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## **Orientations of the Region's Population on Value Experiences as an Indicator of the Level of Development and Semantic Content of Social Capital**

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*This paper analyzes social capital through the prism of the orientations of the respondents on value experiences. It is shown that, along with a focus on rationally formulated values, there are value orientations on the various systems of emotional experiences, each of which reflects the specific needs of the man. An original author's methodology was applied in the course of the analysis. On the basis of empirical studies it was established that the level of social capital and its ability to realize are conditioned by the orientation of the respondent on value experiences.*

*Keywords: Social Capital, Sociology of Emotions, Orientation on Value Experiences, Hierarchy of Values.*

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### **1. Introduction**

The structure of the phenomenon of "social capital" has been analysed in a large number of sociological publications, both in Russia and abroad, authors of which often have different points of view. We will apply a fairly common approach, where social capital is interpreted widely as a collection of resources, which people use to realize their social interests. Such resources, in our view, include also value orientations. In particular, N.M. Lebedeva and A.N. Tatarko rightly note that "the values, that are dominant in society, and indicators of social capital are well

suitable for the analysis of changes in culture and personality, in response to historical and social changes" (Lebedeva and Tatarko 2010, 17-34), precisely pointing out the well-known comparative studies of foreign sociologists (Hofstede 2001, Inglehart 1997, Schwartz 2004, 43-73). In our view, value orientations in the structure of social capital express its value-meaning focus.

However, in our opinion, there is a serious gap in the sociological analysis of values as elements of social capital, since they are observed only from the rationalistic position. Meanwhile, values can be represented very heuristically as

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an emotional phenomenon, and social capital, respectively, possesses not only the rationalist aspects.

For this, we turn to the field of the sociology of emotions, which has already been actively developed in the West for about 40 years. A bibliography of works devoted to this area of sociological studies numbers thousands of titles. We refer to only some of them which are the most famous (Hochschild 1979, 551-575, Tham 1992, 649-671, Turner 1999, 133-162, Barbalet 1999, Shilling 2002, 10-32, Stets 2006 and others). We cannot but mention such a direction of foreign science as psychohistory, the possibility of using some of its approaches in the sociological study of emotions, in our opinion, cannot be ignored (DeMause 1982, 2002).

To date, there have been published several works of foreign authors, which analyze foreign trends in the development of the sociology of emotions (Deeva 2010, 134-154, Simonova 2009, etc.).

There is a number of Russian case studies of emotions (some of the relevant authors are from CIS countries as well), but they all relate to, first of all, the various manifestations of basic emotions such as fear (Golovaha and Panina 1994, Yadov 1997, 77-91, Matveeva and Shlapentokh 2004, Gorshkov 2009). At the same time, "social mood" has been comprehensively studied. The beginning of sociological analysis of "social mood" was set by the works of Z.T. Toshchenko (Toshchenko 1998, 21-34).

Recently, an attempt (obviously not successful against the background of the sociology of emotions actually existing in foreign science) has been made to generalize the results of the theoretical studies of emotions and to formulate directions of the future research of this phenomenon (Gorbunova and Figlin 2010, 13-22). Unfortunately, the analysis does not reveal the author's conceptual approach,

so that the involved material suffers from the narrative randomness and the incompleteness of the analysis. It is not clear from the article what distinguishes the sociological approach to the analysis of emotions from the approach used in mass psychology. Attempts to replace the theoretical and methodological basis of the analysis with the common sense led, as an example, to the following author's definitions as "emotions are a specific form of social reality". Or the authors demonstrated contradictory, trite and, to put it mildly, controversial ideas: "Certainly, it is desirable that most decisions should be taken rationally rather than through the senses. But the decision, which ignores people's feelings, may be perceived unfavorably and result in adverse consequences". These conclusions provoke nothing but doubts.

## **2. Methodology and methods of research**

The fight between the followers of the "rationalistic" and "irrational" approaches in the humanities has a long tradition. However, discussion of the positions of the supporters of each of the above mentioned methods, as well as an overview of the discussions taking place between them is not our task. We note only that in modern sociology, still we are more often confronted with the underestimation of the emotional side of personality, rather than with the rational explanations for any action.

Immediately, we should emphasize that we are impressed by the approach, expressed more than a hundred years ago by the famous Russian historian and sociologist, an honorary member of the Academy of Sciences of the USSR, N.I. Kareyev, who called: "Sociology must once and for all abandon the pure intellectualism of psychology. In the creation of social phenomena, perhaps the more important part is the emotional

and volitional side of life of individual" (Kareyev 1907, 37).

