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## VALUE RESOURCE OF SOCIAL ADAPTATION AND PROFESSIONALISM

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Value dimension of human life is considered in the article as a powerful resource for social adaptation since it provides the possibility of spiritual motivation of changes, required by objective conditions, while maintaining the identity of the subject himself. In order to manage the processes of social adaptation effectively, it is necessary for each specific subject of culture to determine the extent to which the changes, required by the objective conditions of life, are relevant to the content of value resource of this subject. The real difficulties that many people have faced in the process of social adaptation to the conditions of market economy in Russia had not demanded essential changes in their value orientations. On the contrary, social adaptation brought them freedom from the performance of “alien” roles and the opportunity to realize their genuine professional calling.

**Keywords:** value resource, social adaptation, professionalism.

**S**ocial adaptation of the subject of socio-cultural activity to the objective, i.e. being beyond his control, conditions, circumstances, and factors of natural and social environment is possible if there are at least three important components:

- 1) The subject of socio-cultural activity, preserving his/her personal identity in the process of adaptation;
- 2) Objective factors, the adaptation to which is aware by the subject as necessary and therefore – as desired action;

3) Material and spiritual resources that enable the subject to carry out the changes in her/his life plans, types of activity or ways of existence, required by objective factors.

No matter how trivial this statement may seem, but social adaptation begins with the existence of the subject of the process of adaptation, which is social but not biological being. If for an animal to adapt is to survive and leave offspring, for people to adapt means to save in themselves and in their descendants such socio-cultural qualities, that distinguish man from the animals, making him capable of not only biological, instinctive behavior, but of reasonable, creative, and socio-regulated activities. Adaptation at the price of the loss of these qualities is equivalent to the destruction of man as the subject of socio-cultural activity who is capable of spiritual motivation and of setting goals and senses. In those cases, when there is nothing for individuals to adapt in addition to the physiological functions of their bodies, when they have nothing to carry out in addition to the process of survival, we can talk about biological adaptation only, which is using social shape as an outer shell for essentially non-social process.

Despite the inexhaustible reserves of adaptation resources potentially contained in the person's ability to creative activity, the possibility of using of these resources is due to the level of development and the real state of one of them – value.

Value dimension of human life is a powerful resource for social adaptation primarily because it provides the possibility of spiritual motivation of changes, required by objective conditions, while maintaining the identity of the subject himself. This resource is beyond the direct impact of environmental factors and can't be destroyed even by superior physical strength of human deprivation: value resource vanishes only along with the creator and the carrier of the purposes and meanings, that is – with a person as a subject of socio-cultural activities.

The absence of spiritual motivation makes social adaptation of any level, type and content impossible. The process of social adaptation can be carried out only when the subject of culture is able to realize opposing or impeding circumstances as such, adaptation to which is necessary and, therefore, can be justified by this subject as a target of his activity, i.e. as the desired result, that is worth striving for, that is, at least ultimately, good for a given subject at any level of organization: individual, group, or society as a whole.

Acting as the primary resource and the condition of a truly social adaptation, value dimension of the subject's life forms both absolute and relative limit of any adaptation process.

*The absolute limit* – because any attempt to adapt to the conditions in which Truth, Good, and Beauty are really violated leads to the destroying of social beings. Where the value regulation ends, there the realm of nature begins. On the verge of an absolute limit social adaptation either turns into a struggle for the preservation of self-identity of the subjects of socio-cultural activities, or ends by destroying of them. Subjects of culture aren't adaptable to the inhuman conditions; they are experiencing, undergoing, and fighting with these conditions for the preservation of social features in themselves, trying to survive as social beings in conditions that aren't compatible with their socio-cultural essence.

As a *relative limit* of social adaptation value resource acts when significant adjustments in the usual forms of realization of value regulation and preconceived ideas about the purposes and meanings of their own lives are required from subjects to make the adaptation to the objective conditions of existence as the desired result possible.

For the mature person the problem of social adaptation is connected with the search for ways and means to implement their life-plans in the circumstances, which are independent from the person, aren't controlled by or even are opposing to her/him. It's obvious that as successful can be recognized only such result of social adaptation, which allows individuals to maintain their socio-cultural nature, their personality, and life purposes. It's impossible to recognize as truly adaptive processes, leading to a radical change of value content of human activity, because such changes are associated with impaired identity of the subjects of culture and essentially doesn't differ from their destruction.

In order to effectively manage the processes of social adaptation, it's necessary in each specific case, for each specific subject of socio-cultural activity to determine the extent to which the changes, required by the objective conditions of life, are relevant to the real content of value resource of this subject.

The solution of this task allows to determine the real cause of the negative consequences of the social adaptation, and to understand what exactly causes social conflicts and psychological stresses: the very content of changes of their lives' plans required from the individual or social group; possible consequences of these changes; real hardships that accompany the process of adaptation, or just the fact of inevitable giving up of habitual forms of life.

Any adaptation process requires from the subjects of culture the ability to resist circumstances impeding the implementation of their goals; the desire to defend their values and ideals; the confidence in their mission in life. In the end, the ability to adapt to any natural and social conditions, even the most cruel and inhuman, not losing ones socio-cultural essence and individual certainty, is one of the most important characteristics of a person as a subject of cultural activity, and the formation of this ability is among the main tasks of the process of socialization in general and the process of education – in particular.

