

Structure and dynamics of value orientations: cross-cultural aspect

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Abstract—The paper reveals the concept of cross-cultural communication and determines conceptual ties with synonymous terms. Cross-cultural communication is a dynamic process that is clearly structured. This process has a set of characteristics that show the forms of cultures interaction. Cross-cultural communication explains the interpenetration mechanism of cultural and communicative senses of values. It ensures mutual understanding and preserves the "national picture of the world". Cross-cultural communication considers interaction in socio-cultural and moral terms, raising the importance of individualistic values and lowering the importance of collectivist values.

The second part of the paper is devoted to the description of the study. This study is aimed to identify the value orientations of students. The representatives of two cultures of the same age and social characteristics participated in the study. The authors of the paper discovered and described a cause-and-effect link between changes in society and the characteristic of students' values. The comparative characteristics of the study are presented.

Keywords—*intercultural communication, cross-cultural communication, value orientations, norms, society, individual.*

I. INTRODUCTION

Constant, continuous and consistent changes taking place in the modern multicultural world, give society new ideas about social stereotypes and phenomena, determine their importance and characteristics. The value orientations change accordingly. This naturally leads to a new understanding of the constants that establish moral and ethical norms of society, an understanding the meaning and purpose of life. Culture and communication is a man-made model with two functions: to provide opportunities for further activities or to prevent activities, to limit its norms and prohibitions. It is important to note that the main mechanisms of interaction between culture and communication are manifested in the dynamics of interaction between the internal structures of culture (ethics and aesthetics, education, science, art, literature, mythology, morality, politics, law, religion) and the factors influencing the development of culture itself.

The growing interest in another culture is primarily determined by the individual's desire to find new unknown survival strategies in other cultural layers, to develop a new picture of the world in order to create a stable national identity. Cross-cultural communication is a consequence of the ongoing interaction and integration of cultures in the

world. The authors try to research the mechanisms and factors of interaction and mutual understanding between different cultures. Such kind of research is considered to be of special importance for the authors of this paper.

The concept of "cross-cultural communication" is associated with the terms "intercultural communication", "dialogue of cultures", "inter-ethnic communication", "transracial or interracial communication" and is a synthesis of the terms "culture" and "communication".

The evolution of the values concept has developed a long way, being transformed in the modern concepts in the mid-1950s by the anthropologists (Kluckhohn and Strodtbeck, 1961) followed by the works of social psychologists (Bond, 1988, Rokeach, 1979, Schwartz and Bardi, 2001), sociologists (Inglehart and Flanagan, 1987), cross-cultural researchers (Hall 1976, Hofstede 1983, Brink 1984), organizational theorists (Triandis 1994, Trompenaars and Hampden-Turner 1997, Carter, 2000, Galagher, 2000).

Significant attention is paid to cultural values by scholars worldwide. The list of writings includes the works of Russian scholars Fantalova (1992), Kagan (1997), Baev&Baeva (2005), Zhuravleva (2006).

According to researchers M. M. Bakhtin, V. S. Bibler, M. Buber, P. Sorokin, culture is able to live only on the brink of cultures, in dialogue with them, when cultures communication serves as their mutual creation [1, 2, 3, 4]. It is the cultures interaction of different types, that is a condition of their survival, said P. Sorokin [4]. This approach assumes the impossibility of existence and development of culture outside communication, as being a communication system; it is included in the interaction with other structures.

Modern cross-cultural relations and contacts are developing in the cultural and socio-psychological context. In our opinion, this process is not sufficiently prepared in terms of tolerance, continuity of cultures, the need to preserve national identity. This phenomenon is observed in all spheres of life in all countries. The world strives to unite on the basis of economic, technological, information integration. As a result, the integration processes leading to the growth of cultural consciousness and cultural identity of the nation are strengthened. We can talk about cross-cultural relations, in which participants get acquainted with the "foreign" rules and norms of everyday communication.

The cross-cultural communication emerges in the situation when communication participants belong to different cultures and they are aware of cultural differences between them. In its essence, cross-cultural communication is always interpersonal communication in a special context, when one participant discovers the cultural difference of another. Cross-cultural communication is defined as a set of different forms of relations between individuals and groups of individuals belonging to different cultures.