Modern **postnonclassical sociology** views the man in the unity of conscious and unconscious, rational and emotional manifestations (Nemirovsky, Nevirko and Grishaev 2003, Nemirovsky 2007, 2008). In particular, in the early 1980s we introduced in the sociological turn the concept of "value experiences", the legitimacy and effectiveness of which have been proved in the doctoral dissertation (Nemirovsky 1990). There was also developed a questionnaire with the help of which for more than 20 years dozens of thousands of respondents have been interviewed (Nemirovsky 1983, 2002, 2004). This methodology has served as a base for several candidate dissertations so far.

This methodology is based on the fact that, in terms of modern psychology, emotions have two functions: **assessment** and **value**; in the terminology of K. Vilyunas they act as the derivatives and leading emotional motives and states (Vilyunas 1979). Implementing the assessment function, emotions are a response of regulatory mechanisms to the impacts that are important for the biological or psychological balance of the subject. Value function is expressed in forming the orientations on certain complex of emotions, or emotional orientation. Some time ago the problem of emotional orientation in terms of psychology was in thoroughly developed by B.I. Dodonov (Dodonov 1978). According to his conclusions, humans, along with the target units, also form the precept of a definite complex of emotions. Initially purely functional need of people in an emotional saturation is converted to their longing for specific experiences of their relationship in reality. Value orientations, created by demands for relationships, are called by Dodonov penetrating orientations, as one and the same orientation of this type can express itself by getting into different areas of activities.

These penetrating orientations owe to underlying value orientations on the experiences, which we have first studied from the sociological positions (Nemirovsky 1989, 1990).

Orientations on value experiences directly express certain needs, so they can serve as an indicator of description of the ability to meet these needs, which formed the basis of this technique. Over thirty years ago, B.I. Dodonov developed the test "Emotional Orientation of the Person", which includes orientations on 10 value experiences. However, the spectrum of these orientations is much broader. We have worked out and widely validated test, which included orientations on 34 value experiences and which was specially designed for sociological research (Nemirovsky 1989, 1990).

In our view, orientations on value experiences have all the qualities of attitudes and include three components: cognitive (rational), affective (emotive) and connotative (behavioral). The methodology considered in the paper is designed to study the affective level of orientations on value experiences as the most complete expression of the scope of human motivation.

We should emphasize that this aspect of affective sphere of personality has not been studied either in western or in Russian sociology (with the exception of few works of our students), where the subject of the survey has comprised mainly basic emotions, social feelings and emotional states.

Basic value orientations of personality (attitudes) form a complex hierarchical system. Such view is widespread in modern sociology and psychology. In particular, we may point out a well-known hierarchy of human needs and associated values of the renowned humanistic psychologist A. Maslow, a seven-level hierarchy of value orientations in different directions of Transpersonal Psychology, a four-level system of dispositions of the individual by V.A. Yadov, etc.

We may slightly modernize Maslow taking into account the achievements of modern science, so we can get the following hierarchy of needs and respective orientations on value experiences:

0. Need for destruction (including self-destruction).
1. Physiological (organic) needs.
2. Security needs.
3. Need for love and belonging to the community.
4. Need for respect (worship).
5. Cognitive and moral needs.
6. Creative, aesthetic needs, need for self-expression and self-actualization.
7. Social-altruistic and higher spiritual needs.

As we know, the situation in the society is most directly dependent on the values which are critical for its members. But not only in terms of semantic content of such values, but also in the aspect of their hierarchical origin.

For example, expansion of 0 level needs makes society tend to self-destruct. Needs and related values of the 1<sup>st</sup> level indicate that society is at a stage of survival. At the 2<sup>nd</sup> level, the problems of survival are replaced by the problems of guaranteed development. In other words, there is a transition from survival to development. At the 3<sup>rd</sup> level society is stable and strives for strengthening and independence. There appears a need for strong government, military, administrative and penal institutions. At the 4<sup>th</sup> level, society becomes harmonious and prosperous and truly implements human needs. Strictly speaking, it is at the 4<sup>th</sup> level when society begins to meet with moral norms and values.

Expressing the degree of development of a certain human need, orientations on value experiences are the important indicators of the level of development and semantic content of social capital of individuals, social groups or society as a whole.

