong correlation. Without any doubt our hypothesis that philosophical thoughts influence on cultural values is proved, although the amount of respondents is small. But as K. Kluckholm, we also think that on this level this kind of cross-cultural research method is fear enough. And has a right to exist. Our analysis of literature and qualitative research shows that philosophical thought that began to appear in the middle of XVIII century in Finland is in the minds and thought of Finnish people. They are valuing the world according to their beliefs and philosophy of Kalevala, according to philosophy of logical positivism. With a help of government and media, who are propagandizing the saving of Finnish culture, in the modern mass-elite model of Society it is easy to understand, how philosophy reaches people. That’s why our hypothesis works.
In Russian responds we also can see a clear correlation between philosophy and values: all these uncertainty, incertitude, double meanings are the synonyms of what was told by Dostoyevsky and Bulgakov. That lack of moderation, comparing to European cultures, the huge impact of emotions – those are factors that influence on Russian life. The blind pride and lack of knowledge about other cultures is seen today very often. People value freedom, but they also need to be led, as they value not existing material freedom, but freedom emotional – “The tragedy of Russian people” as Bulgakov wrote. But religion and compassion which are the philosophical thoughts of Russians created a unique and unrepeatable range of values, which is unpredictable and maybe this emotional freedom is the main cultural value of Russian nation.

From Russian answers we can see, that our hypothesis about collaboration and influence between philosophy and values also works. As we noticed that this unique double meaning of philosophy and values exists in our research. At the same time, with the same people, both spirituality and pettiness appear.

8.2 India/America

In 80s-90s interactionism has become a popular method for studying the ethno-psychological peculiarities of culture. The main term here is "I" is conceived as an object the consideration of the individual, and theory - symbolic interactionism of G. Mid. In general interactionism means that the content of the "I" and, therefore, culture is the variety of social interaction of individuals at various levels (family, children's team, professional staff, etc.). Contents of "I" of the individual is connected, the implementation of the various interactions, in which he performs a specific function (a role). Contents of a number of interactions has symbolic value, whose meaning is related to cultural traditions. Man is a cultural creature from the moment when he begins to treat himself as an object, making his "I" the subject of reflection. In reality, people may be subject to himself, reproducing and acquiring relevant to his
others. Mid attach fundamental importance not only language, but also gestures, giving the color interactions, and having a specific cultural significance. (Bromley 1995, 10-11.)

This concept is partly influenced by the theory of ethnicity and J. de Vaux. In full, it became the basis of studies of the national (or cultural), especially the "I" of various regions of the world. For example, in China, the content of "I" is connected with the cultural traditions of the family, not enclosed within the boundaries of "I" of the individual, it is broader in a sense, is dissolved in the interpersonal interactions within the family. In India, the "I" is identified with caste. In the U.S., the dominant feature in the culture - individualism. No wonder a study of this people is, as already stated, "The lonely crowd." Mark of modern culture is the desire to modify the content of "I" models of behavior. This applies to changes in political views, religious affiliation (as example from Christianity to Buddhism). (Drobigeva 2003, 14.)

As our research target were people Americans and Hindus, we’ve reached them through social network Facebook. We had chosen 250 people from both India and US starting from 18 years until 56. We received 152 answers: 64 men and 88 women. 75 answers came from India and 77 from US.

<table>
<thead>
<tr>
<th></th>
<th>quantity</th>
<th>men</th>
<th>women</th>
</tr>
</thead>
<tbody>
<tr>
<td>INDIA</td>
<td>75</td>
<td>26</td>
<td>49</td>
</tr>
<tr>
<td>AMERICA</td>
<td>77</td>
<td>38</td>
<td>39</td>
</tr>
<tr>
<td>TOTAL</td>
<td>152</td>
<td>64</td>
<td>88</td>
</tr>
</tbody>
</table>

Our target was to reach as many people as we can, and that’s why we needed a simple questionnaire, which will be easy to understand and to answer. We’ve chosen a method of sociologist S.Schwartz and method of Russian sociologist L. Kosova, concerning cross-cultural researches. In the end of 80s of the XX century Schwartz started to study cross-cultural relations in societies and finally he came with his study of values, which describe the spirit of a nation/society. He described in his works 55 factors (values) which in his
opinion show most vivid picture of country’s values and differences of these factors in countries. Though originally the factors were in quantity 55, L. Kosova made a system of 33 factors-values.

