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TRENDS AND RISKS OF VALUE DYNAMICS OF MODERN SOCIETY

TRENDOVI I RIZICI DINAMIKE VRIJEDNOSTI U MODERNOM DRUŠTVU

APSTRAKT Cilj ovog istraživanja jeste filozofska analiza glavnih trendova dinamičke promjene vrijednosti u uslovima doba informatizacije, globalizacije i etičkog pluralizma. Autorka planira da sprovede sistematsko istraživanje različitih nivoa pojavljivanja vrijednosnog pluralizma da bi otkrila karakter njegove strukture. Egzistencijalni pristup će omogućiti da se pokaže kako je vrijednosna kreativnost povezana sa individualnim životom osobe i u kojoj mjeri društvene deformacije utiču na bazične vrijednosti osobe. Glavni smjer razvoja aksiosfere savremenosti predstavlja tranzicija od klasičnih vrijednosti (duh, duša, um, poredak, humanizam, progres, prosvjetljenje i drugo) ka neoklasičnim vrijednostima (materijalizam, hedonizam, pluralizam, tolerancija, iracionalizam itd.) u spoju sa procesima pragmatizacije, informatizacije i globalizacije društva.

Globalne promjene u osobnom stavu prema svijetu, prirodi, moći i vlasništvu rezultirale su potpuno novim tačkama orijentacije, suštinom koja se sastoji u prelasku na korporalnost, hedonizam, pluralizam, toleranciju, iracionalizam itd. Neoklasične vrijednosti sugerisu pomjeranje pažnje i brige osobe sa spiritualne (intelektualne i moralne) sfere na materijalnu (korporalnu i eksternalnu); zamjenu etničko-kulturnih dominantni sa globalno unificiranim; transformaciju kulta znanja i prosvijećenosti u kult zadovoljstva i prirodnosti; napuštanje estetike i aksiološkog monizma pred „prinudnim pluralizmom“; „oslobađanje“ od konativnog do idealnog i transcendentnog svijeta u korist pragmatizma i utilitarizma; supstituciju kreativnosti potrošnjom, život sa igrom, stvarne odnose sa virtuelnima, sadržaj sa formom.

Ključne riječi: megatrenovi, rizici, vrijednosti, aksiologija, porodica, sloboda, informatizacija, pluralizam, virtuelizacija.

ABSTRACT The aim of this investigation is philosophical analyses of main trends of dynamic changing of values in conditions age of informatization, globalization and ethical pluralism. Author plans to conduct system research of various levels of display of valuable pluralism, to reveal its structural character. The existential approach will allow to show, how valuable creativity is connected with individual life of the person and in what measure social deformations influence base values of the person. The main direction of development of axiosphere of contemporaneity is the transition from the classical values (the spirit, soul, mind, order, humanism, progress, enlightenment and so on) to neoclassical values (material, hedonism, pluralism, tolerance, irrationalism and so on), connected with the processes of pragmatization, informatization, globalization of society.

Global changes in person's attitude towards the world, nature, power, property resulted in absolutely new orienting points, the essence of which consists in the turn to corporality, hedonism, pluralism, tolerance, irrationalism and so on. Neoclassical values suggest shifting of person's attention and care from the spiritual (intellectual and moral) sphere to the material (corporal and external) one; replacing ethnic cultural dominants with globally unified ones; transforming the cult of knowledge and enlightenment into the cult of pleasure and naturality; leaving aesthetic and axiologic monism for „forced pluralism“; „liberation“ from conation to the ideal and transcendent world in the favour of pragmatism and utilitarianism; substitution of creativity with consumption, life – with the game, real relations – with virtual ones, contents – with the form.

Key words: megatrends, risks, values, axiology, family, freedom, informatizations, pluralism, virtualitization.

Value dynamics as a force of social development

Values are the design of the future at the present, they show the direction for changes, reflect the desire of personality for transformation or preservation of its existence. The study of value dynamics allows the most actively developing trends and risks appearing at the same time to be exposed.

