

**VALUE PRIORITIES OF MODERN NORTH WOMEN
(BASED ON THE EXAMPLE OF SAKHA ETHNOS
REPRESENTATIVES)¹**

**ЦЕННОСТНЫЕ ПРИОРИТЕТЫ СОВРЕМЕННЫХ ЖЕНЩИН СЕВЕРА
(НА ПРИМЕРЕ ПРЕДСТАВИТЕЛЕЙ ЭТНОСА САХА)**

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ABSTRACT

In this article, there are described empirical study materials which was realized by the authors in the Republic of Sakha (Yakutia) in 2013 based on the methodic of S. Shvartz of the Sakha Republic women's life values. Value priorities of the modern sakha women are analyzed. Comparative analysis of the value structures according to the ages and places of residence is also realized.

Key Words: Values, Value Priorities, Motivational Value Types

АННОТАЦИЯ

В статье рассматриваются материалы эмпирического исследования жизненных ценностей женщин саха, проведенного авторами в Республике Саха (Якутия) в 2013 году по методике Ш. Шварца. Проанализированы ценностные приоритеты современных женщин саха. Выполнен сравнительный анализ структур ценностей по возрасту и месту проживания.

Ключевые Слова: Ценности, Ценностные Приоритеты, Мотивационные Типы Ценностей.

¹ The article has been prepared with the aid of the Regional competition arranged by Russian Foundation for Humanities (project №13-16-14002)

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ÖZET

Makalede Ş.Şvarts'ın metotlarına göre 2013 yılında Saha(Yakutya) Cumhuriyeti'nde yazarlar tarafından Saha kadınlarını hayat değerleri üzerinde yapılan ampirik arařtırmaları tetkik edilmiřtir. Saha kadınlarının deęer yargıları tahlil edilmiřtir. İkametgah ile yařa göre deęerler yapılarının karřılařtırılmalı tahlili yapılmıřtır.

Anahtar Kelimeler: Deęerler, Deęer Yargıları, Deęerlerin Gerekeęe Tipleri.

- Power — social status, dominancy over people and resources;
- Achievement — personal success in accordance with social standards;
- Hedonism — enjoyment or sensual delight;
- Stimulation — excitement and novelty;
- Self-Direction — independence of thoughts and actions;
- Universalism — understanding, tolerance and protection of all the people and nature well-being;
- Benevolence — protection and improvement of the close-people well-being;
- Tradition — respect and responsibility for the cultural and religious habits and ideas;
- Conformity — repression of the actions and impetus which can affect other people and do not correspond social expectations;
- Security — security and stability of the society, relationship and oneself;

Statistic elaboration of the received data was realized with the help of Kolmogorov-Smirnov criterion and Fisher angular transformation.

Modern women value priorities

Comparative analysis of existing value orientations of the city and countryside scholars revealed that the five of the significant values is almost equivalent for all the youth, and it is represented by: family safety, sense of life, real friendship, health. But countryside schoolgirls more higher appreciate parent “adults” respect ($p \leq 0,001$), meanwhile city girls appreciate independence and self-sufficiency ($p \leq 0,05$). Ignored values also coincide, and they are represented by: social power values, godliness, spirit life, modesty. The five in the countryside schoolgirls is finished by the value which is called “changeable life”, and in the city schoolgirls these values are as follows: value of authority and right to be a lider. Nevertheless, these values do not differ practically.

In this way, on the whole, as per selection there are rejected the values which mean traditional type of behavior and values which declare achievement of dominant position within all the social system. Results of the ranging of the types of values are represented at the Table 1.

Table 1.

Range types of the values based on the example of the city and countryside pupils

Types of values		
	Countryside schoolgirls	City schoolgirls
Conformity	4	6
Traditions	9	9
Kindness	6	4

Universalism	3	7
Self-Direction	2	3
Stimulation	8	8
Hedonism	7	5
Achievements	5	2
Power	10	10
Security	1	1

So, at the level of all the normative ideals for the investigated selection for all the girls values the most significant values are: “safety” and “independence”. Meanwhile, for the countryside girls the value of “universalism” is the most important one, at the same time for the city girls the most important value is “achievement”. Comparison of the average values of the values types importance revealed that there are statistically significant differences in the evaluation of the motivation types like “universalism” ($p \leq 0,001$) and “conformity” ($p \leq 0,05$). These values were higher appreciated by the countryside schoolgirls if we compare with city schoolgirls. Countryside schoolgirls resulted more conservative once in comparison with city ones, but they also appreciated very high the value of independence. Motivation types of city and countryside schoolgirls show us that countryside schoolgirls tend more to the understanding, tolerance, protection of the relatives well-being, to the moderation and prevention of the actions as well as inclinations and meanings to the actions which can affect another people and do not correspond to social expectations.

