

УДК 316.752

Sociology of Emotions: Relationship of the Orientations on Value Experiences and Core Values

Valentin G. Nemirovskiy*

Siberian Federal University

79 Svobodny, Krasnoyarsk, 660041 Russia¹

Received 5.08.2011, received in revised form 12.08.2011, accepted 19.08.2011

This paper is devoted to such scarcely studied in the sociology of emotions matter as the analysis of the relationships between orientations of the respondents on core values and their orientations on value experiences. In general, in the field of sociology core values are particularly studied on the basis of numerous cross-cultural comparative studies. Orientations on value experiences have also been studied for nearly 30 years on the basis of surveys of the Russian respondents. This paper presents the results of correlation analysis between core values, fixed by the method of S. Schwartz, and orientations of the respondents on value experiences on the basis of techniques, developed by V.G. Nemirovsky. It is concluded that the orientations on value experiences tend to express the personalised sense of core values for the respondents.

Keywords: Sociology of Emotions, Core Values, Focus on Value Experiences.

This study was supported by the Russian Humanitarian Scientific Foundation, "Distinctions of forming of social structure and development of social capital in the Krasnoyarsk Territory" scientific research program, grant № 11-03-00250a.

1. Introduction

In contemporary sociological literature there is a huge learning experience of core values, including the representative comparative studies based on the concepts of R. Inglehart (Inglehart, 1997; Inglehart, Welzel, 2005; Inglehart, Baker, 2000), S. Schwartz (Schwartz, Sagie, 2000; Schwartz, 2004; Schwartz, 2006), G. Hofstede (Hofstede, 1996; Hofstede, 2001; Hofstede Geert, Hofstede Gert-Jan, 2004), etc.

In Russian sociology widely known approaches to the study of core values are those developed by N.I. Lapin and L.A. Belyaeva

(Lapin, Belyaeva, 1996; Lapin, 2003), V.A. Yadov (Yadov, 1979), etc.

However, among core values we can name not just some rationally formulated constructs which both in science and in the mass consciousness are traditionally perceived as values. They can include special emotional states, evaluative in nature.

In the West, the sociology of emotions has been actively developing for nearly 40 years and bibliography of works devoted to this problem numbers thousands of items; therefore, there are vigorously competing various academic schools

* Corresponding author E-mail address: valnemirov@mail.ru

¹ © Siberian Federal University. All rights reserved

studying the sociology of emotions. We can give a list of a few recent diversified publications, for example, Handbook of the Sociology of Emotions, 2006; Shilling (2002); Turner (2009); Barbalet (2006); Barbalet (2011); Barbalet (2009); Dickson-Swift, James, Kippen, Liamputtong (2009) et al. In Russia, these approaches have not yet received due recognition (Nemirovsky, 2007, 2008).

Meanwhile orientations on value experiences directly express certain needs, so they can serve as an indicator of description of the ability to meet these needs, which have formed the basis of this technique. Over thirty years ago B.I. Dodonov developed a test called “Emotional orientation of the person”, which includes orientations on 10 value experiences. However, the spectrum of these orientations is much broader. We have been worked out and widely validated test, which includes orientations on 34 value experiences and was designed especially for sociological research.

The aim of this paper is to analyze the relationships between orientations of the respondents on core values and their orientations on value experiences.

2. Methodology and methods of research

In our view, orientations on value experiences have all the qualities of attitudes and include three components: cognitive (rational), affective (emotive) and connotative (behavioral). The methodology considered in the paper is designed to study the affective level of orientations on value experiences as the most complete expression of the scope of human motivation.

We should emphasize that this aspect of affective sphere of personality has not been studied either in western or in Russian sociology (with the exception of a few works of our students), where the subject of the survey has comprised mainly basic emotions, social feelings and emotional states.

