REVISTA ESPACIOS

Transformation of values in global society: managerial aspect

Transformación de valores en la sociedad global: aspecto gerencial

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Content

ABSTRACT:

The article addresses values in the modern global society. In the conditions of migration chaos, global sociology gains further significance. Because of this, the questions of the role of global sociology and new goals were discussed within the third forum of International Sociological Association, which took place in July 2016 in Vienna. Studying the problem of values is relevant not only for Russia but for also for the global community. The main characteristics and groups of characteristics that define the tendencies of values development are the values of the country of origin, values of the country of residence, time of residence in the country, cultural heritage, political regime in the country of residence, social and economic conditions of individual's residence, social-demographic characteristics (gender, age, language, citizenship, etc.). Moreover, a predisposition for establishment and development of migrants' values are social-cultural processes in global community in general. The aim of present study is to analyze the values that are significant for the functioning of social institution.
Keywords: transformation, values of the country of residence, values of the country of origin.

RESUMEN:

El artículo aborda los valores en la sociedad global moderna. En las condiciones del caos migratorio, la sociología global adquiere mayor significado. Debido a esto, las cuestiones del papel de la sociología global y los nuevos objetivos se discutieron en el tercer foro de la Asociación Internacional de Sociología, que tuvo lugar en julio de 2016 en Viena. Estudiar el problema de los valores es relevante no sólo para Rusia sino también para la comunidad global. Las principales características y grupos de características que definen las tendencias del desarrollo de valores son los valores del país de origen, los valores del país de residencia, el tiempo de residencia en el país, el patrimonio cultural, el régimen político del país de residencia, Las condiciones económicas de la residencia del individuo, las características sociodemográficas (género, edad, idioma, ciudadanía, etc.). Además, una predisposición para el establecimiento y desarrollo de los valores de los migrantes son procesos socioculturales en la comunidad global en general. El objetivo del presente estudio es analizar los valores que son significativos para el funcionamiento de la institución social.
Palabras clave: transformación, valores del país de

1. Introduction

1.1. Problem-oriented definition

One of the main problems in achieving a "better world" becomes the problem of migrants' values as the reflection of social, political, economic and cultural structure of the society of the host country, as well as of the country of migrants' origin. Migrants' values act as the main differentiating factor that reflects individuals' ideas about different chances and opportunities of satisfying the needs.

In Russia, the problem of migrants' values is also significant. The majority of researchers lean towards the opinion that the defining characteristics that develop migrants' values are cultural (ethnical/social) origin of an individual and/or his parents and social-economic conditions of life (Rudnev, 2012).

The head of Federal Migration Service of Russia, Konstantin Romodanovskiy does not exclude the possibility of migrants' flow from Europe to Russia. He points out that "European countries are not able to deal with the flow of migrants, and because of this, in the nearest future, Russia can expect the flow of migrants from Middle East and African countries, who previously requested asylum in European countries" (Tulin, 2016). On the other hand, K. Romodanovskiy stated that "because of the flow of refugees and decline of social-economic situation, Europeans might leave to other countries; in the future, it is possible that they will arrive in the Russian Federation. Therefore, it is necessary to work through all possibilities, including the mechanisms of governmental program, for integrating such category of citizens in Russian society" (Zhandarova, 2016). Therefore, the problem of migrants' values becomes relevant in Russia.

1.2. Values of different social groups

Among the classifications of values, the one most suitable for migration processes is the paradigm proposed by D.A. Leontyev: 1) social ideals: an initial form of values, because each value is produced by a certain social community, from family to humankind in general. In this case, social value is concentrated manifestation of collective experience of a group or community in form of ideal, i.e. an idea about perfection desired in certain areas of social activity; 2) object-embodied values: social ideals are not given to us abstractly, but through their embodiment in works (artifacts) and acts of certain people, in whom the value finds its most visible existence; 3) personal values: objectification of values happens only by the activity of people who conduct these values, being urged by them. Therefore, it is necessary to admit the existence of values in the structure of personality motivations (Leontyev, 1998, 2000).

The problem of transformation of migrants' values is defined by three theoretical directions: 1) acculturation that includes not only changing behavior and affirmations, but also values that change upon the contact of two cultures; 2) feeling of shared values is one of the components of ethnical identity, along with self-identification, feeling of affiliation to a group, affirmations about one's own ethnical group; 3) theory of axiological differences that explains the occurrence of cultural shock by the collision of different systems of values: it is considered that the extent of differences in the values between migrants' country of origin and country of residence is in direct proportion from the amount of difficulties that a person experiences during adaptation (Kinunen, 2008, pp. 118-119).

Within studying migrants' values, it becomes significant to explore migrants' perception of the differences between two cultures (their ideas about the values of country of origin and host country), as well as the extent of similarity of their own values with the values of the two

cultures.