S.Schwartz (1995) made cross-cultural researches in countries of Latin America, Australia and other 20 countries. The method of L. Kosova (1992) was not applied in cross-cultural researches before, but was popular in beginning of 90s is researches of Russian citizens.

We cut these questions till 28 and we have made a questionnaire, based on these values-factors. Other questions were not so important for our research.

Respondents were given a small range of questions, which they needed to value from 1 to 5 (in our case: bad – very good, not important – very important). As one of the biggest problem of cross-cultural researches is misunderstanding of the questions, we’ve chosen this kind of questionnaire – it’s easy to understand, not very time-taking, and shows also individual view of each respondent.

We’ve made a questionnaire, consisting of 28 questions about their values (see Appendix 1). In the table 2 we’ve put an average answers – what respondents answered the most. Actually this table is also very relevant, as that is how people’s opinion is formed. The only thing that we have noticed, that many respondents marked 3 questions separately. As example, Indians noticed that revenge is Good, but only if people deserve it. Here we can follow the influence of castes way of society. People from US 100% answered clearly, without any marks and notes.

Using the program SPSS we’ve counted mean values of each factor, on the grouping variable of country (see Appendix 4). Thought the Std. Deviation has a big range (some individuals think not like others, but it is normal, as nowadays globalization and media can create another view in the mind of individual of chosen country), still the median factor is prevalent in the data.
That’s how we end up with the table 2, which shows a whole situation and describes, how each country’s respondents relate to the values which are given below.

Table 4 Average responses

<table>
<thead>
<tr>
<th>Values</th>
<th>India</th>
<th>America</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ambition</td>
<td>Not important</td>
<td>Very important</td>
</tr>
<tr>
<td>2. Will to power</td>
<td>Bad</td>
<td>Good</td>
</tr>
<tr>
<td>3. Desire for ownership</td>
<td>Not good</td>
<td>Very good</td>
</tr>
<tr>
<td>4. The desire to own the money</td>
<td>Not good</td>
<td>Good</td>
</tr>
<tr>
<td>5. Entrepreneur</td>
<td>Not good</td>
<td>Very good</td>
</tr>
<tr>
<td>6. Banker</td>
<td>Not good</td>
<td>Very good</td>
</tr>
<tr>
<td>7. Pride</td>
<td>Very important</td>
<td>Not important</td>
</tr>
<tr>
<td>8. Self-confidence</td>
<td>Very good</td>
<td>Not good</td>
</tr>
<tr>
<td>9. Humility, obedience, patience, self-denial</td>
<td>Important</td>
<td>Not important</td>
</tr>
<tr>
<td>10. Crying, pain</td>
<td>Not good</td>
<td>Bad</td>
</tr>
<tr>
<td>11. Joy and happiness on Earth</td>
<td>Very important</td>
<td>Indifferently</td>
</tr>
<tr>
<td>12. Poverty</td>
<td>Not good</td>
<td>Bad</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>13. Wealth</strong></td>
<td>Not important</td>
<td>Very important</td>
</tr>
<tr>
<td><strong>14. Love towards people</strong></td>
<td>Good (to good people)</td>
<td>Good</td>
</tr>
<tr>
<td><strong>15. Hatred to the enemies</strong></td>
<td>Not good</td>
<td>Good</td>
</tr>
<tr>
<td><strong>16. National closeness</strong></td>
<td>Good</td>
<td>Bad</td>
</tr>
<tr>
<td><strong>17. Revenge</strong></td>
<td>Good (fair)</td>
<td>Bad</td>
</tr>
<tr>
<td><strong>18. Cruelty</strong></td>
<td>Good (if necessary)</td>
<td>Bad</td>
</tr>
<tr>
<td><strong>19. Love towards poor</strong></td>
<td>Bad</td>
<td>Very good</td>
</tr>
<tr>
<td><strong>20. Love towards monster</strong></td>
<td>Very bad</td>
<td>Not good</td>
</tr>
<tr>
<td><strong>21. Nationalism</strong></td>
<td>Good</td>
<td>Bad</td>
</tr>
<tr>
<td><strong>22. Chauvinism</strong></td>
<td>Bad</td>
<td>Bad</td>
</tr>
<tr>
<td><strong>23. True</strong></td>
<td>Good</td>
<td>Good</td>
</tr>
<tr>
<td><strong>24. Lie</strong></td>
<td>Bad</td>
<td>Bad</td>
</tr>
<tr>
<td><strong>25. Audacity</strong></td>
<td>Bad</td>
<td>Bad</td>
</tr>
<tr>
<td><strong>26. Honor</strong></td>
<td>Very important</td>
<td>Indifferent</td>
</tr>
<tr>
<td><strong>27. Order</strong></td>
<td>Very good</td>
<td>Not good</td>
</tr>
<tr>
<td><strong>28. Technology</strong></td>
<td>Not good</td>
<td>Very good</td>
</tr>
</tbody>
</table>
From the first preview of received data we can see, how differently people answered on these simple questions. Ambition is very important for US people, but not for Indian people, will to power and love towards poor. What is very interesting, that Indians, though the priority lives behind the poverty line, don’t sympathize to poor people, but Americans mostly feel compassion to poor people. One more difference is in relation to technology of these two countries: for Indian people technology is not as good factor as for Americans, who are oriented on technology development. Also for Americans the image of honour is not important for Americans, but very important for Indian people. Actually honour is one of the most important cultural values for India. For Americans technology and desire for ownership are the most important values, according to our research.