Basic value orientations of personality (attitudes) form a complex hierarchical system. Such a view is widespread in modern sociology and psychology. In particular, we may point out a well-known hierarchy of human needs and associated values of the renowned humanistic psychologist A. Maslow, a seven-level hierarchy of value orientations in different directions of Transpersonal Psychology, a four-level system of dispositions of the individual by V.A. Yadov, etc.

Regarding Maslow conception and taking into account the achievements of modern science, we can get the following hierarchy of needs and respective orientations on value experiences:

0. Need for destruction (including self-destruction).
 1. Physiological (organic) needs.
 2. Security needs.
 3. Need for love and belonging to the community.
 4. Need for respect (worship).
 5. Cognitive and moral needs.
 6. Creative, aesthetic needs, need for self-expression and self-actualization.
 7. Social-altruistic and higher spiritual needs.

Experiences:

0 level

- the need for **domination**: “A sweet feeling when you see that a person is in your power and is totally dependent on you”;
- the **anti-creative** need: “A peculiar pleasant feeling of satisfaction, which arises when it is possible to impede a person who is drawing anything, reciting poetry or playing a musical instrument”;
- the **sadistic** need: “The sweet sensations that occur at times when there is a possibility to humiliate, offend, insult someone, make someone hurt”;

- the **masochistic** need: “A nice feeling which comes at times when someone offends, humiliates you, makes you hurt”.
- the need for **the highest patron**: “Calm and bright joy when you feel that there is a Supreme Being (God, holy, angel, etc.) that protect and help you in life”.

1 level

- the need for **impartiality**, for **self-sufficiency**: “A nice feeling when you do not care about anything; when you do not feel passion for anything or anyone”;
- the need for **stability**: “A sense of confidence, calmness in a familiar, understandable situation, when you are accustomed to the environment”;
- the need for **hazard, risk**: “Fighting spirit, animation, feeling the risk, flush of these feelings, excitement, thrill during the time of struggle and danger”;
- the need for **control**: “Pleasant feelings arouse when any business is totally dependent on you or when your actions determine the fate of any man”;
- the **conformist** need: “A feeling of satisfaction when you are in the shadow, do not stand out from the surrounding people”;
- the **hedonistic** need: “Fun, carefree attitude, physical well-being, pleasure of delicious food, rest or quiet life”;
- the **selfish** need: “A feeling of satisfaction when we manage to achieve your personal goals, even if they contradict aspirations of people around you”.

2 level

- the need for **acquisition of things**: “Excitement, impatience of buying new things, collectables, enjoyment from the

thought that they would become bigger in number”;

- the need for **the passive attitude toward the world**: “A feeling of satisfaction when everything goes on as usual and there is no need to learn something new”;
- the need for **the patron**: “A pleasant, quiet feeling when you know that there is someone near you who solves any your problem and you only need to follow their instructions”;
- the need for **extravagance**: “A feeling of satisfaction, the joy of your own generosity, when you can spend anything without thinking about consequences”.

3 level

- the need for **prestige**: “Joy and pride when you are in the center of attention, when you are really admired”;
- the need for **safety**: “A pleasant sense of security and confidence when you know that nobody and nothing threaten you”;
- the need for **love feeling**: “A pleasant feeling, an excitement that occurs when you are tête-à-tête with someone you love, or when you think about this”;
- the **herd** instinct: “A sense of peace and security that occurs when you are among people of your circle, your nationality, the countrymen, sharing your religious and political views, having similar social status and wealth”.

4 level

- the need for **romance, adventure**: “A sense of extraordinary, mysterious, unknown, appearing in unfamiliar terrain, environment”;
- the need for **communication**: “Joy, good mood, when you communicate with

good people, when you see a mutual understanding and friendship”;

- the need for **activity**: “A feeling of excitement and rise when the job is going well, when you see that you work for successful outcomes”;
- the need for **freedom**: “A nice feeling when you are completely free, nobody limits you and you can do what you want”.

