

## Formation of Social Values in the Situation of Globalization

*Gulzhan Davletkalieva Khussainova*

Aktobe Regional State University named after K. Zhubanov, Aktobe, Kazakhstan

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**Abstract:** The article covers various aspects of the problem of social values and their revision in the situation of globalization. The essence of globalization and its problems are analyzed together with globalization factors that affect the social values. Identity problem as a problem of the values of society going global is shown on an example of Kazakhstan.

**Key words:** Globalization • Social values • Anthropogenic civilization • National identity

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### INTRODUCTION

The dawn of the 21<sup>st</sup> century has several characteristics that are necessary to know and account for to evaluate changes taking place in today civilization. The first of them is globalization which effect on existing in the world social values is constantly growing. Globalization creates the new ideological climate in the world and leads to substantial shifts in value orientation of society. As A.I. Utkin writes “Globalization provides impressive possibilities to sophisticated industry in the West and it will give the chance to industrious people of the East” [1, п. 384]. At the same time tension in the world increases because numerous less developed regions will become the victims of globalization, according to A.I. Utkin. The situation becomes more complicated due to the opposition of industrially developed countries and developing countries with the gap between standards of life in these two groups of countries growing.

The problem of social values change urge for its understanding because global processes will inevitably touch the value system and the character of global processes itself depends on these values. Insufficiency of value forms of living manifests itself on globalization stage. Moreover it is civilization is supposed to undergo the crisis of basic values [2]. So in the most general view the value problem is manifested on one hand in value change under the influence of globalization processes and on the other hand in diverse influence of existing values on globalization perspectives. The problem of social values change is waiting for its studying. More often

researches point out the mere fact of transforming influence of globalization on value system. But trends and the character of value change, the factors the influence value transformation are not discovered in complex. And discovering it is necessary to clarify the essence, reasons of value crisis and to find the ways to overcome it.

- Let us consider the concept of social values in detail.

In philosophic encyclopedia universal values are considered as the complex of concepts of philosophic study of a man that is the subject of axiology [3].

Values are the core of the culture because acceptance or rejection of “alien” experience, attitude to universal fundamental processes depends on it. Interpretation of the problems relating to the meaning of life as attitude to labor, criteria of good and evil, justice and injustice also depends on value guidelines. Values are ubiquitous in all man's being in all its levels because in the case when a person thinks that he is wrong in his value choice he consider these values possible and he only needs to adjust aims and backing values. Being the base for social norms values may stimulate or to the contrary obscure the development of the certain processes on society and individual [4].

To understand the reasons for value change and the role of globalization in this process it is necessary to understand the essence of globalization.

Globalization now is one of the most fashionable subjects of economical, political and social and philosophic analysis. Globalization in its own way reflects

the objective reality of the modern world of ubiquitous economical and financial dependencies, information communications that covers all the Earth, universalization of problems already called universal.

The initial base of research of globalization is defining its ontological status. One may state that objective character of globalization processes is widely accepted now. Such character is stated not only by philosophers but by researchers of economical, political, social aspects of globalization. For example German sociologists Ulrich Beck consider globalization unavoidable term of people activity at the end of XX century. As Ulrich Beck wrote "Globalism is intellectual virus that has infected all parties, all editorials, all institutions" [5].

Globalization of the modern world is logical process. Integration of the states' efforts in economical and political development leads to extension of international cooperation, standardization of national regulation, convergence of economical and technological processes and also convergence and interpenetration of different peoples cultures.

According to G.V. Malygina entering global stage of social system means relativization of paramount values. It was stimulated by development of commodity production and market relations. The role of sublime, spiritual is constantly diminishing with following rise of the role of material welfare. Globalization demonstrates the model of social system with dominating ideal of freedom associated with the possibility to achieve material welfare [6]. "Ongoing desire to increase profits, further rise of the role of material welfare stimulate strengthening of the new model of free society that is called globalization" [7].

Globalization promotes diffusion of value relativism, introduces the idea of "economical person", makes "destruction by consumption", assert the principle of economocentrism [8]. Economical orientation of a person is followed by the loss of ideals. Economical interest spread to mass culture weakening its functions of forming paramount values. Paramount values lose their universal importance but values that are carried by globalization are not capable to take a role of ideological universals. Symbolic aspect of consumption promotes transformation of values because it is relatively effective way to form people's mind. This aspect of the problem manifests itself in brand-culture that is very influential now and that is the instrument of exposing a person to market ideology [9]. In other words the principle "All the world is a commodity" is the instrument for manipulating the people's minds that form the mechanism of self-identification, self-affirmation, self-realization.

Transition from traditional society to techno genetics civilization is critical for the change of social values system. Globalization is the result of an expansion of techno genetics civilization. According to V.S. Styopin the new value system arises, peculiar cultural and genetic code of techno genetics civilization: innovation and progress, originality, all what is new (images, ideas, concepts) [10].

These are fundamental shifts that relates not only to economy and technology but to value aims of both society and individual. It makes actual the question of the value dynamics, their nature, new sense that is more relevant to the realities of post-industrial society.

According to G. Savkova, globalization causes significant transformations in value systems that are the base of people vital functions. Globalization is the factor that promotes distribution and assertion of the values of technogenic civilization but does not lead to the progress in moral. As a result it creates the society that is losing values. It may appear in situation of sharp deficit of values and be unable to solve problems that it meets in globalization era. Acceptance of value factor as a factor determining their elimination and in some cases prevention is not exaggeration because the values are the landmark, the factor that does not allow making self-correction of global development of mankind [11].