The resistance to objective factors, in itself, can't serve as a basis for evaluation of these factors as not relevant to socio-cultural essence of a social being or the interests of a particular person. On the contrary, it's just the collision with these objective factors may detect as for society, as for a person the irrelevance of the real way of her/his existence to the objective content of some social roles. So, if the need for continuous transformations and improvements in the manner of realization of professional activity generated by changes in the socio-cultural reality is perceived by person as a heavy burden, and if the pressure of external circumstances encourages her/him not to search for new forms of professional activity, but to give up of the profession, it means that we are dealing with not a true professional, but a performer of an "alien" social role.

It can be said with certainty, that a large number of citizens of Russia, who in the late 20<sup>th</sup> century, first forcedly and then quite voluntarily, joined in retail, service, tourism, and other businesses, have never seen their previous (usually – engineering) profession as an inalienable part of their life, as the form of realization of their life's mission, or as the embodiment of the purpose and meaning of their life. The social adaptation imposed by new economic conditions, with all its initial hardships and inevitable further difficulties, was essentially a great boon for those individuals and social groups who have been just called engineers, teachers, or doctors, yet have always been (in the soul or the subconscious) merchants or businessmen, and who finally have got the opportunity to realize themselves in their true calling. The real difficulties that many people have faced in the process of social adaptation to the conditions of market economy hadn't demanded radical changes in their value orientations. On the contrary, social adaptation brought them freedom from the performance of "alien" roles and the opportunity to realize their genuine professional calling.

The tragic situations could come into being only when the economic and socio-political conditions force some person to adapt to them either by avoiding the activity that the person recognizes as her/his predestination, or through the renunciation of those forms of embodiment of values that perceived by the person as an inherent part of his/her life. One, who is aware of oneself as an engineer, can't become a merchant without a radical transformation of value dimension of one's life; one, who is really a doctor, will remain a doctor forever; one, who sees the meaning of one's life in scientific research, can be only a scientist.

The specific of value orientation is one of the most important characteristics of the subject of any culture, including professional, the value content of which is subjected to doubt too often and without sufficient grounds yet.

Despite all the evidence of our everyday experience, confirming that to do professionally what you do is a moral duty of man, many people believe that the professionals: lawyers, doctors, engineers, scientists, etc. are morally responsible and value-oriented only in the performance of their purely non-professional duties. However varied and complex those peculiarities of formation and development of professional activity, which gave rise to the illusion of “value neutrality” or “value incompleteness of professionalism” would be, significant contribution to the maintaining and distribution of this illusion has made and continue to make as professionals themselves as researchers of value aspects of human activity.

One can't help saying that the idea of value lameness of professionalism, so characteristic of the world public opinion of the late 20<sup>th</sup> century, couldn't be more coincided with the traditional for Russian culture belief in incompleteness of any professional activity, and assurance that a “good man” is the only occupation worthy of value oriented personality. As the result – professionals began to be proud of participation in environmental movements, political parties, charity events, and other value-content matters, devoting to them the time free from invention of environmentally harmful technologies, creation of practically unrealized economic models, or carrying out lectures interesting for nobody.

These views about relations between professional activity and values aren't compatible with the understanding of values as a sense-creating element of culture. Orientation on values as the ultimate objectives of culture is immanent to the human cultural activity, one of the types of which the professional activity is. Just because of this, professionalism doesn't need any external value “supplements” so as to be a value-content activity. Values are inherent in professional activity, since through professional activity, as through any other, realization of value orientation is possible.

Any set of professional norms and standards may be estimated on the basis of the unity of Truth, Good and Beauty as the three dimensions of socio-cultural world. It means, that specific rules of behavior and relationships dictated by the professional ethos of scientists, doctors, lawyers, or economists, retain their sociality and value contents only as long as they stand the test for compliance with the universal criteria of truthfulness, morality and harmony existing in the culture. The existence of fundamental differences between universal value criteria and inner professional standards is the evidence of the true value-lameness of these standards, regardless of their socio-political or specific historical conditions. “Necessary” evil remains evil, so a lawyer, who knows about a crime committed by a client, but proves in the court of his innocence, commits an immoral act that can't be justified neither by the professional norms nor by momentary circumstances.

Thus, the value justification of the professional activity is not outside, but inside the course of this activity. Carrying out a particular activity at a high professional level, person fully implements the value orientation to Truth, Good and Beauty at least in one sphere of her/his existence. In doing so, person is doing exactly what moral duty is obliged him/her to do, and is the right “good person”, the formation of which the entire public system of education is concerned about.

To be a “true teacher”, a “true lawyer”, or a “true scientist” is all that society can demand or expect from their members, who wished to become professionals of these kinds. The teacher or a lawyer can be also a singer, a father, a member of the party, or a believer. However, their professional failure could be compensated neither by singing or walking with children, nor even by prayers.

If teachers, doctors, scientists, engineers, and representatives of all other professions still exist in Russia, it's only because there are people in each generation, who consider their profession as a basic form of self-realization, as their life purpose and implementation of moral duty to the people. The

percentage of such true professionals, obviously, not great, but they embody in their activities fundamental paradigm of the profession as a phenomenon of cultural and creative activity of man.

The results of socialization, upbringing, and education can be considered as successful only if they provide people with such value resource, which allows them to adapt to the widest range of objective conditions that affect the implementation of their plans and professional activities.