5 level

- the need for **assistance to surrounding people**: “A feeling of joy and satisfaction when you manage to do something nice for your beloved”;
- the need for **meaningfulness of life**: “A feeling of satisfaction when you head for a big goal and you understand that you do not live in vain”;
- the **cognitive** need: “Hot interest, delight from the new knowledge and familiarity with the amazing scientific facts”;
- the **aesthetic** need: “A peculiar sweet and beautiful feeling that comes with the perception of nature, music, poetry and other works of art”.

6 level

- the **altruistic** need: “A sense of joy when the people around you can do something better than you”;
- the **socio-altruistic** need: “A feeling of joy and satisfaction your mere existence brings benefits to society”;
- the need for **gregariousness**: “A feeling of joy, of belonging to something large and significant, when you together with others are doing a great common deed *for free*;
- the need for **creativity**: “Joy and happiness are felt in the process of any creativity,

when you create something new, solve the difficult problem, when it is possible to do something new and unusual”.

7 level

- the need for **unity with the universe**: “Pure and boundless rapture, a sense of the extraordinary fullness of entity, when one can feel a particle of the universe and realize their unity with it”;
- the religious need: “The feeling of pervasive joy, delight, belonging to something higher, occurring at times during the passionate prayers”.

Respondents were asked to evaluate each of the descriptions of the value experiences with the help of a 5-point scale: “didn’t experience” – 0, “experienced, but don’t like” – 1, “like a bit” – 2, “rather like” – 3, “like very much” – 4.

The orientations on core values act as the top layer of the mass consciousness, as compared with the orientations on value experiences. The former, in many respects, represents a kind of synthesis of the social significance of values, social norms, causing the attitude to this value (“negative” – “positive”, “rejected” – “approved”, etc.), and projection of the corresponding own needs of the individual on this value. The latter is often so small that the survey respondents are broadcasting the social significance of the value and social norms regarding this value in a certain environment (as it will later be shown on the empirical data, this point cannot be applied to core values, fixed by the method of S. Schwartz). As a result, the research often reveals that the orientations on these core values are at the surface, verbal level of the mass consciousness. In this case, it is very difficult to identify them as “basic” values. For the fact that they are not a base for anything, except for the desire of the respondents to give socially approved answers.

On the contrary, the focus on value experiences, directly expressing the needs of a person, characterizes the personal sense of a rationally formulated core value. Therefore, the use of correlation analysis reveals the personal meaning of different basic values of the respondents. Obviously, in different cultures, this meaning may vary quite significantly. For that reason, more extensive comparative studies using the proposed tools are needed.

As it is well-known, more than twenty years ago S. Schwartz and W. Bilsky (Schwartz and Bilsky, 1987, 1990, 1992) created the original conception of basic human values. They relied on the idea that values are based on three universal needs of human existence; a person as a biological organism, the needs of people in coordinated interaction; the needs for survival and welfare of groups and communities. On this basis S. Schwartz identified 10 basic values, to measure which respondents were asked to rate by a 6-point scale a series of “portraits” of people expressing certain values. Next, using the methods of mathematical statistics, S. Schwartz identified four categories of the most closely interrelated values and got the following generic values, which form two axes: Self-Enhancement / Self-Transcendence, Conservation / Openness to change.

In our questionnaire we used the following question: “The following statements briefly describe some people. Would you please indicate for each description whether that person is very much like you, like you, somewhat like you, not like you, or not at all like you?”

Descriptions of the results of studies using this technique are widely published in the West (Schwartz, 2007). Studies using techniques of S. Schwartz (its variants, including 21 evaluative opinions) in Russia were held in particular within the framework of “The European Social Survey” (Magun, Rudnev, 2008.). Its Russian translation

and adaptation have also been implemented (Karandashev, 2004).