The empirical basis of the paper is a survey of the population of the Krasnoyarsk territory carried out by the Department of Sociology and Public Relations of Siberian Federal University in 2011. It used a method of formalized interview at the place of residence (48 questions were asked in a confidential setting at home). The respondents live in 28 villages of the Krasnoyarsk territory (within the area of 2339,7 km<sup>2</sup> or 13,6 % of the total territory of Russia and the population, according to the data on January 1, 2010 – of 2 894.7 thousand people). The survey was implemented with a stratified, multistage, zoned, quota sampling, represented by sex, age and education differences, with a random selection of respondents. Representativeness of the sample was ensured by the observance of the proportions between the population living in locations of different types (areas of large cities, medium and small cities and rural towns), with the variety in age, gender and educational structure of the adult population of the Krasnoyarsk territory. Sample size was 1 350 people. The data obtained were processed with the usage of software package SPSS applying cluster, factor and correlation analysis.

One of the advantages of this technique is the ability to use it to identify two important indicators: a) the average level of basic values of a particular group of respondents, with the account of the impact of the widespread in the social environment social norms – a social level formed due to certain orientations; b) the average level of orientations in the absence of the impact of social norms – a mass level of orientations.

### 3. Results of the study

The study we conducted in 2005 (a representative sample of 1000 residents of the Krasnoyarsk territory) recorded a mass level of basic orientations of 2.06 points. Socio-induced level was 1.12 points. This means that a modern

Russian society grounds value orientations of the population, putting them a little above the level of survival of society, while the mass level of orientations, which much more fully reflects the individual self of the respondents, corresponded in 2005 to the society development level. In 2009 we conducted a survey of the regional population by a formalized interview (a number of respondents was 1000) using this technique on a similar sample; it revealed some decrease in the level of basic orientations of the population – 1.89 points, socio-induced level was 1.05 points. A study conducted under this grant in 2011 also shows a marked fall of both the socio-induced level of basic orientations of the respondents in the region and their mass level.

The study of orientations in 2011, which applied the rotation method “Varimax”, allocated 10 factors with the overall descriptive ability of 58.06 %. They express respective latent variables. These variables are just not other than the types of value-semantic orientation of social capital.

The first factor F-1 is targeting the experience of the needs for communication, stability, congregational needs, the needs for security, various activities, and sexual experiences, help people around. The descriptive power of the factor is 16.57 %. It can be termed “**Sociality**”.

The second factor F-2 characterizes the orientation on the experiences of the “anti-creative” needs, as well as the sadistic, masochistic and domination needs, and also craving for the highest patron (9.32 %). It reflects a latent focus on “**Sadomasochism**”.

The third factor F-3 describes the orientations on the experiences of two needs – socio-altruistic and sense of life (7.15 %). We may call it “**Social Altruism**”.

The fourth factor F-4 combines the orientations on the experience of the needs for the highest patron, religious and gregarious needs (5.54 %). In our view, it reveals the latent

orientation of the respondents on “**Religious Conformism**”.

The fifth factor F-5 describes the orientation on the aesthetic experience, cognitive and creative needs (3.71 %). This is a latent focus on “**Creativity**”.

The sixth factor F-6 describes the targeting on the experience of the hedonistic needs and the needs for romance, adventure, acquisition of things, prestige (3.69 %) – “**Luxury Consumerism**”.

The seventh factor F-7 expresses the orientations on the experience of the needs for the passive attitude toward the world, patron, extravagance (3.13 %), which allows us to call it “**Passive Consumption**”.

The eighth factor F-8 describes the orientations on the experience of the needs for danger, risk, control over others, as well as the egoistic needs (3.07 %) – “**Active Domination**”.

The ninth factor F-9 combines the orientations on the experience of the needs for impartiality, self-sufficiency and stability (2.9 %). This is a latent focus on “**Peace, Absence of Changes**”.

The tenth factor F-10 is a latent focus on the experience of the needs for freedom and altruistic needs (2.8 %). We may call it “**Unlimited Altruism**”.

Listed latent variables express the emotional palette of the value-semantic types of social capital that exists among the respondents of the Krasnoyarsk territory.

These data on orientations will eventually form two major groups that correspond to the well-known typology of Erich Fromm (Being and Having modes of existence). In particular, those located at levels from 0 to 3 reflect the orientation of the people on the possession (Having), at 4<sup>th</sup> level and above – on the existence (Being).