From this table we can also see, that nationalism Americans count like a bad factor. As we have searched from philosophical ideas – America is a country, which has been born from many nations originally, that’s why the national factor is somehow torn into many pieces. This table as a whole shows, that the most important values for Indian people are mental and spiritual, and for Americans are physical and economical.

Using the programme SPSS for Windows, we will now see, how strong is dependence of these factors, comparing between countries, and are there any specifications in this dependence criteria. What impact the factor of country makes on these responds and what relations are taking place between these factors and countries.

From the table 3 we can see the factors with the highest correlation, among all the 28 factors. The table shows, how these 6 factors strongly depend on the country. From the previous table we saw, how exactly these factors are correlating: that India counts ambition as something bad and not important and for US this value is very important. Love towards poor, love towards monster – for India’s values these factors are negative, as banker, entrepreneur and wealth, what is very significant. From this table we can see, that the priority of
respondents are agree with each other and have the same values, depending on the country, where they live and belong to.

Table 5 The highest Pearson coefficients, depending on country factor

<table>
<thead>
<tr>
<th>ambition</th>
<th>love towards poor</th>
<th>love towards monster</th>
<th>banker</th>
<th>entrepreneur</th>
<th>wealth</th>
</tr>
</thead>
<tbody>
<tr>
<td>0,803</td>
<td>0,774</td>
<td>0,639</td>
<td>0,658</td>
<td>0,681</td>
<td>0,617</td>
</tr>
</tbody>
</table>

From the table 4 we can see other 6 factors, but with a highly opposite coefficient of Pearson.

Table 6 Lowest Pearson coefficients, depending on country factor

<table>
<thead>
<tr>
<th>pride</th>
<th>self confidence</th>
<th>humility</th>
<th>joy on earth</th>
<th>cruelty</th>
<th>nationalism</th>
</tr>
</thead>
<tbody>
<tr>
<td>-0,634</td>
<td>-0,683</td>
<td>-0,668</td>
<td>-0,619</td>
<td>-0,596</td>
<td>-0,684</td>
</tr>
</tbody>
</table>

We can see a strong reverse correlation considering these factors. And for true, unlike the table 3, where Indian responds were negative and American responds were mostly positive – that’s why the correlation coefficients differ, in table 4, comparing to table 2 the situation is vice versa: all these factors – pride, self confidence, humility are very good values for Indian respondents. Joy on earth – the respondents from India answered that it is very good and important. For “individualistic” America this value is not important. What is also interesting, that the “cruelty” factor Indian respondents marked as a good factor, but several people also made a notification bellow, that only if it is necessary, cruelty is good. This factor is proved even by structure and culture of educational system - corporal punishment is still valid in India and counted as a normal part of education. This is unacceptable in US and many other European countries.