The empirical basis of the paper is a survey of the population of the Krasnoyarsk Territory carried out by the department of sociology and public relations of Siberian Federal University in 2011. It used a method of formalized interview at the place of residence (48 questions were asked in a confidential setting at home). Respondents live in 28 villages of the Krasnoyarsk Territory (with an area of 2339,7 km² or 13,6% of the total territory of Russia and a population, according to the data on January 1, 2010 – of 2894,7 thousand people). The survey was implemented with a stratified, multistage, zoned, quota sampling, represented by sex, age and education differences, with a random selection of respondents. Representativeness of the sample was ensured by the observance of the proportions between the population living in settlements of different types (areas of large cities, medium and small cities and rural towns), with the variety in age, gender and educational structure of the adult population of the Krasnoyarsk Territory. Sample size was 1350 people. The data obtained were processed with the usage of software package SPSS applying cluster, factor and correlation analysis.

3. Results of the study

Studies have shown that there are significant correlations between the orientations on value experiences and core values, fixed by the method of S. Schwartz (the direction of correlation is the reverse).

1. The value of self-direction, value judgment: “It is important to this person to think up new ideas and be creative; to do things one’s own way” has:

Direct correlation: with a focus on the experience of the following needs: for creativity (Pearson’s correlation coefficient is equal to -0,272); for hazard, risk (-0,262);

for romance, adventure (-0,236); for prestige (-0,226); the cognitive need (-0,225); for control (-0,193); for meaningfulness of life (-0,192); the hedonistic need (-0,154), the aesthetic need (-0,151); the selfish need (-0,139); for unity with the universe (-0,136); for activity (-0,128); for domination (-0,128); for communication (-125), the gregarious need (-0,125), the socio-altruistic (-0,124); for acquisition of things (-0,107); the sadistic need (-0,103), for the highest patron (-0,079); for extravagance (-0,070); for sexual experience (-0,072); the anti-creative need (-0,069).

Reverse correlation: the conformist need (0,075), for the passive attitude toward the world (0,175); for the patron (0,068).

2. The value of power – “It is important to this person to be rich; to have a lot of money and expensive things” has:

Direct correlation: with a focus on the experience of the following needs: for domination (-0,292); for prestige (-0,274); for hazard, risk (-0,211); the selfish need (-0,191); for acquisition of things (-0,179); for control (-0,160); the sadistic need (-0,157); the hedonistic need (-0,147); the anti-creative need (-0,132); for romance, adventure (-0,123); the masochistic need (-0,116); for extravagance (-0,107); for sexual experience (-0,061); the aesthetic need (-0,069).

Reverse correlation: the gregarious need (0,109); the altruistic need (0,101); the conformist need (0,81); for safety (0,072).

3. The value of security – “Living in secure surroundings is important to this person; to avoid anything that might be dangerous” has:

Direct correlation: with a focus on the experience of the following needs: for safety (-0,175); for the passive attitude toward the world (-0,125); for patron (-0,123); the conformist need (-0,113); for impartiality (-0,093); the socio-altruistic need (-0,078); for stability (-0,072); the herd instinct (-0,069); for prestige (-0,057).

Reverse correlation: for hazard, risk (0,216); for romance, adventure (0,119); the selfish need (0,102); the hedonistic need (0,072).

4. The value of hedonism – “It is important to this person to have a good time; to “spoil” oneself” has:

Direct correlation: with a focus on the experience of the following needs: for prestige (-0,336); for domination (-0,331); the hedonistic need (-0,261); for hazard, risk (-0,229), the selfish need (-0,214); for acquisition of things (-0,209); for romance (-0,189); for freedom (-0,162); for extravagance (-0,153); the anti-creative need (-0,140); for sexual experience (-0,136); for communication (-0,131); the sadistic need (-0,130); for control (-0,105); for meaningfulness of life (-0,088); the conformist need (0,086); the cognitive need (-0,083); for activity (-0,073); for patron (-0,071); the masochistic need (-0,074); for the highest patron (-0,073).

Reverse correlation: the altruistic need (0,089).