Orientations of the respondents on value experiences are an important indicator of the level of social capital. Thus, the use of

correlation analysis showed that there is a significant correlation between orientations of the respondents on value experiences (exactly half of recorded in the study orientations of various kinds) and their belonging to a particular social class (Pearson's correlation coefficient ranges from 0.083 to 0.210). We determined affiliation of the respondent to a certain social and socio-economic stratum in accordance with the model programs and methods of "Socio-cultural portrait of the region" study, issued by the Centre of Study for Socio-Cultural Changes, Institute of Philosophy, RAS (Lapin 2006). It was established that the lower social stratum is, the lower is the value of many value experiences for this respondent. This indicates a weaker development of many social needs (which are known to perform as an important element of social capital) of the representatives of the lower social groups. In turn, this suggests a weak motivating role of these orientations and prevents the development of social capital by these respondents.

Also, application of correlation analysis showed that the higher standard of living of the respondents (which indirectly indicates the level of development of their social capital), the higher they range value experiences. These value experiences include: the **hedonistic** need: "Fun, carefree attitude, physical well-being, pleasure of delicious food, relaxation, quiet life" (0.123), the need for **romance, adventure**: "A sense of extraordinary, mysterious, unknown, appearing in unfamiliar terrain, environment" (0.115), the need for **acquisition of things**: "Excitement, impatience of buying new things, collectables, enjoy from the thought that they would become bigger in number" (0.64); the need for **risk and danger**: "Fighting spirit, animation, feeling the risk, flush of these feelings, excitement, thrill during the time of struggle and danger" (0.111); the need for **control**: "Pleasant feelings arouse when any business is totally dependent on you or

when your actions determine the fate of any man" (0.99); the needs for **prestige**: "Joy and pride when you are in the center of attention, when you are really admired" (0.103), the need for **creativity**: "Joy and happiness are felt in the process of any creativity, when you create something new new, solve the difficult problem, when it is possible to do something unusual" (0.80).

And below: the importance of orientations on experience of the need for **the higher patron**: "Calm and bright joy appear when you feel that there is a Supreme Being (God, saints, angels, etc.) that protect and help you in life" (-0.58); the **selfish** need: "The feeling of satisfaction when we manage to achieve our personal goals, even if they contradict aspirations of people around us" (-0.79); the need for **the passive attitude toward the world**: "The feeling of satisfaction when everything goes on as usual and there is no need to learn something new" (-0.67); the **religious** need: "The feeling of pervasive joy, delight, belonging to something higher, occurring at times during the passionate prayers" (-0.64).

Thus, people who belong to the lower socio-economic strata are more prone to passive religiosity and selfishness, while the representatives of the higher socio-economic groups show a wider range of orientations on value experiences, including both "focus on Being" and "focus on Having" (Erich Fromm). Therefore, the specificity of social capital of the latter is ambiguous and differs greatly within the informative diversity.

#### 4. Conclusions

Orientations on value experiences are an important element of social capital, and express its emotional and value-semantic content. At the same time, they act as an indicator of the level of social capital and a marker of the influence of society on its formation. Recent years' decline in the level of orientations on value experiences

of people of one of the largest regions of Russia was also fixed, which marks as well the reduction of the level of region's social capital. The main reason for it is socio-economic and socio-cultural distinctions of the Krasnoyarsk territory over the last decade it has acquired the character of raw materials resources region, while the cultural level and confidence to the social institutions of

power of the population fall, strengthening the capacity of social protest. In addition, we should count the impact of modernization changes, which have been carried out lately in Russia and which promote the formation of country's consumer-hedonistic society, that to a large extent lacks the regulatory functions of the higher moral values.

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**Ориентации населения региона  
на ценностные переживания  
как показатель уровня развития  
и смыслового содержания социального капитала**

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*Статья посвящена анализу социального капитала через призму ориентаций респондентов на ценностные переживания. Показано, что наряду с ориентациями на рационально сформулированные ценности существуют ценностные ориентации относительно различных комплексов эмоциональных переживаний, каждый из которых отражает определённые потребности человека. Использована оригинальная авторская методика для их анализа. На материалах эмпирических исследований установлено, что уровень развития социального капитала и возможности его реализации обусловлены ориентациями респондента на ценностные переживания.*

*Ключевые слова: социальный капитал, социология эмоций, ориентации на ценностные переживания, иерархия ценностей.*

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