According to Appendixes 2 and 3, we can also see connection between all correlations. But the negative correlations are more often met, comparing to positive coefficients of Pearson. Let’s look closer on table 2, which will show us, what difference this factors have between each
other. We’ve already concluded that this table is reliable, because of very strong correlation between factors and country.

Table 7 Correlation between factors

<table>
<thead>
<tr>
<th></th>
<th>Self confidence</th>
<th>pride</th>
<th>humility</th>
<th>Joy on earth</th>
<th>cruelty</th>
<th>order</th>
<th>honor</th>
<th>nationalism</th>
</tr>
</thead>
<tbody>
<tr>
<td>ambition</td>
<td>-0.512</td>
<td>-0.561</td>
<td>-0.494</td>
<td>-0.461</td>
<td>-0.41</td>
<td>-0.553</td>
<td>-0.522</td>
<td>-0.503</td>
</tr>
<tr>
<td>Will to power</td>
<td>-0.401</td>
<td></td>
<td></td>
<td></td>
<td>-0.414</td>
<td>-0.407</td>
<td></td>
<td></td>
</tr>
<tr>
<td>banker</td>
<td>-0.482</td>
<td></td>
<td>-0.496</td>
<td>-0.453</td>
<td>-0.413</td>
<td>-0.419</td>
<td>-0.445</td>
<td>-0.468</td>
</tr>
<tr>
<td>Love towards poor</td>
<td>-0.557</td>
<td>-0.523</td>
<td>-0.436</td>
<td>-0.507</td>
<td>-0.459</td>
<td>-0.548</td>
<td>-0.483</td>
<td>-0.546</td>
</tr>
<tr>
<td>Love towards smonster</td>
<td>-0.45</td>
<td>-0.461</td>
<td>-0.45</td>
<td>-0.404</td>
<td>-0.404</td>
<td>-0.429</td>
<td>-0.45</td>
<td></td>
</tr>
<tr>
<td>entrepreneur</td>
<td>-0.434</td>
<td>-0.502</td>
<td>-0.434</td>
<td>-0.47</td>
<td>-0.435</td>
<td>-0.416</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ownership</td>
<td>-0.411</td>
<td></td>
<td></td>
<td>-0.427</td>
<td></td>
<td></td>
<td>-0.391</td>
<td></td>
</tr>
<tr>
<td>wealth</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-0.455</td>
<td></td>
<td>-0.419</td>
<td></td>
</tr>
</tbody>
</table>

As we can see from table 5, all factors are very tight between each other. As example, ambitions are not important for India, but Self confidence is very important, and for US ambitions are very important, but there is a strong lack of self-confidence in US. The same situation is if we look on correlation between ambition and pride. Pride is very important for India, but not important for America. Humility is good for India and bad for US. Joy on earth, cruelty, order, honor, nationalism – each of these factors is good and important for Indian respondents, and bad, unimportant for American respondents. Comparing Ambition factor to the first row, we meet totally opposite responds among Indian and American respondents.

Will to power – is also considered as “bad” for India, but “Good” for US. Comparing with self-confidence, humility, cruelty and order factors, which are positive for India and negative for US, we can also notice that according to strong correlation between these factors, and different responds, considering
India and America, we can say that their values are totally opposite to each others.

If we will continue, we will see, that all the rest factors: love towards poor, love towards monster, entrepreneur, ownership and wealth – are considered as “bad” and not important values for India, and are good and important for United States people. We can clearly see, that as the table 5 is so well structured considering this negative correlation coefficient, and as all the factors from table 5 are opposite, different between India and America:

1. The difference between importance of values and perception of these factors among these 2 countries is very big. What is good and important for India, is bad and not important for United States

2. The connection of these factors between each other, shows that America and India have their own common system of values and perception of these values, the system, where each factor is connected with another.

If we will look on table 6, we also can find interesting facts. There are big correlation coefficients between values like order and honor, and self-confidence, pride, humility, nationalism, cruelty.

