

Motivational Features of Modern Elite in Conditions of Modernization

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Abstract: With the development of post-industrial trends, we can observe a gradual change of not only the axiological norms but also behavior motives of the elites. At the same time, the positive or negative features of a personality are measured by the freedom of choice of their life quality and the extent of responsibility for this choice. In this context, it becomes important to identify the elite's motivation criteria and to define the changes they undergo during the development of post-industrial trends.

Key words: Substantial activity approach, motive, goal, will, value, emotions, positive thinking

INTRODUCTION

With the development of consumer society, people are gradually losing their independence in choosing life conditions and are becoming mass consumers of endless goods imposed on them by the service industry (Baudrillard, 1998). Under such conditions of social modernization the role of elites is activated as they become the conductors of advanced ideas, the leaders of fundamental and current changes. In this case, we speak not only about the political elites but also about the elites (scientific, cultural, religious) of the civil society whose core role in the socio-cultural development has been continuously increasing in the recent decades. The authors and followers of the theory of post-industrialism (Young, 1958; Bell, 1976; Toffler, 1970) attribute it to the increasing meritocratic trend and the beginning of the "revolt of the elites" (Lasch, 1995) as the recovery of their elite quality lost during the Ortega y Gasset's "revolt of the masses" (Karabushchenko and Lebedeva, 2013).

The main goal of this study is to identify the particular motivations of elites viewed as the participants of the modernization process. Therefore, the object of this research is the modernization of elites and the subject includes the modern elite's peculiar motivations. The process of gradual transformation of the late industrialism into the emerging early post-industrialism can be considered as modernization changes, correction of the

traditional through the innovation. First of all, these changes concern the elites, especially those who function as the conductors of these new values.

MATERIALS AND METHODS

In this study the analysis of the "elite" phenomenon is carried out through the identification of motivational behavior criteria of the member of the elite. These criteria and requirements also concern the people who formally do not belong to the elite but are actively imitating it copying its behavior and lifestyle. In fact, if a person has no real power he tries to create at least the illusion of power through the "elite" consumption style because such attributes are associated, primarily, with success which is now quite a popular common goal.

The globalization process which is currently being so much talked about and considered a true principle of life organization is in fact an illusion and an example of wishful thinking. Through these tendencies in the integration process we lose individuality to conformism, suppress personal uniqueness which is reflected, among other things, in another, illusory, understanding the elite as those who possessing the attributes of power and material wealth seek a way to be different from "the crowd". It is obvious that any modernization (especially in Russia) is impossible without the participation of the elite. One of the key conditions

making modernization possible and successful is the realization of adequate political will of the country's leadership which is the core of the ruling elite and takes active part in this process.

Speaking about the positive motivation in terms of society modernization, we should note the need for motivational balance which is reflected in the balance of internal and external conditions for the development of a harmonious personality. Choosing the term "balanced", we do not define it as "calm with no movement or dynamics". In our understanding, balance is the ability to correlate the biological and social both in an individual and in the society, taking consciousness as the basis of any action because without it the relevance of a biological necessity and social performance will definitely be illogical. In fact, the motivational balance is an integrated system of mechanisms of a conscious search for realization opportunities and limitation of human needs on the one hand balance lies in internal personal self-education; on the other hand external balance is reached through self-awareness within the society where legal regulations do not work. Therefore, it contradicts the conditions of a market economy, inherently based on competitive existence and focused on gaining profit, implying only slight individual restrictions but by no means strict control.

If we base on the understanding of human motivation structure on the substantial activity paradigm in the socio-philosophical theory, the criteria should correspond to the four main components of motivation the stimulus the primary reflection in the human psyche of needs as sensations the stimulus is a projection of things the phase of motivational reflection and stimulus (a system of motives), i.e., the motives act as value-based assessment of the stimuli underlying their ranking and selection, strategic programs, the motivational system of human behavior the purpose, i.e., the target design of consciousness including the purpose and program of activities where the purpose is the main result of activity the will or the reactive mind where the activity can be triggered by the awareness of the stimulus but the latter can be adequate or inadequate in the latter case, sooner or later, a mechanism of reasonable self-correction is engaged. This phase also includes emotions.

