

PSYCHOLOGICAL CONCEPT OF DEVELOPMENT AND FUNCTIONING OF NORTH CAUCASIAN ETHNOFORS' VALUE ORIENTATIONS

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Abstract

The modern system of values undergoes fundamental contradictions of meanings. Double standards of moral constructs of small nations cause interethnic conflicts. This topic is particularly relevant in the North Caucasus region. The next acute problem is interreligious intolerance between ethnophores living densely. Interesting changes in the psychological nature and pedagogical technologies are taking place in the Muslim community of the North Caucasian peoples. All these changes are based on the transformation of the value sphere of the individual. Psychologically, a conceptually grounded concept of "ethno-value orientations" is introduced, which is viewed as preferred, accepted and reflected in the consciousness of ethnic ideals, values and norms that remain in the main features of the ethnophore and actively determine the development of the ethnos. Ethnocentrality orientations are the determinants of the ethnophores in the North Caucasus. The authors propose their psychological conception of the development and functioning of value orientations of North Caucasian ethnophores, which is based on the synthesis of cultural-historical stereotypes and innovative value schemes and hierarchies. Within the framework of the developed concept, a model of the development of the system of value orientations of the ethnophores of the North Caucasus is presented. It allows, on the basis of the laws of the manifestation of the essence of values, to carry out the integration of the propositions put forward and conclusions into an integral system of representations. In the model, as a system characteristic of the strategy and practice of achieving the goal, the structure of the elements, conditions and factors determining genesis, mechanisms of functioning and changes in the value orientations of the ethnophores of the North Caucasus, which state that the most dynamic (social) components develop, is determined economic crises. As a stable element, the model includes ethno-value orientations, and as derivatives - values of collectivism, values of interpersonal relations, values of certainty.

Keywords: *value system, education, personality, value, spirituality, morality, the concept of value orientations, moral development, ethnophores, ethno-value orientations, moral and ethical code of the highlander.*

INTRODUCTION

Cultures of North Caucasian nations represent rather strict and "firm" value systems than discrete and flexible ones. Values of the regulated in accordance with: firstly, their belonging to clannish, patrimonial or family tree, secondly, their status, thirdly, their age. These three moments – hierarchy, power and seniority – strictly define the limits of approved behavior. Even nowadays internal hierarchy of clannish-patrimonial relations, characteristic to the cultures of North Caucasus, gives evidence concerning their authority, standing on the traditional patriarchal mentality.

Cardinal change of society system and other changes which happened during the last decades in the Russian society required reevaluation of the whole value system including directivity, character and features of value orientations of formed ethnoses.

Nations stable living conditions consolidate value systems in the form of definite cultural traditions which are given from one generation to another as significant sociocultural normative regulators of all the spheres of ethnos's social and individual being [1,2].

The primary and the main element of national self-consciousness is a realization of ethnicity, ethnic views, ethnic conceptions, habits, norms of behavior as main elements of ordinary consciousness which create national self-consciousness in the narrow sense of the word. Nation's self-consciousness includes the following aspects: consciousness of the ethnic community and relation towards other ethnoses; commitment to the national values.

Variables of ethnic self-consciousness (primordial culture, traditions, ethnic-value orientations, etc) are the part of every personality self-consciousness structure in a greater or lesser degree. In the process of development, structural parts of personality's self-consciousness are filled with content which is conditioned by historical development of social relations, value orientations, formed conditions of interethnic relations.