For India both factors honor and order are important values. And American respondents marked these factors and bad and not important. Thus, Americans marked self-confidence, pride, humility, nationalism and cruelty as not important and bad factors.

We may propose an idea, that if people don’t value order and don’t have a proper education of honor, then they start to have lack of self-confidence and they lose connection with their traditions and routes.

Table 8 Highest correlation between factors (positive)

<table>
<thead>
<tr>
<th></th>
<th>order</th>
<th>honor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self confidence</td>
<td>0.489</td>
<td>0.539</td>
</tr>
<tr>
<td>pride</td>
<td>0.472</td>
<td>0.437</td>
</tr>
</tbody>
</table>
We also can notice from Appendix 4 such interesting strong correlations:

- Ownership, love towards poor and technology factors are not important and not good for India, but very good and important for America;
- Nationalism is very important value for India, but Ownership and Entrepreneur are not and are considered as not good factors. Thus, Americans, for whom nationalism is bad, ownership and entrepreneurship are important targets;
- Order and cruelty are closely connected in both American and Indian minds, but in different way. Proper cruelty and order are considered as good factors. Proper cruelty creates an order. The US has opposite responds. Both cruelty and order are bad and not important factors;
- The factors like poverty, hatred to enemies, love towards people, revenge, chauvinism, audacity, lie and true have the same dispersion of answers both from Indian and American respondents. These values match in both countries and are perceived the same way.

Let's look closer on these 12 factors, which we distinguished from tables 3 and 4. As example, only one person marked “ambition” factor with the lowest grade, but the same factor was highly graded among others also. If we look again on table 2, ambition is bad for Indian respondents, and very good for American respondents. Also 51 respondents pointed the pride as a “very good” factor. The biggest amount of respondents who marked the lowest grade was in relation to nationalism. 21 respondents described “nationalism” as “very bad”.

Table 9 the quantity of responds on different factors

<table>
<thead>
<tr>
<th></th>
<th>1. ambition</th>
<th>2. love towards poor</th>
<th>3. love towards monster</th>
<th>4. banker</th>
<th>5. entrepreneur</th>
<th>6. wealth</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>10</td>
<td>11</td>
<td>21</td>
</tr>
</tbody>
</table>
From the Figure 2 we can see how widely answers are spread in different factors. There are only 2 factors, which a visible amount of respondents count as very bad - nationalism, and not important – joy on Earth. The grade 3 seems to be the most stable among all these factors - it is explained because lots of people are indifferent to common values and do not have the strong opposition opinions.

![Figure 3](image-url)  
*Figure 3 the quantity of responds on different factors*
9 SUMMARY

We have studied the philosophies and cultural values of Russia, Finland, India and America. We have pointed out the main ideas of philosophies of chosen countries. Each country has own specifications and unique ideas, that came through centuries and were gathered with care until today. A lot of thoughts were changed, some philosophies are flexible and some remain unchanged.

From the theoretical part of our work we can distinguish several particular qualities of philosophies from each country which belongs to our target group.

9.1 Finland

So, we can make a clear vision, what are most important philosophical ideas for Finns: their national individuality and recognition is the most important aspect. The ideas of better life, prosperity but is a sense of whole nation and not only individual, stability and union, brotherhood and humanity. Linguistic unity, equal rights between men and woman, and of course from the beautiful description in Kalevala, the wellbeing of national nature. Development of logic among people, the development of science and mathematics is also promoted among young people.

9.2 Russia

The saving of morality is important fact of Russian philosophical thought. As example, living together before marriage is still judged and condemned. Reviving the concepts of religion is advertised by politicians and media, but as everything in Russia it has a double meaning – lots of people reject Christianity: nowadays the rise of folk traditions and religion is becoming more valuable. After the collapse of Soviet union people separated into 2 categories: ones, who value freedom and ones, who prefer the return of communism, as a
closed society is better for Russian people. The double meaning of Russian values are unique in a world. The Russian society is made of two totally different parts. The nationalism in Russia differs from other cultures – the Russian language, culture, arts are of absolute value for Russian people. The values of other cultures are often not even recognized. The pride for state and it’s identity are more important than the actual wellbeing and prosperity for nation.