In education, various types of scientific cooperation between representatives of universities and scientific communities are widespread. Scientific and educational cooperation is very important, so it arouses great interest. Scientific contacts are being constantly developed by means of academic mobility programs for teaching staff and international student exchange programs of universities and schools, university summer schools and many other projects and programs. The problem of the person value orientations for the individual living in another culture is particularly important for the study.

The research of the person value orientations is one of the most common tendencies in psychology, sociology, philosophy, theology and other sciences today. The increasing interest of the researchers towards the issue of value orientations is the result of a deeper understanding of the human nature, socio-cultural conditions and integrity. The value orientations are understood as the content side of a person's orientation, reflecting the inner basis of his/her attitude towards reality [5]. The main problem is to identify the causes of actions and actions that express the attitude of the individual to the circumstances of his own life, defined by the general social conditions. The researcher V. Yadov represents the value orientation as the disposition of the personality "... which regulates human behavior and activity in the most significant situations of social life" [6].

According to Y. A. Sherkovina, the dual nature of the values system resulting from both individual and social experience, determines its dual functional role. First, values are the basis for the formation and preservation attitudes in the people minds that help the individual to take a certain position, to express their point of view, to assess an event, conditions, situations. Thus, they become part of consciousness. Secondly, values in the converted form act as the motives of activity and behavior, because the orientation of a person in the world and a desire to achieve certain goals inevitably correlates with the values that are included in his personality structure [7].

M. Rokeach defines values as "a stable belief that a certain way of behavior or the ultimate goal of existence is preferable from a personal or social point of view than the opposite or reverse way of behavior, or the final goal of existence" [8], and identifies the following features:

- the origins of values can be traced in culture, society and personality;
- the influence of values can be seen in almost all social phenomena;
- the total number of values that are really important for a person is relatively small;

- all people have the same values, although in different degrees;
- values are organized into systems [8].

Sh. Schwartz and W. Bilski give a conceptual definition of values that contain such formal features:

- values are concepts or beliefs;
- values are related to desirable final states or behaviors;
- values have over situational character;
- values control the choice or evaluation of behavior and events;
- values are ordered by relative importance [9].

V. G. Alekseeva asserts that the system of value orientations is "the main channel of moral culture assimilation of society, transformation of cultural values into incentives and motives of people practical behavior" [10].

The value orientations system of the individual is formed initially in specific socio-historical conditions, reflecting the actual values of a particular society. These values, in their turn, are connected with the overall economic and cultural level of society development. Since the norms of society are one of the most important sources of value orientations formation, the latter, unlike many other personal characteristics, is largely determined by individual human ideas about social desirability. Therefore, individual values should be considered only in the context of value preferences of the socio-cultural environment.

II. MATERIALS AND METHODS (MODEL)

The aim of this research is to study the value orientations of students, i.e. the impact of the socio-cultural environment on the value orientations of the individual studying within the territory of another country with different culture, mentality and socio-economic environment.

The paper presents the data of the value orientations study. The study includes the students of the Tyumen Industrial University (hereinafter – TIU) from Russia and students of TIU from the People's Republic of China. Cross-cultural comparison of value orientations allows the researchers to determine the differences in the "lifestyle" and "cultural heritage" specific to the studied societies, which affect the value orientations of individuals.

The study was carried out in the framework of two cultures: Russian and Chinese. The study involved Chinese students of the age group 19-22 years, after primary socialization within Russian culture (The residing period in Russia was 2 years) and Russian students of the age group 19-22 years living in Russia. Group 1 was TIU students from Russia, group 2 was TIU students from China. The study comprised 40 people who had lived in different socio-cultural conditions: 20 Russian students (13 girls and 7 boys) and 20 Chinese students (5 girls and 15 boys).

The study was organized in two stages. The first stage was to make a survey of the obtained empirical data. It allowed the authors to build the hierarchy of values among

the Chinese and Russian students. This hierarchy had been based on their significance and then enabled a comparison. For this reason, the respondents were asked to fill in the form choosing the preferable values. The questionnaires were written in Russian language for both Chinese and Russian students. The questionnaire formulations were simple to understand, that ensured the adequacy of students' answers according to the instructions of the methodology. Each respondent was presented with two lists of values either on sheets of paper in alphabetical order or on cards. The person assigned a rank number to each value in the lists and laid out the cards in order of importance. The latter form of material supply gave more reliable results.