5. The value of benevolence – “It is important to this person to help the people nearby; to care for their well-being” has:

Direct correlation: with a focus on the experience of the following needs: the socio-altruistic need (-0,244); the gregarious need (-0,204); for meaningfulness of life (-0,190); for assistance to surrounding people (-0,187); for communication (-0,162); the herd instinct (-0,154); for safety (-0,139); for impartiality (-0,126); for stability (-0,121); for unity with the universe (-0,121); for prestige (-0,113); for activity (-0,110); for creativity (-0,104); the aesthetic need (-0,102); the altruistic need (-0,097); the religious need (-0,094); for control (-0,092); for the highest patron (-0,078); for sexual experience (-0,077); for extravagance (-0,069); for passive attitude toward the world (-0,061).

Reverse correlation: the sadistic need (0,070); the selfish need (0,066).

6. The value of achievement – “Being very successful is important to this person; to have people recognize one’s achievements” has:

Direct correlation: with a focus on the experience of the following needs: for prestige (-0,387); for domination (-0,294); for hazard, risk (-0,229); the hedonistic need (-0,210); for acquisition of things (-0,209); the selfish need (-0, 189); for romance, adventure (-0,170); for extravagance (-0,164); for control (-0,159); the anti-creative need (-0,150); for meaningfulness of life (-0, 148); the sadistic need (-0,144); for sexual experience (-0,122); for activity (-0,103); the masochistic need (-0,102); for communication (-0,094); for freedom (-0,095); the socio-altruistic need (-0,094); for unity with the universe (-0,087); for creativity (-0,070); the cognitive need (-0,068); for patron (-0,058).

Reverse correlation: the conformist need (0,144).

7. The value of stimulation – “Adventure and taking risks are important to this person; to have an exciting life” has:

Direct correlation: with a focus on the experience of the following needs: for risk, overcoming danger (-0,501); for acquisition of things (-0,393); for romance, adventure (-0,359); for domination (-0,255); for prestige (-0,232); the selfish need (-0,215); the hedonistic need (-0, 202); for control (-0,194); the sadistic need (-0,181); for freedom (-0,171); the anti-creative need (-0,144); the cognitive need (-0,139); for meaningfulness of life (-0,125); for creativity (-0,116); the masochistic need (-0,100); for unity with the universe (-0,096); for sexual experience (-0,088); for extravagance (-0,082); for the highest patron (-0,060); for communication (-0,058).

Reverse correlation: for safety (0,148); for passive attitude toward the world (0, 136); the conformist need (0,091); for stability (0,076); for patron (0,064).

8. The value of conformity – “It is important to this person to always behave properly; to avoid doing anything people would say is wrong” has:

Direct correlation: with a focus on the experience of the following needs: the socio-altruistic need (-0,156); for stability (-0,152); the conformist need (-0,144); for safety (-0,122); for communication (-0,063); for impartiality, self-sufficiency (-0,110); the gregarious need (-0,107); the aesthetic need (-0,100); for assistance to surrounding people (-0,087); for freedom (0,083); the altruistic need (-0,081); the conformist need (-0,080); for passive attitude toward the world (-0,078); for meaningfulness of life (-0,078); for control (-0,068); for unity with the universe (-0,063).

Reverse correlation: the selfish need (0,142); for hazard, risk (0,134); the hedonistic need (0,118); for romance, adventure (0,076); the anti-creative need (0,069); for acquisition of things (0,066).

9. The value of universalism – “Looking after the environment is important to this person; to care for nature” has:

Direct correlation: with a focus on the experience of the following needs: for romance, adventure (-0,072); for communication (-0,126); for impartiality, self-sufficiency (-0,130); for stability (-0,073); the conformist need (-0,085); the gregarious need (-0,123); for safety (-0,075); for activity (-0,059); the herd instinct (-0,098); for unity with the universe (-0,085); for assistance to surrounding people (-0,121); the aesthetic need (-0, 207); the cognitive need (-0,121); the altruistic need (-0,135); for creativity (-0,160); the socio-altruistic need (-0,204); for meaningfulness of life (-0,151); the religious need (-0,107).