The most significant changes in personal and social values were caused by liberalization (postmodernistic revolution); global migration and integration (globalization revolution); informatization and virtualization (information revolution).

The main dynamic trend of axiosphere of the present time is transmission from classical values to neoclassical ones, connected with the epoch of consumption, informatization, globalization etc. Classical values, which had been developing since the antique classics to European classical tradition of the 19th century, suggest the priority of spirit, soul, sense, order, humanism, progress, enlightenment and so on. Global changes in person's attitude towards the world, nature, power, property resulted in absolutely new orienting points, the essence of which consists in the turn to corporality, hedonism, pluralism, tolerance, irrationalism and so on. Neoclassical values suggest shifting of person's attention and care from the spiritual (intellectual and moral) sphere to the material (corporal and external) one; replacing ethnic cultural dominants with globally unified ones; transforming the cult of knowledge and enlightenment into the cult of pleasure and naturality; leaving aesthetic and axiologic monism for „forced pluralism“; „liberation“ from conation to the ideal and transcendent world in the favor of pragmatism and utilitarianism; substitution of creativity with consumption, life – with the game, real relations – with virtual ones, contents – with the form. All this changes the subject himself. The reasons for these changes are the following:

1. crisis of classical epoch principles monistic in their expression: evidence of Utopian character of developing a perfect person, an entirely constructive sense, „a fair-for-all society“ etc.;
2. maintenance of liberty in the conditions of „mass culture“ as an opportunity for not well educated majority to pronounce their values as primary ones;
3. globalization changes, which result in confusion and conflicts in ethnic and confessional sphere and realization of tolerance as the only form of potential relations between civilizations;
4. informatization processes that cause phenomena of virtual world and replace real processes with simulated subjects, which dissolve a person in the collective consciousness of the information network;
5. argumentation of ambiguity and chaos as a constructive principle, pluralism and multialternative approach as the principles of systems development;
6. cult of „glamour“ life, comprising and glorifying platitude, luxury, artificiality, constant renovation, that is formed by the mass media of the „consumer society“;

7. vacuity of mass culture of chartbusters and simulacra; the esoteric is dissolved in the exoteric, the elite is diluted in mass, as a result the intellectual and moral searching for sense of life is replaced with emotionally-doped one, routine triumphs over loftiness, form – over the notional content;
8. unification of the lifestyle, forming stereotype consciousness and as a result political apathy, inactivity, constant „boredom“, „being tired“ of life, searching for extreme entertainments, „escape from reality“, „existential vacuum“.

In the 20th century the world and the man faced the threat of destruction, so a number of values, which had been dominating the consciousness and creative activity of people, began to transform and corrupt. Classical heritage of the Renaissance epoch proclaimed Man, Sense, Progress, love for neighbors, duty to the motherland, altruism, freedom etc. as superior axiological priorities. For several centuries humanistic, progressive, patriotic approaches have been developed successively in European literature, art and historical studies. But the 20th century failed to answer the expectations. Two world wars, murderous revolutions, totalitarian regimes, economic and ecological crises showed that sense is not the universal tool to achieve the reign of justice, freedom and prosperity. As a response, the crisis of classical system of values comes: humanism is replaced with antihumanism, progressism – with pluralism, rationalism – with irrationalism. A. Schopenhauer and F. Nietzsche, whose works became enormously popular in the 20th century, were forerunners of the critics of classical values. New postmodernistic principles avoid any categoricity and uniqueness by all means, main priorities include freedom, tolerance towards others, energy, innovations, creativity, knowledge, self-actualization etc. Turning from universal total values to individualistic egocentric ones caused the downfall of spiritual authorities that used to be inviolable. Crisis of monistic doctrines, totalitarian regimes, normative ethics, religious orthodoxy stipulated axiological personalism of the present, where the existence of a person became of the primary importance. Ignoring individuality, that had been lasting for a long period of civilization development, gave rise to ultra-individualism and narcissism, the excess of which is very dangerous. They evoke keen criticism on the part of supporters of classical culture, morality, science and politics.

