Pro-environmental behavior and career orientation of Caucasian women

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Abstract. The article examines the value orientations of ethnophor (a representative of a certain ethnic culture and national mentality) based on a theoretical analysis of foreign and domestic research. During the epoch of digitalisation, it is impossible to leave out the problems of ethnos itself, its ethno-cultural peculiarities, socialization, national mentality, professional and career value orientations of Caucasian women. The article reveals the designation of a woman of the North Caucasus ethnic group, values, the national way of family relations. It is emphasized that the contemporary socio-economic reality makes its own adjustments during the period of digitalization despite the traditional culture and ethno standards. In the empirical part of the study, the hypothesis was tested: being the most important part of the social environment, ethnic culture despite the ethno value's digitalization is formed due to ethnos's historical development and along with the preservation of ethnic mentality and ethnic character of the women ethnophors, influences the value orientations including the women's career orientation. The study involved 100 women of different nationalities of North Caucasus aged 30 to 45 years, different fields of activity: teachers, psychologists, officials, trade workers, service providers. The set of research methods included the concept "Career Anchors" by E. Schein, the principles of the diagnosis of value orientations in a career, the translation and adaptation by V.A. Chiker, V.E. Vinokurova, projective methods for determining career orientations, the principle "Value orientations" (M. Rokich), the Questionnaire of ethno value orientations (R.R. Nakochova). The results of the study confirm the hypothesis and indicate that the ethno values are a core element in the value orientation system even during the era of digitalization, which becomes apparent concerning social situation, the capability to incarnate personal goals and determines the level of intergroup acceptance and recognition of career orientations of Caucasian women.

1 Introduction

We all have become witnesses of how the digitalization has commenced to intrude its new principles in all fields of our lives, from the banking system, health care, education to

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science. The society itself, all social groups, small and large ethnic groups and ethnophors were no exclusion. With the alteration of a lifestyle the values are altering too.

In most modern studies the values are examined from socio-psychological point of view, they appear as a social phenomenon, as a product of the vital activity of society and social groups. [1, 2, 3, 4, 5, 6, 7, 11]. Distinguishing three types of convictions (existential, evaluative and predictive), M. Rokich refers values to the third type, which enables our understanding of desirability – undesirability of our way to behave (operational, instrumental values) and existence (semantic, terminal values). [4].

Terminal value researchers divide them into two broad categories according to whether they are aimed at society (interpersonal) or at the individual (intrapersonal). [7, 8, 9, 10, 11, 12]. The acceptance of these values by each person can be particular and variable. In terms of coverage values can be individual, generic and common to all mankind. Ethnic values are the most special among the generic values.

Considering the value orientations of an ethnophor, a representative of a certain ethnic culture and national mentality, it is essential to define his ethnos with its ethno-cultural peculiarities, the process of socialization, national mentality etc. The system of value orientation reflects its essential goals, ideas, ideals of its epoch, altering itself to the extent of social relationships and altering social mentality [10].

Conducting the researches, we came to the conclusion that ethno value orientations are systemically important factor that determines preferred, accepted and deliberated in activity and relationships ethnic ideals.

The function of the sociotype behavior in sociogenesis reveals more obviously thanks to the obtained facts from ethnopsychology and social psychology [11]: sociotype behavior of an individual typical for a certain culture abolishes the individualization of the behavior, which characterizes him as a member of a particular community, ethnos [11, p.129].

The socio-cultural system includes efficient mechanisms which help to produce the uncertainty (Yu.M. Lotman), which literally forces a member of society to make chooses [11]. According to the researches of A.G. Asmolova from the historical point of view of the individual sociogenesis such mechanisms reveal with the changing of individual's social position and the acquisition of himself. The most significant moment is when the old position has already been abandoned and the new one has not occurred yet. In ethnography they call this phenomenon liminality. It is described in detail in the works by the famous ethnographer V. Turner. Liminality (threshold) of a personality can appear in various forms [12, p.19].