Furthermore, we considered students selection results. The most significant values among countryside and city students is the family safety, presence of the objective in the life and close friends, respect of the parents and adults. City student-girls also notice value of the thoughts and actions freedom, and countryside ones – self-respect and health.

Non-significant values list for students of the both selection groups is equal. The less significant values are social power in form of domination over the other people, godliness, and presence of the total changeability in the life. This way, the students reject values which reflect power and tradition.

The results of values types ranging are represented at the Table 2.

Table 2.

Range types of the values based on the examples of the students-girls from the city and the countryside

Types of values		
	City students-girls	Countryside students-girls
Conformity	6	6
Traditions	10	10
Kindness	4	5

Universalism	7	7
Self-Direction	1	1
Stimulation	8	8
Hedonism	3	3
Achievements	2	2
Power	9	9
Security	5	4

On the whole, significant differences are revealed at the appreciation of the value “hedonism” ($p \leq 0,05$). Despite this value according to its significance occupies the same position. Motivational direction of hedonism is more reflected in the city students-girls. If we judge by the values, in this case, city students more that countryside ones mention significance of such value as freedom of thoughts and actions ($p \leq 0,45$).

This way, analysis of the values in the place of residence (city/countryside) shows that in both groups it is possible to reveal the unit of repetitive, unchangeable values, they are: family safety, sense of life, real friendship, health, and respect of the parents. In the city women in the list of priority values there is included the value of “freedom” ($p \leq 0,05$). The five of ignored values in both groups includes such values as “social power” and “modesty”. City women classify such values like “changeable life”, “authority” ($p \leq 0,05$) and “godliness” as insignificant ones meanwhile countryside women identified like the most insignificant the following values: spiritual life ($p \leq 0,05$) and predisposition to forgive ($p \leq 0,05$). The ranging results of the values types are represented at the table 3.

Table 3.

Range values types on the example of city and countryside women

Types of values		
	Countryside women	City women
Conformity	3	6
Traditions	10	10
Kindness	5	5
Universalism	6	7
Self-Direction	4	1
Stimulation	9	8
Hedonism	7	2
Achievements	2	3
Power	8	9
Security	1	4

In his methodic Schwartz shows bipolar axes: openness to changes (values of independence and stimulation) – Conservatism (security, conformity and traditions) and Autoelevation (power, achievement, hedonism) – Autotranscendentality (Universalism and kindness).

In our case it is possible to tell that place of birth and human being maturity define the differences in the values structure. So, for the city women it is more typical motivational direction towards changes and autoelevation, meanwhile, city women are oriented to conservatism and autotranscendentality. Nevertheless, such types of values like traditions and power are equally less important for both groups. Rejection of the value of “power” would be possible to explain by the gender contents of selection, but in such investigations with an equal part of women and men this value also occupies the last place (Lebedeva, 2000). The orientation to the power may be more individual phenomenon rather than common one.

Received results allow to come to preliminary conclusion that in the conditions of the city an increase of the significance of such motivational types as openness to changes and autoelevation take place more intensively. It is possible to realize it judging by the countryside schoolgirls values types for which the values of conservatism and autotranscendentality are more typical. Moving away and studying in the city conditions may contribute to the changing of the values priorities..

Values peculiarities of the Countryside women

Received results are initially represented by the analysis of the common motivational types of the respondents’ values and after that by the description of the individual values.

To study motivational types of values let us analyze its ranging results (table 4).

Table 4.

Average and range values and of countryside women values types

Types of values	Selection on the whole	
	Ср.знач.	Ранг
Conformity	4,8183	3
Traditions	3,9093	8
Kindness	4,9230	2
Universalism	4,5419	6
Self-direction	4,8137	4
Stimulation	3,5839	10
Hedonism	4,2485	7
Achievement	4,7780	5
Power	3,8742	9
Security	5,1801	1

It is revealed that the highest, most important values at the level of normals ideals to investigated selection are: “security”, “kindness”, “conformity” and “self-direction”.