The second stage was to analyze the questionnaires and formulate the type of dominant and minority values on the basis of quantitative calculation data of respondents' answers.

First, a set of terminal values was presented, and then a set of instrumental values was given.

The authors of the paper had made some observations in the course of educational activities with students of these groups and formulated some theses before the analysis of the study results was finished. For example, in group 1 the homogeneity of value orientations was higher than in group 2. There was a positive correlation between the hierarchies of students' value orientations in the Russian and Chinese groups. The leading orientation of the personality in the system of students' value orientations was pragmatic orientation in both groups. There were significant differences between the hierarchies of values at the level of normative ideals and personal priorities in the system of students' value orientations in these groups.

Similar studies are conducted by representatives of various scientific fields. The research methods are properly developed: interviews, questionnaires and tests, etc. According to the aim of the study we consider it reasonable to apply the most common method of studying the value orientations described by M. Rokeach [11], since this technique is based on a direct ranking of values. M. Rokeach distinguishes two classes of values:

- terminal, i.e. beliefs that the ultimate goal of individual existence is worth pursuing;
- instrumental, i.e. the belief that some kind of action or personality trait is preferable in particular situation.

This division corresponds to the traditional division into value-goals and value-means.

The following tables of value orientations by M. Rokeach served as questionnaires basis for students' group 1 and students' group 2 [12].

TABLE I. TERMINAL VALUES:

Terminal values:	
1	A comfortable life (a prosperous life)
2	An exciting life (a stimulating, active life)
3	A sense of accomplishment (lasting contribution)

4	A world of peace (free of war and conflict)
5	A world of beauty (the beauty of nature and the arts)
6	Equality (brotherhood, equal opportunity for all)
7	Family security (taking care of loved ones)
8	Freedom (independence, free choice)
9	Happiness (contentedness)
10	Inner harmony (freedom from inner conflict)
11	Mature love (sexual and spiritual intimacy)
12	National security (protection from attack)
13	Pleasure (an enjoyable, leisurely life)
14	Salvation (saved, eternal)
15	Self-respect(self-esteem)
16	Social recognition (respect, admiration)
17	True friend (close companionship)
18	Wisdom (a mature understanding of life)

TABLE II. INSTRUMENTAL VALUES:

Instrumental values:	
1	Ambitious (hardworking)
2	Broadminded (open minded)
3	Capable (competent, efficient)
4	Cheerful (lighthearted, joyful)
5	Clean (neat, tidy)
6	Courageous (standing up for your beliefs)
7	Forgiving (willing to pardon)
8	Helpful (working for the welfare of others)
9	Honest (sincere, truthful)
10	Imaginative (daring, creative)
11	Independent (self-reliant, self-sufficient)
12	Intellectual (intelligent, reflective)
13	Logical (consistent, rational)
14	Loving (affectionate, tender)
15	Obedient (dutiful, respectful)
16	Polite (courteous, well-mannered)
17	Responsible (dependable, reliable)
18	Self-controlled (restrained, self-disciplined)

III. RESULTS AND DISCUSSION

In the course of the study the following results were obtained on the schemes: terminal – instrumental values; generally accepted – generally rejected – unconventional values. Note that the authors of the paper did not have the task to count the results of the study using mathematical programs. The conclusions were formulated on the basis of quantitative calculation data of respondents' answers by the type of dominant and minority (exceptions).

The authors renamed the value orientations by M. Rokeach for the sake of students' comfort and ease of understanding. We identify six core values – goals (common to both groups) that respondents chose as the most significant:

1. «People»;
2. «Health»;
3. «Love»;
4. «Happy family life»;
5. «Friends. Friendship»;
6. «Material security»

Most rejected values:

1. "The beauty of the world»;
2. «Nature»;
3. «Art»;
4. «History»;
5. «Happiness of others»

The greatest number of respondents among young people in group 1 recognize the values of "Cheerfulness", "Independence" as significant ones. The rejected values – means indicated by the students are the following: "the Intransigence of the disadvantages in yourself and others" and "High expectations".

