



Traditional values in the context of the transformation of public consciousness in globalization (Russian-Russian context)

Valores tradicionales en el contexto de la transformación de la conciencia pública en la globalización (contexto ruso-ruso)

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ABSTRACT:

The article analyses the transformation of values from the position of the current economic and political trends in the context of globalization. On the one hand, it has been shown that in times of economic crisis, the role of traditional values in ensuring the stability of society is great. It is culture that values and form the core around which crystallizes the economic and spiritual potential of society. On the other hand, there are theories of transformation system of values, leading to the emergence of innovative values. The article on the example of the two theories: the Great Divide Fukuyama F. and modernization of Inghart R. and Welzel C. presented an analysis of possible ways of traditional values.

Keywords: Transformation of values, economic modernization, political trends, public consciousness, globalization.

RESUMEN:

El artículo analiza la transformación de valores desde la posición de las tendencias económicas y políticas actuales en el contexto de la globalización. Por un lado, se ha demostrado que en tiempos de crisis económica, el papel de los valores tradicionales para garantizar la estabilidad de la sociedad es excelente. Es la cultura la que valora y forma el núcleo alrededor del cual cristaliza el potencial económico y espiritual de la sociedad. Por otro lado, existen teorías del sistema de transformación de valores, que conducen a la aparición de valores innovadores. El artículo sobre el ejemplo de las dos teorías: la Gran División Fukuyama F. y la modernización de Inghart R. y Welzel C. presentaron un análisis de las posibles formas de los valores tradicionales.

Palabras clave: Transformación de valores, modernización económica, tendencias políticas, conciencia pública, globalización.

1. Statement of a problem

The most important marker of cultural modernization of society, is the transformation of

values. Each generation sees the world differently and values there are differentiated. These differences are highly resistant. As a result, there is a change of public and individual consciousness, which can lead to unpredictable changes in public life. As a result the innovative values directly related to democratization of the entire public life appear. In this regard, it is definite that determinants of value transformations are **economic and socio-political trends** that are making their adjustments to their continued existence. And one of the features of modern structural transformations occurring in our society in the context of globalization, associated with changes in the value space, types of consciousness and perception of reality, is redefining the role and place of the individual in society. Everything before was perceived as inviolable postulates, now either rejected completely, or mutate, leading to uncertainty. The person ceases to feel confident, "controversy and the duality of human nature itself, uncertainty and chaos unfolding social processes (including in the field of traditional values-N.Sh.) contribute to the exacerbation of conflicts between human desire for stability and the need for its radical change, overestimating their own perceptions with a view to the survival and adaptation in an aggressive social surrounding" (Kozlov O. 2003, p. 79).

2. Analysis of recent researches and publications

Analysis of theoretical works revealed that at the present stage of development of human sciences interest in traditional culture and traditional values, respectively has grown for in the context of globalization and information technologies, in the context of structural restructuring of the ideological space of Russia, traditional values become those elements that accumulate and help maintain social stability and cultural identity. Such studies include the work of Fukuyama F. (2008), Inghart R. (2011), Welzel C., Parsons T. (2002), Laszlo E. (1995), Rassadina T. (2006), Vasilkova V. (1999), Akhiezer A. (1991), etc. The studies have shown that the transformation of values is a factor of economic, political and cultural modernization.

3. Research objective

Thinking on the transformation of the traditional system of values in shaping the new spirituality and factors of stabilization of society under the conditions of globalization.

4. Main results of a research

In terms of synergy methodology the significant role of progress, which cannot be avoided is obvious. Progress creates problems, but it itself is trying to solve them. And the key role here is defined for both self-organization and traditional values that give rise to the social order which will organise modern society again. Today there is an obvious alternative choice: either traditional values will find a foothold in the global space, or their value drops to zero.

In this regard, in line with the study of the problem of sustainability or transformation of the system of values there emerged two directions. Representatives of the sustainability of traditional values believe that they form a stable **economic and political** development of society.