One of these forms manifests itself in life crisis, when an individual moves to another age or social category. It reflected on the rites of life in different cultures: birth, reaching maturity, marriage [12]. Another form of liminality manifests itself in life crisis associated with altering of the personality status in social community: professional activity, career. Such rites were a kind of "personality test" [12].

Thus, the historical subject of individualization in sociogenesis was a social group which encouraged a member of the community to pass through threshold liminal situations. The process of individualization was based on external means or "signs" which helped the subject to find himself [12, p. 221].

So, sociotype and individual behaviors of a personality are infinitely arguing on different stages of human history. This proves that there were not in history a society without personality. The only thing that was changing is the extent of how the decisions of member of community influenced the destiny of historical process.

The measure of accordance between individual and generic values ensures the efficacy off subject's adaptation in a certain social environment, the capability to act together with other members, to incarnate own goals. The accordance between individual and generic groups becomes apparent through the construction of individual identity [11].

According to our researches, the nation of North Caucasus is adapting to the new sociocultural and socio-economic systems which affect most of customary ways of life and traditional values. There is deep discrepancy between the need to preserve ethnic identity, mentality and the need to adapt to new conditions, to master new culture [10, p. 11].

The world of human values has become inconstant and discrepant. New values have appeared. A fast redistribution is occurring in the structure of value orientations of an individual. The role and significance of the individual as an independent subject is altering and the person's acceptance of himself as self-worth is also growing. The human personality is at the center of a new worldview and this is an important step in the forming a new society, a new type personality [10, p. 11].

As we see, all these changes involve also a woman as a personality. The role of the woman in the North Caucasus is very important and responsible from time immemorial.

Women answered for the morality of whole population, so they were asked stricter than men. The appearance and manners of women were strictly regulated, and their position in society depended on their social status.

In the Caucasian culture women and men have their own spaces. They are divided by the borders which actually are not separating but uniting them.

A positive assessment of the role of women in public life, the recognition of her mental abilities and moral virtues is shown in many epic works of the peoples of the North Caucasus. Respect for a woman was brought up from a childhood, because the well-being and comfort in the family depended on her. But the requirements for a woman were and still are high. The social system and the system of social relations on the The Caucasus was regulated by standard norms [13].

"Each ethnic group has its own internal structure and its own unique pattern of behavior," L. Gumilev affirmed, – the structure and pattern of behavior of an ethnic group can alter sometimes from generation to generation. This indicates that the ethnos is developing, and the ethnogenesis has not died out. The structure of an ethnic group is stable sometimes because the new generation reproduces the life cycle of the previous generation. [14, p. 120]. Such ethnic groups can be called persistent. Among the ethnic groups of the Caucasus, persistence is based on a unique phenomenon of adat norms — Caucasian etiquette (adige habze, abaza tsas), which eventually became the culture of the people of the North Caucasus. According to the research of K. Jaspers the origin of an ethnic group and its development are a long historical path [15, p. 76].

According to our study, the most traditional value is Caucasian family relationships. The family relationships in Caucasus are strictly regulated. The wife's and husband's duties are strongly divided.

The husband is always the head of the family. He is responsible for the prosperity of members of his family. The wife submits to husband but she is no way his "slave" as it is thought sometimes. Particularly, in North Caucasus if a man uses physical violence against a woman it is always a disgrace. The woman was not "enslaved" by the man she was "separated" from him and within such a "separate existence" she enjoyed a certain freedom and rights [10, p. 291].

The traditional Caucasian way of family relations in many terms is still remains today. This is partly due to the fact that the aspect of private life is more conservative than others, it is not reduced to "rationality" or to "conventionality". Although a certain rationalization, modernization has also occurred. The role of women in the Caucasian society has increased. The upbringing of children is carried out not only traditionally but it also accounted that the so-called "instrumental" values are of great importance in the modern world (M. Rokich). If you do not possess these values it is difficult to "fit in" in the modern industrial and post-industrial world» [4, p. 38].