RESULTS AND DISCUSSION

Motivation activity: According to the above approach, motivation is one of the activity development stages, where its information program is formed, defined by conscious goal setting and options of realization. The

need appears to be the determinant of human activity. However, without the participation of consciousness the need is not able to obtain functional sense and, hence, the actions performed by individuals, cannot be called a purposeful activity. The study of human needs allows us to see an individual as having cohesiveness, unity, integrity, i.e., it gives the basis for the systematic view of all mental properties rooted in the needs. In other words, activity is inherent for an individual who is able to diversify the process of needs satisfaction with various means and forms, realizing oneself as a multi-faceted personality, capable of transforming activity into individual creative work on the basis of personal development of consciousness. However, the initial goals do not always achieve the desired result as the ideality of goals is mediated by the means of satisfying the needs; external conditions introduce unpredictable corrections in the process of tasks implementation which determines the real nature of the result.

It is universally accepted (since Plato, Aristotle, Machiavelli) that purposeful activity does not always correspond to the principle of effectiveness, since the result is often not equal not only to the goal but also to the means. Planning one's activities promises to result in more than is spent on the achievement. Thus, the activity process is the unity of the material, ideal and real where the material category is considered to be the need and ideally-regulatory system is associated with the work of consciousness, presented by the motivational sphere which includes the motive, actualized need, desire, purpose and so on. The reality is reflected in the activity results.

Positive motivation factors: Modern psychology pays special attention to studying activity motivation as an essential part of human behavior (consciousness as a regulatory mechanism) and determines such basic ideal motivational factors of human activity as cognitive axiological projective reactive. Basing on the psychological understanding of the ideal motivational factors, in the frameworks of the substantial activity theory we can assume that the "elite" should possess following the relevant criteria.

Cognitive factors: One of the most important motivational regulatory factors, "the first criterion" of the elite is the cognitive component, i.e., the elites are supposed to possess intellectual potential and broad knowledge. However, we should distinguish between the consumerist approach where knowledge is seen as a means of gaining material wealth and the desire for personal development defining the responsibility of an individual to himself.

Value preferences: Value preference is associated with the formation of a motive in human activity. The motive is a preference of something to something else (value preference). It is here where the origins of free will lie. However, the axiological characteristic of motives is not always taken into account in psychology mostly, the motive (from the Latin *movere* 'move, push') is viewed as an object which acts as a means of meeting needs motive is an impulse, a source of action, generating it but in order to become one, it must be formed (Rubinshtein, 1989). If we consider the motive from this point, it must be defined as an objective property of the individual but the motive is an ideal regulatory mechanism of activity; it is a product of consciousness and therefore, directly depends on it. In this regard, the role of motive in an activity is determined by the varying means chosen for attaining a goal. At the same time, the will is seen as an ability derived from consciousness, a conscious regulation of activity. Volitional impulse to action arose historically in the labor process where the creation of tools does not lead to the immediate satisfaction of urgent needs experienced by the individual. At the stage of motivation in the process of building need awareness, the will is a powerful controller of the individual's activities as awareness of a need and search for tools of satisfaction do not lead to momentary satisfaction. Consciousness is capable of producing immanent impulses of behavior (free will) which results in the ability to temporarily postpone turning any need into impulse behavior, i.e., to prioritize behavior (for example, an ascetic life of a monk, in contrast to a comfortable existence of a socialite). But all of these variations are within the limits of the necessity to meet the needs as it is a prerequisite for the maintenance of human life. There are certain activities performed by the individual automatically, these are the actions which pass through the motivational sphere, including the participation of the will. In this regard, the will and therefore, the ability to control behavior is the most important criterion of the elite where public interests are more important than personal. In addition, the will as an expression of individual consciousness in activity is necessary when the elite is not guided in their actions by biological needs or endless desires but tries to take responsibility for their actions and lead the others which is directly in line with the mission of the elite to engage in the most noble forms of human activity protecting the culture and civilization.

Axiological components: Axiological components form the focus on following the objective ethical norms. On the axiological level, the actualized needs gain quality content which defines the vector of an action and affects the nature of setting goals and ways to achieve

them. In this connection we speak about the accordance of needs and the conditions for their realization.

The problem of the typology of existential and personal needs is often linked to pluralistic positions of many researchers who want to show all facets of the development of truly human qualities which eventually leads to extreme identification of needs with their object or form. The relation between the concepts of needs and elite should be actualized and realized in the development of existential and personal needs the names of these types are similar to those listed in the classifications by Maslow (1987) aimed at the internal and social development of the individual. The existential needs include the need for communication, the need for self-affirmation the personal needs are the need for freedom, the need for love, creative need, aesthetic need. Regardless of the manner in which the needs are divided into existential or vital, the prerequisites are innate. It is quite another thing when we put a special meaning into the social or personal needs and the ways we feel these needs are special, because the attitude towards these needs is special.

