

**ARE INDIVIDUAL VALUE ORIENTATIONS RELATED TO SOCIO-PSYCHOLOGICAL CAPITAL? A
COMPARATIVE ANALYSIS DATA FROM THREE ETHNIC GROUPS IN RUSSIA**

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The analysis of social processes that take place in a multicultural society, in particular the processes of interaction of culture and economy, demonstrates that these cannot be explained by individual socio-psychological factors. It is, therefore, necessary to examine the comprehensive system of socio-psychological factors affecting the development of a multicultural society. The concept used in social sciences to describe systematically the phenomenon of social integration that promotes the development of societies is referred to as social capital. It has been demonstrated that societies characterized by high social capital are more progressive in terms of economic development; such societies have a more suitable climate for the development of small businesses, higher subjective levels of happiness and life satisfaction among the population [Helliwell, Putnam, 1995; Helliwell, Putnam, 2004; Svendsen, 2010]. To understand the mechanisms of the formation and functioning of social capital, it is necessary to examine its psychological aspect - the way it forms and functions. It is particularly relevant to study the socio-psychological phenomena that can contribute to the formation of social capital of a multicultural society, such as, for example, Russia.

The aim of the study – to assess the impact of individual values on socio-psychological capital of the representatives of various ethnic groups.

Object of the study – determinants of socio-psychological capital.

Subject of the study – existence and characteristics of a causal relationship between individual value orientations and socio-psychological capital in different ethnic groups.

The general hypothesis of the study is that **Self-Transcendence** values (Universalism and Benevolence) positively correlate with socio-psychological capital; accordingly, **Self-Enhancement** values (Hedonism and Power) will have the opposite effect. **Conservation** values (Security and Conformity) negatively associate with socio-psychological capital, whereas **Openness to Change** values (Independence and Stimulation) either relate positively with socio-psychological capital or do not relate at all.

Methodology of the study

Participants of the study. The sample consisted of representatives of three ethnic groups living in the North Caucasus Federal District of Russia: Russians, Chechens and Ingush (see Table 1)

Table 1 . The characteristics of the study sample

Ethnic group	N	Sex		Age (median)
		male	female	

Russians	103	49	54	31,5
Chechens	105	39	65	24
Ingush	109	54	55	23
Total	317	142	174	

The inclusion of representatives of these three ethnic groups in the sample was for the following reasons:

a) The Chechens and Ingush belong to the same cultural group called Vainakh and are similar in culture and, therefore, have similar values. Comparing the results obtained in these groups will allow to assess the degree of similarity of the impact of values on socio-psychological capital in ethnic groups that share common cultural roots.

b) Russians are markedly different from the Vainakhs in cultural characteristics. Comparing the results obtained in these ethnic groups will allow to identify the universal and culture-specific trends in the influence of values on socio-psychological capital.

c) The survey of these three ethnic groups living in the same region allows to eliminate the effect of inter-regional differences as a competing explanation of the analysis results, leaving as the only explanatory factor the interethnic and intercultural differences.

The variables and their indicators

1. Socio-psychological capital.

1.1. Generalized trust level of an individual. This indicator was evaluated through a question from the WVS (World Values Survey): Do you think that most people can be trusted? The respondents were asked to express their consent on a 5-point scale.

1.2. Measures of civic identity. The study evaluated three dimensions of civic identity:

a) the "strength" of civic identity (the respondents were asked to answer on a 5-point scale the question *"To what extent do you feel like a representative of the state?"*).

b) the valence (degree of positivity) of civic identity. The respondents were asked a multiple choice question *"Which of the following describes your feelings about your [Russian] citizenship?"* The possible responses (pride, confidence, no feelings, resentment, and humiliation) were coded from 1 to 5.

c) the degree of subjective belonging to Russia was assessed using the following question from ISSP (International social survey program): *"To what extent do you feel yourself belonging to Russia?"*. The respondents were offered to answer on a 4-point scale.

1.3. Perceived social capital. The respondents were asked to evaluate on a 5-point scale how typical behaviors that characterize cohesion and reciprocity are of the people around them (how typical is to trust each other, to behave respectfully towards each other and to treat others as equals).

2. Individual value orientations.

Schwartz Value Survey (SVS) contains 57 items in terms of value descriptions. The respondent is asked to rate how characteristic each value is of him/her using a scale from -1 to 7.

In accordance with the key, the average score is calculated for the 10 scales corresponding to the 10 types of motivation (or individual-level values) identified by Schwartz: Power, Conformity, Benevolence, Security, Tradition, Universalism, Self-Direction, Stimulation, Hedonism, Achievement [Schwartz, 1992].

Findings

1. Individual value orientations have impact on socio-psychological capital. The share of the variance of socio-psychological capital explained by individual values ranges from 8 to 32% on various indicators in different ethnic groups. Thus, the influence of individual value orientations on socio-psychological capital is not decisive but is essential.
2. Generally speaking, we can conclude that **Self-Transcendence** values have positive impact on socio-psychological capital, and **Self-Enhancement** values have negative impact. **Openness to Change** values positively influence civic identity, but negatively affect perceived social capital. **Conservation** values also demonstrate a positive relationship with civic identity. However, in this study, this effect was manifested only in the Ingush sample.
3. Individual value orientations, dominant in members of society, have an impact on socio-psychological capital. Therefore, the imbalance of the dynamic structure of value orientations (growing importance of certain values) can on the whole have a negative effect on social capital. Of course, social capital will not "suffer" if values of Benevolence and Universalism increase in society, but the increase of the importance of other values may negatively affect social capital.

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