The paradox of our epoch is intensification of plurality, fragmentation, increasing role of the individual, personal against the background of the expanding integration of forms of life, globalization of information, economy and culture. Consolidation of cosmopolitan values accompanies the strengthening of nationalistic mood, technocratic worldview accompanies an outbreak of mysticism, mass culture accompanies egocentrism, liberal priorities accompany the violation cult. We should note that classical values outgrew to neoclassical, moreover they were „revolutionary“ set aside and swept away by the new generation. Such „re-estimations of values“ also occurred before

alongside with local social disturbances and change. Peculiarity of the present phenomenon of values transforming is in its universal character, which is caused by a certain stage of the mankind development – humanity passes through a number of limiting states that multiplied, synthesized certain crisis situations and tendencies. The humanity was united not only in the result of „axial time“ and development of scientific revolutions all over the world, but also because of the merging of raw material, labor and financial markets, creation of the global information network, common environmental, demographic, military matters. But this unity is, however, only formal. Actually reunion of peoples is very irregular and painful. Main problems of the globalization epoch are connected with significant differences in the living standards of the countries, entering this process; with national values domination over the international ones; with monopolization (across the globe) in the sphere of economy, politics and culture; with consolidation of the cult of science and its practical interpretation; with commercialization of all spheres of life etc. The response to these problems was clashes between civilizations, ethnoses, confessions, conflicts of interior and foreign policy that resulted in a complete reconsideration of values of the previous epoch. A person of post-non-classical epoch is free from moral, social and political point of view, but is extremely dependent from economic and information spheres. He is motive first of all by conation to material pleasures, consumption and profit, that can never be satisfied. This prevents him from feeling happy, harmonious, satisfied with achievement of his goals. The person turns out to lose his principal bases: he has lost the values, God, community, another person, and on the one hand, a person becomes unimportant for the world, on the other hand, the constant rush for benefits deprived him of tight coupling and rooting in the world. Key conditions of our life are changes, uncertainty, forced innovations, virtuality of consciousness and relations. „Stream of consciousness“ turned out to be more valuable than logically framed systems, the subject has turned his back on the object, and finally has lost himself. The person does not learn the world, but „breaks it open“ and uses. The essence of the person is changing: today he is „using, consuming, entertaining“. As he is „moving in a moving medium“, a person is in the state of constant becoming, nonqualitative growing, he is just a bunch of freedom, that can't be actually spent for anything, except of consumption of various amenities. The epoch of freedom turned out to be the freedom from ideology and morality, and today we should understand that these notions do not have immanent cohesion. The essence of morality consists not in external behavior regulation, but in self-control and self-development. Thus, in an attempt to fly from totality to freedom, it is important not to lose contacts with higher values, but to find them yourself, to firm up as a person not because of forced communication, ideologic treatment, zombiing, but due to personal growing from primitive vital needs to relevant social, spiritual and moral ones. The enlargement of the mind used to be prevented by some external reasons in the form of ideological paradigms, conventional behavioral stereotypes, but

now the person is influenced by other factors: propaganda of egocentric life-style, cult of enjoyment, virtual dependence, loss of connection with tradition.

Representatives of the new generation ("Generation-X") chooses independence of the community, they either plunge into the virtual world, or join together into various groups like „underground“, or keep in the background, trying to hide, to get lost. Asociality and egocentrism become characteristic not only rebellious teen-agers, but also of infantile young people who have become the hostages of gorged consuming society. The mass, globalizing society is on the threshold of principal changes of the worldview: creation cosmopolitan value, synthesizing numerous cultural traditions of people, removal of the three key antinomies „the West- the East“, „a Person – Society“, „Man – Women“. Removal of these antinomies is the main task of the new generation which lives in the state of freedom, pluralism and global unity.