Existential needs: If we turn to the existential needs, their correlation with the definition of the elite criteria should look as follows the need for communication the need for self-actualization creativity.

The need for communication: Is a necessity which causes the human desire for social relations, forming an adequate perception of the reality and oneself. In fact, the need for communication displays the collective nature of the individual and provides a basis for human aspirations to communicate with their own kind. The need for information is closely related to the need for knowledge because it determines the ability for social adaptation to feel a part of a larger system of interactions, a person needs to know what happens not only around him but also beyond the boundaries of his visual perception. This need apparently belongs to the basic ones, since its presence is due to the natural essence of man.

In this regard, the elite should be a powerful tool in the development of communication at the level of mentoring and building trust between individuals on the way to an adequate perception of reality and the processes that take place in the society. This way supposes the authority of the elites in perception of huge flow of information, thus adapting their awareness and role in the society, not disappearing in the relations system but becoming an important part of them as a whole. This is the essence of the social relations balance.

The need for self-actualization: As realized in communication, identifies the need to develop intellectual abilities and also corresponds to the concept of “elite”. Each person undergoes self-development, either through work or through relationships. Many researchers have been studying this need (C.G. Jung, A. Adler, K. Rogers, A. Maslow, G. Allport, D.McClelland, etc.) as opportunities and ways of self-determination of the individual have always been relevant, along with the search for the positive reality perception basis. The need for self-development and the need for self-actualization are very close in meaning but different in terms of determination; the first need determines the individual’s personal development and communication and is connected with his own assessment of his abilities the second need determines the social relevance of the individual, i.e., not only the social adaptation ability but also the opportunity to realize oneself in the process of communication at the level of actualization of this need.

Following this logic, the elite should serve as a benchmark in achieving their profession self-actualization through their intellectual and professional skills but not through the efforts of others and favorable circumstances. Thus, we emphasize the independent way of search for internal reserves in achieving goals. If we address personal needs, it becomes clear that the need for love is also relevant in understanding the “elite” phenomenon, because this need is determinant in the development of such human qualities as mercy, compassion, empathy, friendliness. Love is also a fundamental principle of the Christian morality. The elite, in turn, has to be not only an example but also an initiator of the development of humanistic values in order to actualize the ethical foundations of social development.

To the group of personal needs belongs the need for freedom which determines the opportunity of choice as well as the opportunity to display one’s own human nature. Despite the fact that in various research disciplines the understanding of freedom is not restricted by a single initial definition, from the perspective of the needs analysis, the most acceptable in the general context of the study is the liberal position which regards freedom as the opportunity of the individual to choose and realize the vitally important goals and values.

It is also necessary to mention the aesthetic need which characterizes the ability of a person to determine the criteria of beauty and its opposition.

The need for creativity: Is related to personal and social potential of the individual by directing their internal forces to non-standard solutions of problems. This need is also

considered to be basic as it defines the human desire for the development of internal abilities. Due to this need, the individual it is capable of developing critical thinking and imagination in different areas. Mounier noted that in comparison with consumerist needs, creative needs are strictly personal, so they do not have any other restrictions, except for individual skills and abilities (Mounier, 1936). However, the specifics of this need is that it is realized by the people who have reached a high level of social and personal development; in other cases, the need for creativity does not acquire sensory representation. All these characteristics are also consistent with the qualitative essence of the elite, who should search for individual and unconventional ways of solving problems in the society, activating, first of all, their spiritual and intellectual potential as well as creativity.

Forms of consciousness: Another ideal motivational factor of human activity is the design form of consciousness which is associated with goal setting and action plan development. At this level of the development, the goal-setting activity is regarded as a fundamental principle of action. Goals give the directed nature to human behavior and thought and motivate a person to achieve a certain result. The elite identity is the person who determines the goals not only for oneself but also for others.

Reactive forms of consciousness are the impulses that are inseparable from the fact of activity. Emotions are a form of need detection awareness of a need takes place under the influence of the emotional state of the individual. In other words, through a variety of emotions we express our satisfaction or dissatisfaction.

The formation of willpower and positive emotions contributes not only to a positive perception of reality but should guide the elites or those who want to become them to recognize the need for a positive vector updating the motives and goals of the individual. In addition, it should be clarified that the basis of the motivational component is positive thinking aimed at improving personal positive qualities for the benefit of oneself and the benefit of the society.

The modernization of the country is regarded as a focused and effective controlled process of political, economic and social systems of renewal in accordance with the needs of the time. In this connection, it is necessary to talk about updating the quality and forming the positive environment for achieving this quality. Therefore, one of the urgent problems of current modernization is the growing role of individuality in a person occupying the elite socio-cultural position in the society.