9.3 US

The most important philosophical aspects for American culture are logical thinking and development of science. The individualistic prosperity and well being are carried through all cultural aspects in US. As we can see it differs from Finnish views (as Finns are conserved mostly about national well being and prosperity of a whole nation). Not the history of a nation is valued, but the experience, that people received. Democracy and human rights is of the most importance for American culture. Technological development is what government is concerned of. Every person is concerned about his own goals, for most people it is their own wellbeing, reputation, friendship and socialization. People are trying to understand what their concrete place in the universe is.

9.4 India

The wholeness of the world is a most important part of Hindu’s believes. They pay a lot of attention of intuition, the peace and harmony is of the strong value for this nation. They are trying to save and order, where everything and everybody is on their own place in the world. The saving of ancient culture and religion and following ancient rules and laws is a characteristic of India. Not like America, who is trying to forget all the history of it’s roots and is trying to create a new culture. The studies about human feelings, emotions and psyche are important part of culture. The value of order between human and nature,
ethics and Etiquette, karma – those are values that are taken care of. Compliance of castes - where every person has his own place in society is what people value and what makes them live in peace. The Indian nation has a unique understanding and explanation of what is correct in the world. If other nations are doubting everything (but only the doubt makes people create and where science appears), Hindu has the only correct faith, truth and belief. Every Indian value is concentrated on “Moksha – absolute Good”.

10 CONCLUSION

In the Empirical part we have seen, how differently people perceive values: one value is much more important than another, for one country one value is much more valuable than the same value in another country. As example pride for India and America, or stability versus emotional freedom, comparing Finland and Russia.

We have proved the fact that particularities of philosophies reflect on their cultural values:

- as a wholeness and wellbeing of the World is the important philosophical idea, the “Joy on Earth” is an important cultural value.
- As individual prosperity is the most important idea of American philosophy, the wealth, will to power and ownership are the strongest cultural values for American people.
- The good appearance is very important for Russians, which is visibly seen from interviews of Russian students. As far that philosophy of Russia is to be the best.
- The well being of national nature is a thick line in Finnish philosophy, with regards to Kalevala. And people are very concerned about their nature, as it is one of the most important cultural values for Finland.
- Order and systematism are important values for Finns, as well, as their philosophy points this ideas out
These are only the few facts which describes a picture. As deeper we study the philosophy of exact country, as deeper we understand its secrets and the way of thinking, as deeper we penetrate into global intercultural problems.

People would have avoided half of wars, if they could understand the others way of thinking. As philosophy creates and trains people’s minds, the study of this science can help them to avoid a lot of problems which they come face to face with, because we are living in the period of globalization, when everything becomes so reachable and close to each other. And as a Great philosopher H.Rickert wrote that Only on the basis of the values it is possible to penetrate into the meaning of the subject and his acts, the connection between philosophy and cultural values is irrefutable.

In addition to notice again the connection of this topic with business, it is important to mention the book Animal Spirits by George Akerlof and Robert Shiller, According to Akerlof and Shiller, people’s ideas and values are extremely important in understanding macroeconomics. We will never really understand important economic events unless we confront the fact that their causes are largely mental in nature – Akerlof and Shiller notice. Authors bring interesting example that setting of a price extremely depends on social fairness. (Akerlof & Shiller 2009, 3-8.)

Indeed, if we will consider Finland, the prices on the similar products are approximately the same. If we will look at American and Russian way of pricing, the difference is just as extremum function: the price on cup of usual coffee can differ from fifty cents to hundred of euros, not like in Finland where the price varies from fifty cents to five euros maximum.

According to Akerlof and Shiller, all economic factors are influenced by animal spirit, by human individual factor. And once again, any individual is behaving according to his cultural values that are formed within society, in which he occurs. Cultural values in society are formed by social elite, who bring philosophy into masses and form culture.
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Appendix 1
Questionnaire of values

Age________
Gender____________________________________
Country: (India) (US)

1 – very bad 1 – meaningless
2 – bad 2 - not important
3 – not good 3 - indifferent
4 – good 4 - important
5-very good 5 – very important

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