A generation of young people taking interest mainly in its own world, its immediate environment has been formed in modern post-soviet Russia over the last twenty years. The tendency to political indifference, cosmopolitanism and rejection of power at any level is intensifying against the background of increasing distrust of social institutions. This tendency has resulted from the crisis of traditional values, the loosening of spiritual and ideological core of the nation which facilitated the loss of the essential connection with people's own background, its motherland and home from the civil point of view as well as from the existential one. The weakening of this connection increased the desire for a constant change of places of employment, ways of life, residences; it affected family ties (and relations between generations) which gave the man an unprecedented freedom and an infinite loneliness. The man of the age of freedom appears to be unbound from ideological chains, civic duty, family bonds and social responsibility.

According to the data presented in the public opinion poll called „Interests and values of the modern Russian youth“ conducted in 2009-2010 the majority of young people in modern Russia doesn't give credence to government institutions. The level of confidence in the Government of the Russian Federation in 10 regions averaged 38,2%; the Russian Army is trusted by 38% and distrusted by 33% at the average; the police is trusted by only 14% and distrusted by 60,8%; municipal authorities are distrusted all over the country by 64,6% at the average and trusted by only 7,6% (27,8% find difficulty in replying). The distrust of mass media is also characteristic: only 20% at the average all over the country credit mass media whereas 47,6% don't trust them.

The institution of family isn't either a reliable vital and social base. According to Russian sociologists almost 80% of marriages break up which is connected to a large extend with the growth of egocentrism as well as the problems of the feminization of culture. This predetermines in many respects demographic problems, the growth of number of children in single parent families, which causes in the sequel the development and complication of the situation.

The decline of the importance of traditional social institutions and values forms the desire for plunging in alternative social systems, which took a new shape under conditions of the development of new technologies. The twenty first century engendered the values of a new high-tech age when man merges more and more with technological systems and becomes self-sufficient in relation to society. The society of high technologies, first of all information technologies, formed new value guidelines, new kinds of communication, language and cultural forms. New objects in the field of values became trends: first of all information and the latest methods of information transmission and processing as well as various phenomena of electronic culture (the Internet, constantly updated gadgets, computer art, social networks, virtual entertainments etc.)

Electronic culture rapidly became in many respects the substitute of the original, real form of culture. At the same time internet addiction is a considerable problem for a modern man. This problem appears in the desire of the modern youth for a permanent stay in the Internet, the interaction with virtual partners; it appears in video games addiction, neglect of their own health and real social connections; it appears in the weakening of cognitive and creative activities, the intensification of a passive and non-processing perception of reality.

The most considerable changes are related to the sphere of communication, which was changed by the Internet and social networks. Communication is an important sphere of a human life and performs numerous functions: adaptive, educational, searching for meaning of life, ethic etc. Communication is one of human's essential values, especially if it is filled with profound meaning and feelings. Modern information networks have tied people by means of numerous threads and chains, having overcome the borders of space, language and social conventionalities. The Internet has become, first of all, an instrument for human communication. For the most users this is its main value and opportunities. According to A. Ronchi, Professor at Milan's Polytechnic University, „now we should consider the Internet as a bulwark even in respect of social communication”. In the classical age a human was connected with quite a small group of people, his/her „near and dear ones“ (Ronchi, 2010).

Information technologies influenced man and his values in different ways. Today a person lives in quite a dynamic environment that requires many efforts, mobilization of stamina and abilities which were not engaged earlier. High technologies impose heavy demands on their creator and user. This gives an opportunity to fulfill intelligence and creative abilities, to activate more of memory (for more information), to speed up reactions. Like a computer a human needs constant advancing–speeding up the „processor unit“ operation, expanding the ram memory volume, improving of presentation quality, etc. If information is incorporated with gene engineering, and soon a microchip will be introduced into a human mind, the boundary between them will become just a conventionality. Super-abilities make human beings free from limits in space

and time frames, but impose limits of a new level. In spite of the considerable freedom from physical work, human beings continue working to margin of their capacity, competing with a machine. Their independence is the cause of the autonomy; availability of virtual communication is the condition of the solitude; unlimited moral freedom is the loss of feelings profoundness.