Reverse correlation: the selfish need (0, 127); the sadistic need (0,069); for domination (0,085).

10. The value of tradition – “Tradition is important to this person; to follow the customs handed down by one’s religion or family” has:

Direct correlation: with a focus on the experience of the following needs: for impartiality, self-sufficiency (-0,269); the herd instinct (-0,226); the religious need (-0,216); the socio-altruistic need (-0,209); for safety (-0,183); the gregarious need (-0,181); the altruistic need (-0,163); for meaningfulness of life (-0,162); for stability (-0,143); the aesthetic need (-0,140); for assistance to surrounding people (-0,122); for unity with the universe (-0,117); for patron (-0,113); for communication (-0,105); the conformist need (-0,100); for creativity (-0,075); the masochistic need (-0,070); for control (-0,067); for activity (-0,066); for the highest patron (-0,064); for passive attitude toward the world (-0,057).

Reverse communication: the selfish need (0,104); the hedonistic need (0,095); for hazard, risk (0,068); for romance, adventure (0,058).

4. Conclusions

There were revealed relatively high correlations between the orientations on core values, recorded by the methodology and procedure of S. Schwartz, and orientations of the respondents on value experiences. The presence of relatively high correlation relationship for a number of core values with a focus on value experiences that contradict each other and belong to different hierarchical levels, suggests that these core values have varying personal meaning for different respondents, or “mask” certain psychological complexes of the respondents. Accordingly, they may act as the means of meeting the conflicting needs. Thus, rationally formulated basic needs are often contradictory and have ambiguous personal meaning, which does not always coincide with the social value that is attached to them during the research process.

References

- J.M. Barbalet (2006), “Emotional Payoff of Ritual”. In *European Journal of Sociology*. Vol. 47 (3);: 446-451.
- J.M. Barbalet (2009), “Consciousness, Emotions, and Science”. In D. Hopkins, J. Kleres, H. Flam & H. Kuzmics (Eds.), *Theorizing emotions: Sociological explorations and applications*: 39-71. New York: Campus Verlag.
- J.M. Barbalet (2011), “Emotions beyond Regulation: Backgrounded Emotions in Science and Trust”. In *Forthcoming in Emotion Review*: 1-14.
- V. Dickson-Swift, E.L. James, S., and P. Kippen, Liamputtong. (2009). “Researching Sensitive Topics: Qualitative Research as Emotion Work”. *Qualitative Research*. Vol. 9, no. 1: 61-79.
- Handbook of the Sociology of Emotions*. 2006.
- G. Hofstede (1996), *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival*. McGraw-Hill.
- G. Hofstede (2001), *Culture's Consequences, Comparing Values, Behaviors, Institutions, and Organizations Across Nations* Thousand Oaks. CA: Sage Publications.
- G., and G.-J. Hofstede (2004), *Cultures and Organizations: Software of the Mind*. New York: McGraw-Hill U.S.A., 2004
- R. Inglehart (1997), *Modernization and Postmodernization. Cultural, Economic and Political Change in 43 Societies*. Princeton: Princeton University Press.
- R. Inglehart, and C. Welzel. (2005), *Modernization, Cultural Change and Democracy. The Human Development Sequence*. New York: Cambridge University Press.

R.Inglehart, and W.E. Baker (2000), "Modernization, Cultural Change and the Persistence of Traditional Values". *American Sociological Review*. Vol. 65: 19-51.

V.N. Karandashev (2004), *Schwartz's Methodology of Studying the Values of the Personality: Concept and Guidance*. Saint-Petersbourg: Rech. In Russian.

N.I. Lapin (2003), "How the Citizens of Russia Feel, What They Aspire to". In *Sociological Studies*. no.6: 78-87. In Russian.

N.I. Lapin, and L.A. Belyaeva, eds. (1996), *The Dynamics of Values of People in the Reformed Russia*. M. In Russian.