In group 2, the generally accepted values include "Health", "Love", "Happy family life", "Having good and faithful friends". Definitely rejected values include the values of "the Beauty of the world", "Nature", "Art". We can highlight only one value rejected by all respondents in group 2: "the Intransigence of the disadvantages in yourself and others."

The authors' assumption about the homogeneity of value orientations in group 1 and group 2 is confirmed with respect to instrumental values. With regard to terminal values the representatives of both groups demonstrate the less degree of commonality in the selection of certain values as significant life guidelines.

There is a direct positive correlation between the value orientations in both groups. The connection at the statistically significant level can be traced only between the hierarchies of terminal values.

The results of the study show that students who changed their country of residence and undergo further socialization in other socio-economic and socio-cultural conditions, in general, are focused on the same values – goals: "Health", "Love", "Happy family life", "Friends. Friendship». Significant differences are revealed in the sphere of instrumental values. Representatives of group 1 are focused primarily on the values of "Independence", "Cheerfulness" and "Rationalism". Representatives of group 2 are focused on "Education", "Cheerfulness" and "good Breeding". This is a confirmation of belonging to certain socio-cultural types and mentality.

Apparently, the considered terminal values constitute the moral and social basis of a personality; instrumental values belong to a more mobile, adaptive level.

In our opinion, the system of value orientations of Russian students is dominated by an uncertain orientation of the individual, without a pronounced preferred goal setting, which may be a consequence of the traditional Russian tardy independence of the individual. It is significant in the system of life orientations of Russian students "Preservation of their own individuality", that is, the dominance of their personal viewpoints, opinions, beliefs over the generally accepted, the protection of their independence. We assume that this reaction is a denial of tardy independence model of behavior and an attempt to accept early independence model of behavior from American and European cultures.

At the level of normative ideals, such value types as "Achievements" and "Security" prevail. In real behavior there are orientations to the values of "Hedonism" and "Kindness". Different socio-economic conditions on the territory of another country, different (individualistic) culture were the basis for young people to change behavior. It was reflected in an attempt to rebuild the hierarchy of instrumental values.

The results of the study show that the main characteristic of the value orientations system of students in group 1 is the openness to changes. Orientation to values such as "Hedonism", "Independence" and "Stimulation" tells about the desire of young people to independence, on the one hand, pleasure and newness - on the other. Low importance in the system of life guidance such value as "Tradition" may indicate a low assessment of their own culture, unwillingness to follow the traditions and norms of society, the lack of "sense of belonging to society."

The analysis of theoretical and methodological approaches to the study of the value orientations indicates that almost all researchers noted the complexity and poly – factor character of the value orientations formation. The system of value orientations is not something absolutely ordered and static. It is inconsistent and dynamic; it reflects both the main, essential, core changes of a person interdependence and the world, and change of the current, casual life situations

IV. CONCLUSION

Thus, the concept of cross-cultural communication explains the values focused on the interpenetration of cultural and communicative senses. It ensures the mutual understanding, taking into account and preserving the "national picture of the world", the interaction in the socio-cultural and moral terms, raising the importance of individualistic values and lowering the importance of collectivist values. Cross-cultural communication is a dynamic process that is properly structured. It has a set of characteristics that reveal the forms and ways of cultures interaction. Such cultures interaction is carried out in various forms of intercultural relations from the individual-group level to the interstate level.

The priority of culture and socio-economic factors in the formation and development of the value-need sphere of individuals is obvious. By analyzing the processes of cross-

cultural communication, the authors defined a causal relationship between the changes in society and the features and characteristics of the students' values.

This result means that there is the need for socio-patriotic work in the educational and extracurricular activities for students; the need for developing programs and projects focused on the internationalization of higher education; the necessity for adaptation support of international students during the period of students' exchange programs.

These recommendations will help to encourage the development of individuals in cross-cultural meetings across the nations. The practical significance of the study is to specify the intensification of the psychological and sociological knowledge in the field of value orientations in Chinese and Russian communities.

However, there is always a need for new research that will expand the understanding of values, due to its significant impact on all spheres of the social life of an individual. In the complex process of social change such studies have become especially important because of the reorganization of individuals' value orientations. They determine the choice of an individual's behavioral strategies and thus determine the future state of society

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