The perspectives of this growth are seen both in the further tendency of turning into a „superman“ with incredible abilities in real and virtual worlds, and in degradation of the sphere of emotions and feelings, its reduction to hedonism and utilitarianism. Today's development of human beings provokes their further becoming more rational, pragmatic, loosening their ties with other persons, family, real environment, and strengthening their virtual contacts, plunging into the world of their own interests.

Values trends and risks

Values of the modern world are now changing their orientation which indicates the changing of man as the subject and source of values. The modern anthropogenesis is taking place under conditions of the disintegration of the traditional family, languages, communications, under conditions of the transition from reality to virtual world, persistent transformation of cultural background. In this situation the main trends of value dynamics are:

- the development of a new type of social values, such as intercultural tolerance, cultural security, polycultural development, interfaith dialogue, etc. which are connected with the entry of humanity into the next phase of globalization changes, with the increase of migration processes on the one hand and the crisis of the multicultural policy on the other hand.
- quality of life or its standard which is becoming nowadays one of the determinative values. However, this naturally vital value is assuming nowadays a socio-economic character because of its connection with a high income, a considerable spare time, possibilities of the acquisition of different welfare (from the property to extreme fun). This value is assuming not only personal but a political character because it's connected with the possibility of different states to offer the citizens variable conditions for the development of the quality of their lives.
- forming and strengthening of the virtual space values, communication via the Internet, a substantial revision of the real person interaction essence; the fusion of man with high-tech, cyborgization, an accelerated technologization of man and existence; the increase of technosphere, innovation and practice-oriented knowledge values; the virtualization of communication, leisure, creation which is manifested in an exponent increase of the number of the Internet networks, forums and servers users which are 2.1 billion according to modern ratings (Internet v cifrah i faktah za 2011 god).
- replacement of the value paradigm by the transition from sociocentrism to personalism which means the social values status decrease (including ethnic

- groups, state, civic associations) and the increase of the individual values status, the concentration on one's own life, feelings, health, safety, comfort, etc.
- increase of man's freedom value and not only in traditional forms like socio-political, moral, world-view freedom or freedom of conscience but in new forms also: gender, childfree, interpersonal freedom, freedom from control in upbringing and education, etc.
 - hedonism value increase, its fusion with the information society and consumer society values. The paradigm of material prosperity as the highest form of man's self-actualization is developing against the background of man's liberation under conditions of informatization of work, a considerable spare time and the quality of life growth (Baeva, 2012).
 - The modern world not only declares these values but lives already according to them, its future being predetermined by them because they contain a certain project (the English for „projectum“ being „thrown forward“) (Schwartz, 2003).

What are the main risks connected with these trends? We suppose that first of all the next ones among them should be mentioned:

1. The most dangerous tendencies probably lead to the loss of traditional culture and vital world of man which have existed for thousands of years and which are now disappearing under the impact of globalization and informatization of culture. The annihilation of traditional values, models and norms of behaviour formed at the level of ethnic groups, states and social communities leads to the change of lifestyle of man moulded by new eclectic, informationally open cultural conditions which causes a greater openness and instability of the individual himself. Culture itself, the legacy created by humanity which aren't nowadays absolute values but are ejected and regularly renewed, are threatened with neglect.
2. The destruction of family institution appears to be a serious danger for man and his existence. There were already only 7% of traditional families in the USA in the eighties of the twentieth century according to John Naisbitt (Naisbitt, 1982). The process of family destruction in Russia started after the nineties. The growth of divorce rate, non-traditional marriages and civil unions, the erasure of gender boundaries form not only a new type of life reproduction but another type of man capable of living apart or changing his natural essence.
3. Serious risks are also connected with the transfer of values in virtual worlds, social networks, which complicates the real communication and the capability to solve vital problems, develops the destructive way of thinking and self-destructive behaviour. Today Russia leads Europe in terms of teen suicide. According to Pavel Astakhov, the Children's Rights Commissioner for the President of the Russian Federation, 19.8 suicides are the share of 100 thousand of youth. The last years the frequency of 10-14-year-old children suicides has been varying from 3 to 4 cases for 100 thousand and among the teenagers of 15-19 years old this rate is 19-20 cases which