Some negative after-effects: At the same time we cannot ignore the negative factors which accompany all the positive ones and influence not only the elite's behavior but also the activity of many members of the modern society. All the mentioned above ideal motivational factors of human activity the cognitive, axiological, projective and reactive ones which can be related to the real elite are often used by those who imitate the elite. Appealing to and using these factors, the representatives of the pseudo-elite can easily bring some non-traditional and false values to the society which will not be able to reveal their real danger for the ethic norms and traditions.

A vivid example of how this influence leads to losing of the universal human values can be seen in the matrimonial behavior of young people. We can observe today how bizarrely the world view and self-determination of a modern young man is changing under the influence of the so-called elite representatives, breaking the system of attitudes, traditions and value orientations evolved over the centuries. The axiological ideals which for centuries determined the specificity and development of culture and philosophy, played an important role in the formation of national identity and the main forms of cultural identification, undergo in the minds of young men and women such changes that absolutely cannot be inherent to our society. The traditional elements and values of high culture have begun to collapse under the influence of the pseudo-elite and the omnipresence of the lower mass culture. The youth is reinterpreting the concept of freedom, creativity, spirituality, love, the meaning of human existence and the meaning of life in general. Naturally, these changes affect not only the social system as a whole but also its individual elements such as the family, determining the matrimonial behavior of young people. This is largely due to the transformation of the cultural space in the so-called areas of tension. These zones, cultural and geographical are determined by a set of religious, ethnic, informational, social, demographic factors that contribute to sustainable development and "resistance" of the society to destructive influence. On these grounds, a new "childfree" phenomenon appears creating a community of people who voluntarily refuse to be parents.

Those who make the decision not to become parents often position themselves as a special group, qualitatively different from other people on the basis of their exclusiveness. Choosing the childless way of life, they get many social advantages better chances of career advancement, self-development, travel. The childfree individuals thus pretend to be the members of self-proclaimed elite in comparison with the other society members. However, a close investigation into their lives

and self-presentation give out the fact that their elitism is actually a fake. As is known, elitism is a system of values which singles out a certain social group as the chosen ones and their position as desirable for others.

The imaginary, self-proclaimed elitism, though is based on self-conceit as it founds exclusiveness on the features that are neither accepted nor admitted by others. All religious sects, political radical outcasts can be described as members of self-proclaimed elite groups. The strict division of all the people around them into "us" (good) and "them" (bad) leads not only to isolation but also to discrimination from the public majority. The imaginary elites, like "childfree" ideologists are in fact minority groups that have nothing to do with the real elite but are simply self-isolated, put out of the standard tradition and are actually social outcasts.

CONCLUSION

The presentation of the elite motivational criteria in their quantitative and qualitative aspects is aimed, first of all, at the correct understanding of the elite as well as understanding the complexity and diversity of this phenomenon. The supporters of conflictology (R. Dahrendorf, A.V. Dmitriev) tend to see the main modernization motivation of the elite in the development of their sense of self-preservation. Therefore, it is possible to encourage the representatives of the ruling elite to modernize only in conditions of imminent danger of losing power loss or personal well-being, because it awakens their own survival instincts. This description of the motivation of the elites is another confirmation of the fact that the determinants of the natural human essence, direct the individual's actions, no matter what role in the society they play.

According to Ralf Dahrendorf, "conflicts of modern society are connected with life chances of people. The more life chances for more people that is the aim of freedom policy" (Dahrendorf, 1965). Social boundaries are conditional and therefore, must be overcome. In 2003, R. Dahrendorf published his *Crossing borders* autobiography which recognized that his own identity was based on the need for "border crossing" (Dahrendorf, 2003). *Crossing borders* is currently expressed in such phenomena of recent time as migration, academic mobility, the revision of ethical and political norms and values. Throughout the world, these processes primarily affect the elite and its interests, motives and values.

The analysis of the "elite" phenomenon indicates the need to comply with a certain ethics in the understanding of its nature, particularly in the context of the modernization process. In addition, the motivational criterion is not sufficient to reflect the complexity and

cultural uniqueness of the “elite” phenomenon. In this regard, it was found that making correlation of the “elite” concept with the main ideal motivational factors of human activity, it is possible to trace the logic of the elite’s quality characteristics formation. This leads to a more objective understanding of the elite and results in seeing their motivational basis in positive thinking, aimed at improving personal positive qualities for their own benefit and the society’s well-being.

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