So, Fukuyama F. in his study "the Great divide" showed a detailed analysis of the transformational processes related to the transition of an industrial society in the post-industrial phase of its development. The theory of the Great Divide is the fragmentation of society. He understands the place and role of traditional values in the development of society as an element that today, is either deformed or lost, and new values, either rudimentary or absent.

A key role in the stabilization of modern society, in his view, lies in the restoration or further development of traditional values such as family, trust, universal morality, etc.: "Western rationalism, having reached its higher development, began to undermine itself through the conclusion that rational grounds on which could be based universal morality, are absent" (Fukuyama F., 2008, p. 46).

Fukuyama F., on the example of Western society, showed that the crises that characterize

the social sphere relate not so much to cultural changes, as to their speed. Culture, unlike economics, politics, ideology is changing very slowly. "With regard to the Great Divide by the time it began a retreat from traditional values had already taken place ... and then suddenly extremely accelerated pace of change" (Fukuyama F., 2008, p. 46). The fact that traditional values have changed, from his point of view is a natural process that does not depend on other powerful forces. However, the stronger the role of traditional values in society, the stronger the society itself and "above the level of public trust (Fukuyama F., 2008, p. 46).

Problems of the modern world, globalization, which is directly connected with the unification of culture, according to Fukuyama F., affects the types of consciousness which affect the further existence of traditional values. And this new type of consciousness represented a departure from the collective and individualistic type of formation of consciousness, with its further development.

Fukuyama F. says an important role in stabilizing society is pard religious factor. In his view, a person comes to religion not because he agreed with the truth of revelation, but because self-isolation, the complexity of communication, modern virtual communication are forcing themselves to search for a human foothold, which he sees in the religious and cultural tradition.

The second direction, based on the transformation of values is characteristic of modernization theories by Inglehart R. and Welzel C. But to say that this position authors is categorical, is not possible. As a crucial marker of political, economic and cultural modernization of society, the transformation of values, according Inglehart R. is not the final stage of history. "The formation of an advanced industrial society leads to another quite special shift in underlying values-when reduced the value of characteristic of industrial society of instrumental rationality reduces. Postmodern values become prevailing, carrying a variety of societal change, from women's equality to democratic political institutions and the decline of the state socialist regimes (Inglehart R. 1997).

Shift to postmodern values is not a casual twist in the story. Inglehart R. and Welzel C. explain this due to departure from "attitude produced by **still-steady economics**". It is traditional values in society which played a key role in ensuring stability. Today the departure of traditional values into the background "reflects the principle of diminishing increment benefit" because the processes of economic growth and economic savings, which are in priority for society and for the people, lead to the postmodernist shift, which could mean a full scrapping of traditional culture.

In this regard, R. Inglehart says about the "quiet revolution", meaning the change of priority values, namely, materialistic values, favouring physical and psychological security (existenz needs to Maslow) are replaced with postmaterialistic values, where individual self-expression and the quality of life are crucial. However, carriers of postmaterialistic values, despite the fact that they are better protected economically, are more susceptible to all sorts of risks (Inglehart R., Welzel C. 2011, p. 57).

So the obvious transformation of values in contemporary society is explained by Inglehart R. that when a value is devoid of practical application, it gradually weakens. Other values in practice, resulting in changes in human lifestyle.

From this perspective, Inglehart R. two hypotheses were put forward for the changes of value orientations: deficit hypothesis and hypothesis of socialisation. Deficit hypothesis is that socio-economic factors lead to a systemic shift from traditional values to the secular-rational, from survival to self-expression values. In this regard, the lack of material resources is a factor in determining needs and mechanisms for addressing them. The fact is that when the primary social, economic and psychological needs are satisfied, the transition from traditional to secular-rational values. In other words, the transformation of the socio-economic conditions will always lead to a change in values. Economic stability and prosperity lead to values of self-expression, which is the quality of life, i.e., postmaterialistic values. Conversely, the economic downturn will increase the growth of materialistic values. The hypothesis of socialization is that there is no interdependence between economic, social and individual value orientations. Values in this case are correlated with the natural reproduction of the population, by virtue of which the older generation possess over its own values to the

young generation and this interaction has a relatively high degree of stability. But if traditional values cannot be applied as a result of the practice, their influence is waning (Inglehart R., Welzel C. 2011, p.148-150). Under this hypothesis, we can conclude that the "values, both individual in the whole and society do not change overnight (Inglehart R., Welzel C. 2011, p. 151). This happens gradually, only because the young generation by weight of its beats the older generation in the context of the entire adult population.