exceeds 2.7 times the world average in this age group. On average more than 200 children and 1.5 thousand teenagers commit suicide every year (Astahov, 2012).

4. The dangerous contents of the websites with suicide clubs and so on are the factor that contributes strongly to the self-destructive behaviour of the youth. Internet addiction disorder, loss of real vital emotions caused by perception of oneself and his milieu as virtual world characters can be other reasons of such behaviour. Interpersonal communication is being replaced by its virtual imitation, such important spheres of relations as love and friendship being ejected also. Modern researchers note that the number of romantic relations via networks has been increased, and virtual relations (called „the Second Life“) sometimes can improve the mental state of persons, help to solve their real problems (Gilbert, Murphy, Ávalos, 2011).
5. The spiritual sphere appears to be nowadays the zone of risk. It suffers crisis under conditions of the consumer society and hedonism. Fundamental science, education, art in their traditional forms lost in many respects their leading position in the postmodern culture. The commercialization and pragmatization of these spheres called into being by the post-industrial age and the post-industrial society eliminate their humanistic, educational contents, their developmental and ennobling influence over man. In spite of a high-speed growth of scientific technologies and an active expansion of scientific influence over civilization it may be mentioned that theoretical science as well as humanities which are less connected with quick applied results are at the periphery of the entertainment and consumer society development. As the consequence of the humanistic knowledge crisis the liberalization of morality, spiritual imperatives comes; upbringing and education are replaced by forming applied skills and abilities; art doesn't elevate man but entertains him cultivating the lowest needs to an even greater degree than the highest ones.
6. In the age of information some risks are caused by the development of the value of freedom, which under new conditions acquired such form as information freedom. The term „information freedom“ refers to the ability of man to be the source, bearer or transmitter of information not being responsible for its contents and the consequences of its translation in mass media. Every web user can be a source of unverified and what is more falsified information which can considerably influence not only over social processes but also political stability.

Today information can not only lead the society to development but have a destructive influence too. It is assuming the character of a „dangerous“ resource that can destabilize the system by mesmerizing public opinion via commercials and mass media, data, films and reels that shock the society; their accessibility increases the instability and crisis of social relations.

Openness of information and the dependence of its contents from each subject multiply risks for modern culture and engender new types of unfreedom

such as manipulation of public opinion, misinformation of large social groups, dark public relations, interference with citizens privacy, etc.

Having emphasized the essential tendencies and risks of the value dynamics let us sum up. Society and man are in a very active phase of their development, they are in the situation of a high degree of uncertainty and bifurcation, when nobody knows what factor can be the most dangerous. New ways of development connected with high technologies can contribute to qualitative changes in man's character and in the essence of his relations with others; they can contribute to the change of the social interaction character. The loss of substantive grounds of existence connected to biological and social nature of man, his physicality, belonging to ethnic group, sex, nation and family makes man some kind of simulacrum, always changing its appearance without any constant substance. Mind as the attribute of man's existence is conceding to well-developed technologies, freedom is being replaced by the multiplicity of roles in the space set by moderator, feelings are assuming virtual forms, they are losing their essence connected with the meaning of life. What man has been for thousands of years is now becoming the thing of the past during just one technological and cultural displacement, and what man will be is still depending on himself and the values he chooses.

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