A certain traditional ossification in family relationships of North Caucasian people is caused also by a man being not “toiler” but “breadwinner”. However, with the beginning of society’s reformation this duty has passed to the women to her basic duties’ detriment which were the upgrowing children and the way of life arrangements. In this term R. Chanachu marks “the modern socio-economic reality adjusts these processes. The man of Caucasus may lose his job and therefore lose his status of being a “breadwinner” but “...the woman of Caucasus may become the only breadwinner of the family. She can become the breadwinner either due to her commercial initiatives or due to her social benefits and profession” [15, p. 45].

The society treats women extremely demanding. On the one hand, they are pressed by their employers. They demand full commitment to their job. And it looks like the cult of career and ambition established in society.

On the other hand, women are actively fostered by the child experts (psychologists, pediatricists, teachers, mass media etc.). They complicate the standards of being a “proper” parent. Because of them motherhood actually turns into the profession which has its own set of relevancies and which is supposed to be learnt.

Women of the Caucasus as well as throughout Russia work in all social spheres combining both work and family life, incarnate their professional qualities and promote, make the career.

Career orientations are defined as ideas about their abilities, value orientations, motives, meanings and needs which are related to promotion in professional activity, are considered as the most important component of the self-conception [16, p. 82].

Career orientations is the purpose a person wants to incarnate when choosing and pursuing his career, it is an individual combination and sequence of attitudes associated with the experience and activity in the field of work throughout their lives. The relevance to the career orientation demonstrated by a person, its kind and type of work can be one of the most important factors of internal career success.

The subject's career orientations are implicitly analyzed in the context of life strategies (K.A. Albuhanova-Slavskaya), life orientations (N.A. Nizovskikh, E. Shein), mainly among representatives of such professional groups as civil servants (I.P. Lotova, E.A. Mogilevkin), managers (T.G. Gnedina, E.G. Moll, E.I. Ostashchenko), entrepreneurs (E.K. Zavyalova, Zh.V. Maslikova, S.T. Posokhova, S.V. Rudakova), psychologists (N.L. Kirt).

Career orientations arise in the process of socialization, are actualized in a situation of choice, the subject is guided by them when choosing and modeling his professional and life path in general.

There a certain hierarchy of career orientations in the structure of the professional self-conception of an individual which can be slightly altered under the influence of life circumstances with a low extent of variability of certain dominant orientations [16, p.84].

Despite the traditional value orientations of the Caucasian ethnic groups and the role of women in the ethnic group digital transformation creates a system where men and women in professional term are in equal positions in the face of new requests for other competencies. The ones who will be able to adapt quickly to the new changes will successfully reach a new level.

Digitalization leads to the fact that rigid hierarchical paradigms no longer work. The model called "I am a leader, I am a man, I know how to do everything myself" is a thing of the past. The range of information has already increased so much that a person cannot understand it completely. One of the most important factors of the modern world is the ability to accept feedback, to admit that others may know more. According to the new paradigm women no longer need to conduct themselves as men to achieve their career goals.

Women often have the required competences as flexibility of thoughts from their birth. Thanks to their psychological features, it is much easier for women to listen to, show

empathy, take into account other peoples' opinions, work with feedbacks, make and change decisions based on the incoming information. Mostly it is digitalization that makes it possible for a woman work online from home, earn money and satisfy their professional orientations.

Thus, the study emphasizes that digitalization is a transformation of socio-cultural code, united by a common feature of development. In the modern society, value orientations play the role of so-called "control centers" of people behavior.

According to the results of these studies, a rite for this empirical study was developed. Its purpose was to determine the career orientations of Caucasian women. As part of an empirical study, the hypothesis was tested: taking into account the traditional culture of the North Caucasian people during the period of digitalization Caucasian women were achieving high professional results.

2 Methods and procedure of the research

In order to test the hypothesis, a set of techniques which diagnoses value and career orientations of Caucasian women was selected.

1. *"Career Anchors"* by E. Schein, *the principles of the diagnosis of value orientations in a career, the translation and adaptation* by V.A. Chiker, V.E. Vinokurova [16,17].