New values of modern civilization definitely influence ethnic self-consciousness of people oriented to the values of traditional culture. This influence differently affects value system of a personality, particularly the system of ethnic values of an individual. In some cases ethnic self-consciousness and ethnic identity are transformed and adapted to the new value system, in other cases they are not so much transformed but destroyed, and this leads to deletion of individual's ethnic singularity and complete loss of relations with traditional culture. Cultures of North Caucasian nations represent rather strict and "firm" value systems than discrete and flexible ones. Values of the Abazins, Karachai, Circassians, Nogai are regulated in accordance with: firstly, their belonging to clannish, patrimonial or family tree, secondly, their status, thirdly, their age. These three moments – hierarchy, power and seniority – strictly define the limits of approved behavior. Even nowadays internal hierarchy of clannish-patrimonial relations, characteristic to the cultures of North Caucasus, gives evidence concerning their authority, standing on the traditional patriarchal mentality. The system of value orientations of North Caucasus ethnoses' direct subject's activity. Psychological concept of this system development and functioning assumes that the greatest development (transformation) happens during the periods of socioeconomic crises. Stable element in the system of value orientations of North Caucasus ethnoses' representatives are ethnic-value orientations conditioning national uniqueness of value system during sociocultural and socioeconomic crises, and giving direction for changes of value orientations system. Values and value orientations are organized into hierarchical systems and represent not only stable components of consciousness but also individual and group peculiarities of ethnos's personality. Values of ethnic self-consciousness include both terminal and instrumental values. Ethnoses system-forming values are preserved under all the changes, assuring existence of an ethnos as an integral formation. Loss of this stable part of value orientations leads to ethnos destruction. Preservation of ethnic values fulfills adaptive function, balancing assimilation and accommodation tendencies, changing of the new and retention of traditions. The most important element of ethnic self-consciousness structure is ability to reflect surrounding reality in its multiformity [14].

Ability of separate personalities or a group of individuals, forming this or that ethnic community, to reflect visual environment forms so called originality of ethnic picture of the world as well as ethnic specificity which finds its true reflection in ethnic-value orientations.

MATERIALS AND METHODS

An experimental study of the socio-psychological features of the manifestation of ethno-value orientations of the ethnophores of the North Caucasus was constructed in line with the methodological logic of the activity approach, based on the work of representatives of the scientific schools of professors Tsakhaeva A.A., Nakokhova R.R [7, 8, 15, 21]. Means of measurement were methods: included observation, interactive conversation, testing of ethno-values, analysis of products of activity

and statistical processing of the empirical data. To diagnose the level of empathy, we used the questionnaire on the identification of empathy developed by A.A. Tsakhaeva [22]. Our research needed to clarify the degree of tolerance of respondents to their ethnic values and the values of other peoples. To diagnose this indicator, a questionnaire was developed [23]. The authors modified the test "Psychosemantic differential" and the test "Psychosemantic radical" [24].

Here is a fragment of the test, consisting of forty-six questions standardized by the principle of increasing emotional stress:

1. Imagine that you were left alone in this world and God allowed to return to Earth only 1000 people. Who will they be, their age, ethnicity, profession?
2. What do you mean the concept of ethnic value?
3. What is the basic value for you: nationality? Professionalism? Appearance? Intelligence? Or ... (to offer one).
4. Describe the ideal appearance of the representative of your people.
5. Draw a virtual portrait of the smartest representative of your nationality.
6. What is the independence of your people for history, for the future, for justice?
7. What sacrifices you would have made would be for the safety of your people.

The questions were constructed taking into account the options for answers and the possibility for the respondents to come up with their own version.

Psychosemantics of the value structure of consciousness is well diagnosed with the help of content analysis of the text. We chose elements of folklore as a material. Epos "Derbent-name", "Narts", "Partu Patima" as an attribute and indicator of the culture of the progenitors of modern Lezgins, Avars, Laks, Abazins, Karachays, Nogai and Circassians. The small peoples of the Caucasus have always been characterized by high collectivism, a great desire for security, a high orientation towards preserving traditions [25]. The test data showed a high position on the scales of paternalism, masculinity and orientation in the system of mountain values.

RESULTS

We suppose that ethnic-value orientations are special collective-individualized and motivational reflections in ethnofors' consciousness of specific ethnic values, norms, ideals in the system of ethnic-value orientations. Ethnic values are the values of belonging to the ethnos, preservation of the ethnos, maintenance of ethnic traditions and customs. Ethnic values are metavalues situated above more frequent, concrete values, the content of which is more dynamic and situational. Ethnic values take up a position of a mediator: on the one hand connecting ethnos with ethnofors, and on the other hand connecting ethnos with other human communities – ethnoses, ethnic systems, states and others. Thereby, ethnic-value orientations can be considered as specific determinants of value self-consciousness, being system-forming in the system of personality value orientations[8].

Inside the value system, ethnic-value orientations fulfill the following functions:

1. On the level of personality existence in the social environment – the function of harmonization between individual values and ethnic values which becomes apparent in the level of personality psychological adaptation towards social situation, possibility of personal aims realization in consent with general group purposes;
2. On the level of group existence relative to other groups, ethnos relative to other ethnoses and social systems - the function of harmonization between group values and universal values; it defines the level of intergroup tension, degree of intergroup acceptance.