2. Methods

There are different paradigms of defining migrants' values that were developed in the works of S. Schwarz, G. Berry and R. Inglhart. However, in the context of studying migrants' values from the perspective of social consequences of migration processes, it is necessary to consider the factors that develop migrants' values. Therefore, we will address economic, political, social-cultural and territorial factors of transformation of migrants' values. Moreover, specific focus should be directed at social-cultural factors that define institutional instability of Russian society in general and cause the differences in access to the resources in Russian society, in dependence from the territorial place of residence: Moscow, as Russian capital and a metropolis, large and small cities of Russia, as well as small villages and country compounds. While working on present study, we used the following methods of documents analysis: traditional (primary) analysis of documents, as well as secondary comparative analysis. During the wok on this project, we practically validated specialized qualitative content-analytical methods. Therefore, we used "triangular approach" for studying the processes of the development of migrants' values.

3. Results

3.1. Changes of values in the modern society

Transformation of migrants' values takes place along the "integration" in the new community. G. Berry calls this process "acculturation" and proposes a model of acculturation. Its parameters include: 1) Maintenance and development of one's own ethnical originality in the society (is it a value and is it necessary to preserve it?); 2) Individual's wish to contact with representatives of cultural and ethnical majority (is it a value and is it necessary to establish cultural communications?). Berry separates four strategies of acculturation: 1) *Assimilation* – answering "no" to the question about the value of one's own self-awareness and identity, and answering "yes" to the question about the value of the contact with another ethnical group. An individual integrates in the other culture; 2) *Separation* – "no" to the value of contact, "yes" to the value of one's own. Such individuals maintain their traditional lifestyle regardless of the majority. They create their own culture and speak their own language; 3) *Marginalization* – answering "no" to both parameters. It is a certain indecisiveness, both personal and collective, therefore, it is difficult to define it. It is a certain separation and loss of identity. People have not found themselves and are stressed and uncertain; 4) *Integration* – answering "yes" to both questions. An individual belongs to the majority, but not completely, and supports both own values and values of the majority.

Realization of this model in Europe more and more corresponds to the second strategy of acculturation.

Models of migrants' integration in the host community are explored and systematized as models of complete integration and models of partial integration (Iontsev & Ivakhnyuk, 2013). Assimilation is defined as a process, within which the migrants, who differ from the population of the country of residence in axiological orientations, traditions and culture, transform their self-identification by adapting to the surrounding society, up to the complete rejection of the feeling of their originality (Iontsev & Ivakhnyuk, 2013). In turn, assimilation can happen naturally or violently. Partial integration is related to such concepts as "adaptation" and "adaptability". V. Iontsev concludes that migrants' integration is a two-sided process aimed at assimilation and adaptability of migrants in the host society, which can facilitate both economic and demographic development of this society itself. *Assimilation* implies migrants' rejection of their culture, morals, traditions and practices of casual public behavior, and acceptance of norms and values of the majority (Drobizheva, 2013).

3.2. Influence of traditions on the values of the host community

Within sociological science, there are two competing theories of values development: theories of socialization and institutionalization. Theory of socialization implies that individual's value affirmations develop at an early age in the process of socialization, and remain unchanged in adulthood. They depend on the environment, in which a child finds himself during his development. Changes in life values of the societies proceed slowly, only upon the change of generations. Theory of institutionalization states that the development of person's values is affected also by various institutions, in which a person finds himself in the adulthood – work, school, family, etc. (Kataeva et al., 2016). Values change much more rapidly – within one generation. According to the theory of institutionalization, in order to successfully adapt, immigrants certainly have to acquire axiological models implied by the institutions of the host country. They are such values, as family, form of state structure, linguistic and cultural homogeneity of the nation (Migrant workers accept the values of the new environment, 2013).

According to the vice-chair of Duma committee on the questions of family, women and children, Alexander Bednov, "80% of foreigners that applied to the Federal Migration Service for obtaining the documents for temporary residence apply on the grounds of marriage (Kataeva et al., 2015).

Researchers mention different types of axiological interaction, especially axiological conflicts – collision of values of the community of the host country and the migrant community (Apanovich, 2010). H. Werner defined the factors that influence migrants' integration. Firstly, it is the duration of stay in the new place of residence, moreover, change of generations is necessary for complete integration; secondly, it is the nature of residence and number of migrants; thirdly, it is the level of education and social and economic status of the immigrants. Highly professional migrants try to reside not according to the nationality but to the social level and status. Fourthly, it is religious basis of the ethnical group. Integrational processes proceed very slowly, if the migrants follow a different religion than the majority of the country's population. Fifthly, it is the perception of migrants as a hostile element, which exists in many countries (Stoker, 1995).