Motivational objective of the “security” type as the most important value for the countryside women is a security for other people and themselves, harmony, stability of the society and relationship among the people. It is derivative from the basic necessities of the individuals and groups. In Schwartz opinion there is existing one common type of the value security (rather than two individual types – for group and collective levels). It is connected with the fact that the values related to the collective security in the significant measure reflect the objective of security for the personality also (social order, family security, national security, positional relationship, mutual help, cleanness, sense of belonging to, health) (Karandyshev, 2004:29).

On the other part, countryside women tend to be “self-independent”. The definite objective of such type of values consists in the thinking independence and self-direction in the selection of the methods of actions, in the creation and investigational activity. Self-direction like a value is derivative from the organism necessity to autocontrol and automanagement as well as non-interactional necessities in the autonomy and independence) (Karandyshev, 2004: 29)

In accordance with this theoretical model of relationship among motivational types of values of Schwartz this two types of values contradict to each other because of existence of some opposition between family safety keeping, stability and unchangeable character of life and non-changeability of society and personal independence keeping as well as experimental actions of the individual. This way we can speak about an existing conflict of values in the countryside women (“conservatism” – “openness to the changes”).

Such type of value as “kindness” is considered to be derived from the necessity of the positive interaction, necessity of affiliation and providing of the group well-being. Its motivational objective is keeping of the people well-being with whom an individual maintains personal contacts (utility, loyalty, condescension, responsibility, friendship, mature love) (Karandyshev, 2004: 29). The value of “kindness” contradicts to the value of “achievement” from the axis of “autoelevation”. It tells us that the modern women from countryside highly appreciate for themselves fidelity to the group, honesty, social usefulness, victimizing their personal success in the professional field.

And, finally, here comes the value of “conformity”. Determinative motivational objective of this type of value is moderation and prevention of the actions as well as inclinations and incentive to actions which can affect other people or does not correspond to the social expectations. The present value is derivative from the requirement to moderate inclinations which has negative social consequences (Karandyshev, 2004: 30). That is to say, the respondents aspiration to obedience, politeness, autodiscipline and respect of the parents and adult people contradistinguishes to the aspiration to new things, changes, deep emotions, that is to say, “stimulation”, which refers to the axis of “openness to changes”.

This way, both types of the most important values like “safety” and “conformity” from the four are referred to the axis of “conservatism” which permits to speak about high level of conservatism keeping in the countryside society.

Table 5.

**Average and range values of the values types of countryside women
(based on the age factor)**

Types of values	Young women		Adult women	
	Average value	Range	Average value	Range
Conformity	4,8762	3	4,7208	4
Traditions	3,8396	9	4,0267	7
Kindness	4,8792	2	4,9967	2
Universalism	4,4728	7	4,6583	5
Self-direction	4,8574	5	4,7400	3
Stimulation	3,7591	10	3,2889	10
Hedonism	4,4918	6	3,8389	8
Achievement	4,8614	4	4,6375	6
Power	3,9851	8	3,6875	9
Security	5,1465	1	5,2367	1

Comparison of average indicators of the values types significance showed statistically important differences in the evaluation of motivational types of “hedonism” ($p \leq 0,05$) and “power” ($p \leq 0,05$). Both values are situated at the axis of “autoelevation”. More, “hedonism” is an indicator of the “openness to changes”. This way, unlike mature respondents, for young women it is important to receive delight or sensitive pleasure. Also for them achievement of the social status or prestige, control or domination over the people and means are equal important, if we compare with the care of well-being of another people.

Speaking about more particular values, in both ageing groups the values of family protection, respect of the parents and adults, sense of life and friendship are the most relevant.

On the other side, the values of friendship, pleasure and possibility to choose of the own aim have more priority in young women ($p \leq 0,05$), meanwhile women of the elderly age prefer the value of spiritual life ($p \leq 0,05$).

Independently on the age, countryside women equally deny the values of godliness, changeable life and social life. The five of insignificant values of the young women is also represented by the values of spirit life and modesty. An adult age respondents ignore the values of audacity and life delight. Among them the veracious one is the difference in the audacity indicator ($p \leq 0,05$). On the whole, in the selection there deny the values which suppose the aspiration to the new and deep emotions.

This way, in the most common aspect, predominating values for the sakha women are the ones which are connected with an individual wellness and wellness of the closed people around a person, and denied ones are the values which are connected with the development, social recognition, traditional type of behaviour.

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