E. Schein emphasized eight possible "career anchors". "Career anchors" theory is based on the idea of the alliance between career goals and the ability to fulfil them what leads to satisfaction of the profession. At the same time their mismatch often cases the poor performance and dissatisfaction of the workplace [17, p. 24]. One of the methods for determining satisfaction of respondents was a comparison of the needs of the individual identified through the "career anchors", and the possibility of their realization within the framework of a certain job position [17, p.80]. Therefore, the analysis of career attitudes of the personality based on the theory of "career anchors" can provide information about the person behavior at the prospective workplace.

According to the given method, each "career anchor" consists of three elements:

- 1) perception of one's own abilities,
- 2) perception of personal needs and motives,
- 3) the perception of one's own values and attitudes.

The first of two directions are closely related to an individual's life experience, while the third direction reflects a person's response to norms and of various social and industrial situations. The established career orientations are considered as a sustainable force that represent the motives and values of the activity which the individual will not give up if he has to make a choice [17, p. 80].

Career attitudes based on a person's self-assessment of his abilities:

- *Integration of life styles* — the desire for balance in all areas of life-family, work, self-development.
- *Professional competence* (technical functional competence) — focus on mastery, professionalism, the basis for making competent decisions in the organization.
- *Management (general management competence)* — the desire for interacting with other people, organizational unity, taking responsibility for the actions of others.
- *Entrepreneurship (entrepreneurial creativity)* – the desire for creating one's own business, "brand", the ability to take risks, the desire for personal wealth.
- *Autonomy (independence)* – freedom and independence are the main things in work. The primary concern of such a person is release from organizational rules, regulations, and restrictions.
- *Job stability* – the need in security and stability limits the choice of career options. This value orientation is often combined with a low level of claims etc.

- *Stability of the place of residence* – it is more important to stay in the same place of residence than to get a promotion to the new work place.
- *Service* – to embody ideals and values in the work. This value orientation is typical for people who are engaged in business because of the desire to incarnate the main values in their work.
- *Challenge* – competition and interpersonal relationships. The focus on solving obviously complex problems, overcoming obstacles for the sake of winning the competition. Career is a constant challenge to professionalism.

Points are calculated for each of the eight career orientations. In order to manage this, it is necessary to summarize the scores for each orientation and divide the result by the number of questions. Thus, the leading career orientation is determined. The number of points scored must be at least five. Sometimes a person does not have any career orientation. In this case, the career is not the main thing in the life of the individual.

2. *The questionnaire of ethno-value orientations by R.R. Nakokhova* [10]

The questionnaire about the assessment of ethnic values includes 3 groups of values of the North Caucasian people: "Values of interpersonal communication", "Values of collectivism", "Values of certainty", 20 questions each. There is 3-point system: 3 points – I accept and follow, 2 points - I do not always accept and follow, 1 point - I accept and follow rarely. Based on the respondents' answers, the significance of ethno-value orientations and the formation of ethnic identity among ethnophores is calculated.

3. *The method of studying value orientations by M. Rokich* [4] is based on merit ranking of the list values. M. Rokich distinguishes two classes of values:

- terminal – beliefs that the ultimate goal of individual existence is worth to be seek after,
- instrumental – beliefs that a certain way of behavior or personality trait is preferred in any situation. This division conforms to the traditional division into values - goals and values - means. The respondent was presented with two lists of values (18 each). In these lists the subject assigns a rank number to each value and puts the cards in order of importance. The influence of the digitalization period on the values of Caucasian women is determined by the ranking of terminal and instrumental values.

This stage of the research the career orientations of Caucasian women involved 100 women of different nationalities of Karachay-Cherkess republic and Stavropol region aged 30 to 45 years, different fields of activity: teachers, psychologists, officials, trade workers, service providers. The charts show research results that indicate that the era of digitalization affects ethnic and social character, which act as an expression of the functional qualities of a person. It does not exclude that career orientation of Caucasian women depend on the ethnic values and norms of the group.