3.3. Attitude to the values of the "host" society

Integration is opposed to a rather common phenomenon nowadays, namely, the isolation of migrants, creation of secluded migrants' communities or ghettos, separation of specific city districts – Chinatowns, Arabic or Latin-American quarters. The concept of integration itself, regarding the migrants, was introduced by E. Nitoburg, who addressed this phenomenon on the example of integration of Jews in the civil society of the USA (Nitoburg, 1995).

The image of undesirable migrants in Russia is often created upon the entrants from the republics of North Caucasus; in fact, it primarily includes the Chechens. This is a result of past conflicts of the 1990s and the beginning of the 2000s, as well as of the trace of historical memories of Caucasian wars and repressions of Stalin's time. The Chinese, who cause equal amount of concern (73% in 2005), are related to the long-lasting ideas about their claims of Russian Far-Eastern territories. Certainly, there are also historically developed ideas about compatibility/incompatibility of cultures, which is mostly directed to the entrants from the republics of Middle Asia (Drobizheva, 2013).

In the conditions of migration chaos, Russian Federal News Agency conducted an online survey (5595 respondents) and revealed how the countries of the European Union should react to the migrants' flow (Federal News Agency, 2016). Over the half of respondents (56%) stated that "it is necessary to completely close the borders to preserve European identity and culture". 20% of respondents said that "it is necessary to accept a small number of migrants, but only those who have the required work qualification or possess financial resources sufficient for investing in the European economy". The minority of respondents replied that "it is necessary to accept all

migrants and keep them in special labor camps under police supervision, where they should be taught the basics of tolerance and behavior in a civilized society, and after that they can be granted freedom of transportation" (8%), or "it is necessary to leave everything as it is now – migrants will assimilate on their own and will become proper Europeans, and those who think otherwise are xenophobes or Nazi" (3%). Therefore, the majority of Russians do not approve of migrants' integration in the European society because they disrupt the axiological basis of the European culture.

In the context of migrants' integration in Russia as the host country, the survey revealed that 51% of respondents give positive evaluation to the flow of migrants that are "qualified and spiritually close", i.e., Russian-speaking specialists, mostly from the CIS countries (Federal News Agency, 2016). Such migrants do not disrupt the axiological nature of Russian society due to the proximity of their culture. 50% of Russians have rather negative attitude towards migration amnesty for work migrants-foreigners, which allows legitimizing and, at the same time, strengthening their rights (Amnesty for migrants: for and against, 2013). Apart from migrants taking jobs of the host country (26%), they "act arrogantly and do not respect our laws" (12%), and, in general, "there are too many migrants in Russia" (15%).

4. Discussion

In the Soviet past, nationalism was interpreted as negative hostile attitude to other nationalities and equaled to ethnical selfishness. It was discouraged by the official propaganda and the society. Abroad, and currently in Russia, nationalism is comprehended as a more complicated phenomenon. It has many definitions, but almost all "classics" in this field of studies agree that:

* There should be recognition of the existence of such unity as a nation (ethnical nation) that has a specific quality;
* Its interests and values are more important than any others;
* A nation has to be as politically independent as possible.

When the national majority is concerned, this urge usually manifests in demands to make political decisions according to the interests and wishes of the majority, to deny others' access to privileges and resources. According to E. Gellner, nationalism is a political principle that requires correspondence between the borders of the national unity and the state (Gellner, 1991).

As an opposing point of view, there is a model of a "melting pot" that was declared in the USA before the change of strategy in favor of integration on the basis of multiculturalism after ethnical and racial challenges in the 60s and 70s of the last century. It is a variation of the second type of the assimilative strategy. Routine practices of ethnical groups mix, therefore creating new models of culture. Moreover, immigrants' traditions can remain partially, for example, in family routine. Variety is created in the society, and ethnical groups, including accultured migrants, adapt to a wider social environment where they act (Giddens, 2005).

5. Conclusion

It is necessary to take governmental and social measures for regulating migration processes, because such phenomena, as social tension, have to be considered in the development of civil society in Russia. Socialization processes also depend on other social institutions, but tolerance and conformity are the most important for the development of a healthy society.

From the positions of traditional institution of the Russian society, Russian Orthodox Church, one of the directions in working with migrants for their integration in new social-cultural environment is teaching them the language of the host society, its history, ethics, culture, spiritual traditions, laws and rules of behavior. Apart from other things, it is defined by the legal system of a number of countries. The church sees acceptance of migrants by countries as a virtue and an obligation of a Christian, especially in light of the fact that in modern society the

majority of migrants are one of the least socially-protected categories (Principles and directions of working with migrants in Russian Orthodox Church, 2016).

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