System-forming values of the ethnos are preserved in case of ethnofor's value system changing, assuring ethnos existing as an integral formation [14].

Thus, ethnic-value orientations are preferable, accepted and reflected in the consciousness ethnic ideals, values and norms, preserved in the main features of an ethnofor and actively determining ethnos's development. Ethnic-value orientations are a stable determinant, conditioning national uniqueness of value system during socioeconomic and sociocultural crises, giving direction to alterations of value orientation system of a personality representing ethnoses of North Caucasus.

On the basis of theoretical analysis of value orientation system of North Caucasian ethnofors in the framework of the concept we have worked out a psychological model of development of value orientation system of North Caucasian ethnofors [12].

The model exposes step-by-step hierarchization of the structure (elements – values) with system-forming element – ethnic-value orientations. Methodological basis of the worked out model is made by the principles of mediation of higher mental functions development. Particularly it is considered that in cultural development each function appears on stage twice: firstly as an intersychic category and then as intrapsychic one. Besides, interiorization is exercised in unity with exteriorization – changing of environment by creating of the new [3]. With the help of exteriorization, needs for creation are realized, and they make the basis of personality value orientations; and one or another value becomes the object of individual's need in case it (the object) includes the factors which stimulate transformation of objective values into individual needs. Universal adaptation mechanisms – assimilation and accommodation – are used as basic mechanisms for formation and development of value orientation system. We consider transformation of ethnos cultural values into individual-personal values to be the main psychological mechanism of value system alteration. In the framework of the model for value orientations development of North Caucasian ethnofors we consider stable and dynamic values in the value orientation system of North Caucasian ethnoses. Ethnic-value orientations act as invariable determinant conditioning national uniqueness of value system during sociocultural and socioeconomic crises. The same determinant gives direction to changes in value orientation system of North Caucasian ethnofors.

DISCUSSION

Values of collectivism, values of definiteness and values of interpersonal communication are referred to specific values of Karachai-Cherkessia's and Dagestan ethnofors in the model. Stable living conditions of the nations consolidate value system in the form of definite cultural traditions which are given from one generation to another as significant sociocultural normative regulators of all the spheres of social and individual being of an ethnos. Development of ethnofor's value orientations is executed in several processes, mechanisms, progressing simultaneously and interrelated between one another. It's possible to attribute to such processes adaptation, consisting in anxiety elimination and maintenance of the balance in the human-environment system by means of value orientations modification.

With regard to value system development, assimilation supposes acceptance of environment values, and accommodation supposes transformation of environment norms and values according to own system of value orientations.

Our integrated study of the values of ethnophores in the Caucasus has shown that the assimilation of value structures occurs step by step and discretely. The task of psychological and pedagogical services is to structure and systematize the hierarchy of values in the ethnic consciousness of the individual. Specially developed programs that have been working for the last 10 years in Dagestan and Karachaevo-Cherkessia have shown positive dynamics of this process.

In accordance with Piaget's theory, successful adaptation and productive psyche development are possible with balanced processes of assimilation and accommodation [11]. Thereafter, the process of adoption of new cultural values and their transformation on the basis of traditional values of ethnic culture into individual-personal values has to be balanced in the value system. In case of social situation changes related to abrupt transition from one social system to another, alteration of value orientations system also happens, which can lead both to productive development and to breakup of value system. Preservation of unity between personality and group (ethnos) is possible in case of balancing the processes of assimilation and accommodation – adoption of new values with retention of values included into system-forming component. The category of “ethno-value orientations” must be distinguished from the category of “ethno-centric orientations”, which manifests itself in the hyper-ethnic nationalist level of personality development. And it is a special subjective, collectively-individualized formation of the construct of our consciousness.

Ethnic values are the values of belonging to an ethnos as an ideal. Ethnic values are meta values, located above more specific, concrete values, the content of which is more dynamic and situational. Ethnic values occupy the position of a mediator, associating an ethnos with ethnofors, on the one hand, and an ethnos with other human communities – ethnic groups, ethnic systems, states, on the other. Ethno-value orientations in the system of value orientations are values that ensure the realization of goals, in our case - the goals of social adaptation. The system-forming element of the subject's value orientations ensures the preservation of the unity of the individual, manifested in the formation of a consistent identity, and guides its development.

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