3 Results

We used the principles "Value orientations" (M. Rokich) [4]. The technique is based on direct ranking the list of values. M. Rokich distinguishes two classes of values:

- *Terminal values* – beliefs that the ultimate goal of individual existence is worth to be seek after,
- *Instrumental values* – beliefs that a certain way of behavior or personality trait is preferred in any situation. This division conforms to the traditional division into values - goals and values - means.

After analyzing the hierarchy of values, groups of values were identified in substantial blocks for various reasons. Terminal values have been grouped into family values, professional self-realization values and group values. Distribution by these groups in the samples shown in Figure 1.

The first sample included Caucasian women who choose a professional career. It can be assumed that the value system of the group representatives in question is in the stage of formation and now it is altering toward the direction of the so-called "globalist values", at the same time the values of the group are still important to them.

Fig. 1. Distribution of the terminal value system by sample.

The second sample includes a group of women who stay stable during the period of digitalization in the process of professional activities of ethno values. Terminal values' changes in this group reflect the stability of "Family values" with preserving the importance of the values of social status. Firstly, this change is due to the general tendency to increase the importance of the family, relations with loved ones during the period of society crises. Secondly, it is due to preservation of the ethnic component of the mentality. According to the research the first group of values includes families (44%, 58%) who made up the values of a happy family life, the second group of professional self-realization values (36%, 24%) includes the values of interesting work, social recognition, development, group values (20%, 18%) sensitivity, tolerance, self-control, acceptance of group norms etc.

Instrumental values were also grouped in the values of business and professional development, the values of communication, individualistic and conformist values. The distribution by these groups in the samples is shown in Figure 2.

Fig. 2. Distribution of the system of instrumental values by samples.

The first group of values "business value and professional development" (25%, 12%) included the values of high demands, rationality, independence and broad views. The factor

indicates a certain position when a high level of claims is ensured by the manifestation of courage and strong will, hard work and high career orientations. This is individualism and personal achievements factor.

The second group of values (22%, 18% of the variance) included values of communication, good breeding, tolerance, sensitivity, honesty. Data on the scale of individualistic and conformist values (25%, 17%) include independence, courage in defending one's opinion, rationalism, strong will.

The self-affirmation and acceptance of others values (20%, 18%) include the values of rationality, education, intransigence to shortcomings in oneself and others, self-control and responsibility. It reflects the values of rational self-improvement, self-orientation.

According to the method by R.R. Nakokhova "The ethno-value orientations questionnaire". Study participants were divided into three subgroups in accordance with the criteria for determining levels of acceptance or non-acceptance of ethnos values. The first group included respondents with a high level of acceptance of ethno-value orientations (58%), the second group of research participants consisted of respondents with an average level of acceptance of ethno-value orientations (21.4%), the third group was with a low level of acceptance of ethno-value orientations (20.6%). Those were women of the Caucasus who had a change of the system of value orientations during the process of digitalization.

The research based on the methodology "Anchors of a career" by E. Shein [17]. We have determined that for women of the North Caucasus region the leading value orientation during building the career is the motive of the integration of lifestyles (average score ≈ 9.7) maintaining harmony in personal life, family and career.

Fig. 3. Results according to the "Career anchors" method.

It is important to respect personal and family problems during the activity process. The main factor for building their careers: it is important that career, family, interests of the ethnomicrogroup etc. were balanced.

The second most important value orientations during building the career are professional competence (average score ≈ 8.4). This group of Caucasian women is focused on developing their abilities and skills related to their professional activities during the digitalization era. The most important career criteria for women of this group are constant improving of their own experience and knowledge, keeping up with the time. The changing of social conditions makes inevitable changes of the value systems orientations of women ethnophores.

In third place in terms of importance in the career orientations of women in the Caucasus was service (average score ≈ 5.9). To embody their ideals and values in their work. This value orientation is typical for people doing business because of the desire to incarnate the main

values of their work. They are often more value-oriented rather than competent in their kind of work. They aim at benefiting people, society. It is important for them to see results of their work. Distribution by these groups in the samples shown in Figure 3.