T. Lumumba-Kasongo, R Patterson, and M. Sasaki (Eds.),. *International Studies in Sociology and Social Anthropology*. Vol. 104.

V. Magun,, and M. Rudnev (2008), "Life Values of Russian Population: Similarities and Differences in Comparison with Other European Countries". *Journal of Public Opinion*. no.1: 33-58. In Russian.

V.G. Nemirovsky (2007), "The Interdisciplinary Perspectives of the Post-Non-Classical Sociology", *The International Journal of Interdisciplinary Social Sciences*. Vol. 2., no. 1: 65-77.

V.G. Nemirovsky (2008), "The Theoretical-methodological Foundations of Post-non-Classical Approaches in the Contemporary Russian Sociology". *Humanities & Social Sciences: Journal of Siberian Federal University*. no. 1: 77-90. Krasnoyarsk.

A.V., Ryabov, and E.Sh. Kurbangaleeva, eds. (2003), *The Basic Values of Russians: Social Attitudes. Life Strategies. Symbols. Myths*. M. In Russian.

S.H. Schwartz, and W. Bilsky. 1990. "Toward a Theory of the Universal Content and Structure of Values: Extensions and Cross-Cultural Replications". *Journal of Personality and Social Psychology*. Vol. 58: 878–891.

Sh. Schwartz, and G. Sagie (2000), "Value Consensus and Importance: A Cross-National Study", *Journal of Cross-Cultural Psychology*. Vol. 31 (4);: 465-497.

S.H. Schwartz (1992), "Universals in Content and Structure of Values: Theoretical Advances and Empirical Tests in 20 Countries". *Advances in Experimental Social Psychology*, edited by M.P. Zanna. Vol. 25: 1 – 6. San Diego, CA: Academic Press.

Sh. Schwartz (2004), "Mapping and Interpreting Cultural Differences around the World". In H. Vinken, J. Soeters & P. Ester (Eds.), *Comparing Cultures: Dimensions of Culture in a Comparative Perspective*: 43-73. Leiden, Netherlands: Brill.

Sh. Schwartz (2006), "A Theory of Cultural Value Orientations". *Comparative Sociology*. Vol 5: 137-182.

S.H. Schwartz (2007), "A Theory of Cultural Value Orientations: Explication and Applications". *Measuring and Mapping Cultures: 25 Years of Comparative Value Surveys*, edited by Yilmaz Esmer and Thorleif Pettersson: 33-79. Leiden – Boston.

C. Shilling (2002), "The Two Traditions in the Sociology of Emotions". *Emotions and Sociology*, edited by J.M. Barbalet: 10-32. Oxford: Blackwell Publishing/

J. Turner (2009), "The Sociology of Emotions: Basic Theoretical Arguments". *Emotion Review*. Vol. 1: 340-354.

V.A. Yadov, ed. (1979), *Self-regulation and Prediction of Social Behavior of the Individual*. Leningrad. In Russian.

Социология эмоций: взаимосвязь ориентаций на ценностные переживания и базовые ценности

В.Г. Немировский

Сибирский федеральный университет
660041 Россия, Красноярск, пр. Свободный, 79

Статья посвящена такому малоизученному в социологии эмоций вопросу, как анализ взаимосвязей между ориентациями респондентов на базовые ценности и их ориентациями на ценностные переживания. В целом, базовые ценности в мировой социологии изучены крайне подробно, на базе ряда кросскультурных сравнительных исследований. Ориентации на ценностные переживания также изучаются на протяжении почти 30 лет на базе российских респондентов. В данной статье приводятся результаты корреляционного анализа между базовыми ценностями, зафиксированными по методике Ш. Шварца, и ориентациями респондентов на ценностные переживания на основе методики В.Г. Немировского. Сделан вывод, что ориентации на ценностные переживания, как правило, выражают личный смысл базовых ценностей для респондентов.

Ключевые слова: социология эмоций, базовые ценности, ориентации на ценностные переживания.