Thus, the transition of materialistic to postmaterialistic values is a process of gradual change of some values for others (theory of intergenerational change of values). However, cultural change and value orientations may be reversible exactly **in times of economic crisis**. "The long and deep economic turmoil may initiate a process of reversal," the authors note (Inglehart R., Welzel C. 2011, p. 77).

Based on the results of the world monitoring values (World Values Survey (WVS) and European Values Survey (EVS)), on the basis of which the analysis of the transformation of values by R. Inglehart and C. Welzel was an illustrative fact revealed that the values of Russian society remain relatively stable even during the crisis of the economic system and the fall of life level. They serve some syncretism materialistic and postmaterialistic values with sufficient notability of the first.

The same conclusion can be demonstrated on the basis of secondary analysis of sociological research, conducted in the North-Caucasian Federal District among the various population groups (Dzutsev H., 2012.)

Applying factor analysis by R. Inglehart for materials research you can see two important measurement of cross-cultural variability which can trace, if there are cross-cultural differences and similarities. Of course, these differences relate to the material component, the indicators of social, political, and religious norms. And in this regard binary oppositions are highlighted (traditional values/secular-rational values and values of survival/values of self-expression).

These studies identify traditional values, including the role of religion, a sense of commitment to national traditions, the credibility to the authorities, the economic and physical security, as opposed to self-expression and quality of life. And in the Northern Caucasus, all these values are fairly stable and "define in many respects if not the image, at least, life style", ensuring the stability of the regional society (Dzutsev H., Cirihovala A., 2015, p. 71).

With regard to postmaterialistic (secular-rational) values, they are characterized by the concepts of individual freedom without relying on public opinion in conditions of full security, self-realization, self-expression, confidence among people, political activity, tolerant attitude to various marginalized groups. And the results of the study showed that this category of values focused its attention only on a specific desire of citizens to participate in political and economic life of the region. Postmaterialistic values, however, are in their infancy, because the economic situation is not improving and not feeling the rise of social protection of the population.

Values of self-expression/survival identify dichotomy of life insecurities and life protection, personal independence and a degree of personal fulfillment. In this regard, there is a dichotomy between the materialistic and postmaterialistic values, also taking advantage of the first. Here the focus is on survival values that differ by a low level of individual well-being and the low level of opportunities to improve their material status. "In the republics of the North Caucasus the state of absolute poverty had become a reality and sometime even a way of life, only a small proportion of the population is able to ensure the necessary income" (Dzutsev H., 2012, p. 509). It is in the process of polarization in the field of life-support of families, increase of the distance between the educational qualifications of social groups. The conclusion is that the traditional values system has great importance among the factors of integration of society designed to ensure social stability (Shaozheva N., 2011). And North Caucasus society as Russia as a whole, is a society where the role of religion and family is great. It is in a society where survival is not guaranteed, people unconsciously try to stick to traditions and vice versa, when the problem of survival disappears, then multiculturalism looks quite acceptable.

5. Conclusions

Modernization paradigm has formed the view that economic crisis cultural problems are not the main. But all the world practice proves that without the preservation and development of the foundations of culture, traditional and basic values may not be, as well as economic growth and social stability. It is precisely values form the core around which crystallizes the economic and spiritual potential of society crystallizes. Economic, political and cultural processes affect the vector orientation of traditional values, largely providing their resistance and stability, or replacing them with secular-rational characteristic for postindustrial society. But the transformation of traditional values is increasingly a spontaneous process; it's uncontrollable and unpredictable. Therefore, even in the context of globalization, the convergence of cultures is out of the question, because traditional values in a sense can demonstrate stability.

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