4 Discussion

According to the theory of "Career anchors" it was important to determine the level of expression of career orientations of women in the Caucasus during the period of digitalization. The chart shows the summary results of an average values of career orientations of Caucasian women in various directions of professional activities. Career attitudes that scored more than 5 points were highlighted. Career orientation was highlighted as the main factor for women when building the career ($M = 9.7$). This choice is not casual for representatives of traditional cultures (sample 2). People of this category should be associate with a general lifestyle. Family values and ethnogroup values are always at the first place for Caucasian women. Choosing and maintaining a certain lifestyle is more important for them than achieving career success. Career development attracts them only if it does not break their usual lifestyle and environment. It is important for them that career, family, personal interests and etc. were balanced. Sacrificing one thing for the other is absolutely not about them.

Professional competence is also important for women in the Caucasus (sample1) ($M = 8.4$) what means it is important for them *to be a professional, a master in their field*.

This career orientation is associated with the presence of abilities and talents in a particular field. People with such an orientation want to be masters of their craft, they are happy when they achieve success in the professional field. They are looking for recognition of their talents, which should be expressed in status, appropriate to their skill. Ethno-value orientations by this category of women in the Caucasus were altered during the process of digitalization and self-realization come to the fore. Family values became the second most important factor after self-realization. The representatives of this group (sample 1) are guided, first of all, by personal achievements, pushing back the values of the social ethnogroup. The result of this strategy is the loss of ethnic identity.

A study based on the author's methodology "*The ethno-value orientations questionnaire*" showed that the majority of women in the Caucasus (58%) (sample 2) prefer values of collectivism, interpersonal communication values and the value of certainty. Indicators (samples 1) with medium and low-level acceptance of ethno values (21.4%, 20.6%) ethnic norms are at odds with social and professional claims.

The data of the study of Value orientations according to the Rokich method showed that the Caucasian women's system of terminal and instrumental values has also changed during the era of digitalization. Along with the values of the family, the values of professional self-realization were the most important in the study. It included the values of material well-being, interesting work, independence, the values of the family.

Thus, the system of value orientations of ethnophores and traditional culture are changing in the process of digitalization. It is proved by our study where the respondents of the first sample were showed professional orientations values. They indicate the career potential of the personality of Caucasian women who have a high level of career orientations and attitudes.

Ethnic culture is the most important element of the social environment for the second sample. Women in this sample are more focused on taking care of their family and home.

For statistical processing of the data obtained, χ^2 was used as the Pearson criterion, which made it possible to determine whether different values of features occur with the same frequency in two samples.

As a result of statistical processing, we were able to establish that the discrepancies between distributions of terminal values ($\chi^2_{\text{Emp}} = 8.65$ at $\chi^2_{0.05} = 7.8$) and instrumental ($\chi^2_{\text{Emp}} = 10.25$ at $\chi^2_{0.05} = 9.5$) are statistically significant.

This confirms the hypothesis that women in the Caucasus build their career in various professional spheres: the modernization of society development, state policies aimed at social protection and support of women, taking into account the increased value of women employment in the labor market, increasing of social status of women in society (sample 1), choosing a career and individualistic values [18]. Another part of women (sample 2) achieves high professional results

5 Conclusion

Summing up our research, we note that the period of digitalization makes adjustments to the social life of ethnophores with traditional culture as the Caucasus. Some Caucasian women (sample 1) oriented towards building a vertical career, there is a transformation of the system of value orientations, cause a change in its value-semantic sphere and socio-psychological characteristics, ethnic identity is changing. The career strategy of these women is associated with achievement of success in the professional field, recognition of their talents, which should be expressed in status, appropriate to their skill.

The second part of Caucasian women (sample 2) aim at building the career and achieving high professional results. The main thing in building a career for Caucasian women career, family, interests of the ethnomicrogroup were balanced.

The discovered and described features of the career orientations of women in the Caucasus can give a start to the new research and tasks, such as the study of socio-psychological personality traits of women in the Caucasus with vertical career orientation, description and research of personal characteristics, etc.

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