Against the background of liberal values dominating and global crisis the most actual becomes the necessity of systematic research of the problem of relationships of individual and social, global and national, national priorities keeping, discovering of specific norms of civil society, study of globalization phenomenon, its impact on national culture, economic, politics, discovering of dependence of national economies on global financial markets and multinational enterprises, optimal character of market regulation, mechanisms of economically integrates world creation, investment and commodity flows.

Globalization process is caused by free capitals flow and growing dependence of national economies on global financial markets and multinational enterprises, that is erasing geographical boundaries of social and cultural systems. In globalization era transnational approaches to creation of global system based on global trends and institutions plays major role. So globalization is not the sign of maturing of united civilization that is committed to notorious universal values but of expansion of "western" model of society and world adaptation to its requirements. At the same time globalization strengthen the values of originality, specifics, singularity of each "unit" that may seem ironical. World economic crisis requires breaking up with undisguised egoism of developed countries aimed to

solving their own strategic problems, revision of “free market” priorities, orientation on commercial success and profitability by all means and reckoning social, cultural and value priorities of national states and societies.

Search for spiritual base of development of modern Kazakhstan poses a problem of value change correlating with globalization processes. Obviously globalization is the most important factor of modern social development. Kazakhstan is not an exception of this rule. According to a number of scientists the failure of liberal reformation in most post-Soviet space was predefined by selection of the model of “running after westernization” that outlived one's usefulness and became inadequate to social, cultural and civilization genotype. The main obstacle in national development strategy is underestimating, actually ignoring value, meaning-of-life aspects of historically established living and self-consciousness.

Analysis of dynamics of value basis of society in the period of radical transformations, conceptual reformations of fundamental structures of social organism provoked by the crisis of functioning systems, revolutions, proves the danger of these moments of historical development for the future of a country and people living in it.

Menaces for society in these periods are numerous but the main danger in the context of this discussion is devaluation of all fundamental values society of country framing lie upon beforehand.

The most difficult in such periods is to keep within limits and not exceed the bounds of permitted criticizing previous values and keep all valuable that have been done before the revolution, overturn, radical reformation and crisis.

Identity becomes the main problem in these periods. The problem of identity in such periods manifests itself as value problem that unite the social organism into a certain integrity. The more fundamental character has the crisis the more interest deep roots of culture attract. The problems that were not interesting or even forbidden beforehand get meaning in the periods of crisis. Crisis force people think about the nature of such values that had been cementing the social organism but didn't stand the test of time by moving the value basics of civilization.

The problems of social and cultural development of independent Kazakhstan to a large extent are defined by incomplete processes of modernization. Formation of nation state had a priority before development of national self-consciousness in formation of kazakh identity.

Forming of kazakh national identity have been going on as far as the Soviet identity have been degrading. Globalization became important factor that effect formation of national self-consciousness. Kazakhstan

became independent but was unable to protect its own cultural requirements merely at the expense of internal intellectual resources.

The problem of kazakh national identity in the context of globalization process was tightly connected with the problem of moral and value harmony in Kazakhstan society. Achieving of this harmony was hampered by the lack of firm requirements of cultural system that defines value priorities. Development of such requirements intensifies the processes of social and cultural self-organization of society. But Kazakhstan elites that are responsible of creation of these images are not unite in relation of social values.

Different attitudes to the problem of native languages, different interpretations of national history, evaluations of current situation slower maturing of consensual model of mapping of modern Kazakhstan society. Different social and cultural orientations of Kazakhstan national elites from nationalistic to liberal-cosmopolitan suppress creation of integrated system of the basics of social and cultural organization that may be ideal model that mobilize efforts and correct dynamics of society on the perspective. They have in mind not a certain vision or some universal ideology but creation of strict hierarchy of values that should be considered an aim of Kazakhstan society.

Efforts on creation of post-Soviet identity of kazakh on the base of ideas of ethnic nationality have no prospects in this situation. Nationalistic elite' aspirations in exclusive supremacy, allotment legitimate status to ethnic-national project hide voluntaristic character of ethnic nationalism in Kazakhstan. Appeals to traditions of Kazakh khanate are based on neglect of cultural and historical experience of kazakh in Russian Empire and the USSR.

Analyzing perspectives of nationalism in view of globalization it is necessary to note that national self-consciousness forming may at the same time promote modernization and oppose it leading the national society to self-isolation and stagnation.

Leading role in forming civil nation belongs not to certain programs but universal values, not to projects of national elites but a factor of self-realization of population that is not submission of individual to some “national idea” and elite that promote this idea but provisioning of civil rights and cultural consensus. Dedicated “rescue” of national identity under somebody's direction is not obvious.

Perspectives of kazakh identity development in globalization process lie in creation of the idea of political, civil nation. The last presuppose principal choice in the

context of basic values that organize social and cultural practices. Creation of kazakh national identity is not self-sufficient process it is conjugated with development of value model for society that promote development of certain types of national identity manifesting.

Ideal social and cultural model that is based of the platform of universal values, concept of universal human rights and freedoms may have dominating status as a base of non-violent consolidation and social conflicts minimization factor. Legitimacy of this social and cultural model for Kazakhstan in globalizing world is based on its instrumental value. It gives it high priority as an aim in a search for moral and value harmony in Kazakhstan society, development of Kazakhstan statehood and Kazakhstan national identity.

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