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CHANGING LABOR VALUES CONCEPTS AND THE ROLE OF NEW SOCIAL TECHNOLOGIES

Olga A. Moskvitina (a)*
*Corresponding author

(a) Psychological Institute of Russian Academy of Education (PI RAE), Moscow, Russian Federation, mskvn-lg@yandex.ru

Abstract

The article discusses the identification of contemporary ideas about the characteristics of labor, which are valuable from the point of view of common consciousness. The theoretical analysis allows defining the trends that, on the one hand, characterize the consumer society and its special type - glam capitalism, on the other hand, show the virtualization of society and the digitalization of life as the modern stage of its development. The identified trends radically change the economic life of society and labor relations, turning labor into a commodity. Such new characteristics of labor as mobility, flexibility, universality of competencies, the threat of robotization and the demand for highly qualified specialists led to changes in the value ideas about labor. Money, time management and the satisfaction of personal interests has become the main values of labor. These values turn into one - benefit, which is difficult to combine with the value of self-expression and self-realization of the individual in the process of work. Nowadays, a person faces the dilemma either to choose a profession that requires a lot of effort to master and gives hope for self-development, management of time, i.e., for personal freedom, or to search for a job that does not require any effort, takes away personal freedom, but provides income sufficient to acquire the values of the consumer society.

1. Introduction

It is difficult to imagine a person who does not make judgements about objects or events of both external and internal world. The personality is formed in an environment filled with values presented in three forms (Havylo, 2005): as social ideals; in the tangible embodiment of these ideals in the eventual or material worlds by the efforts of people who are presented to society as an example to follow; as the content of the motivational structures of the personality. The structure of an integral hierarchical system of values of society contains a peculiarity of connections and relations and reflects the specifics of how people perceive the surrounding reality, a sensually-rational attitude to it (Podvoisky, 2001; Rudkevich, 2007). Nowadays, people are influenced by two traditions, which at their core contain completely different values, ideas and needs embedded in public consciousness - humanities and technocracy (Makeeva, 2012). Due to the interrelation and interdependence of the basic values that make up the "cultural-genetic code" and the social structure of society, a "socio-cultural code" is formed that allows transferring the values to descendants in an unchanged form, while letting the value system of a particular society to develop (Rudkevich, 2007).

The emergence of new technologies has led to a crisis in the world economy. The triumph of knowledge and the creative person proclaimed by the knowledge economy has not yet been confirmed in practice. Reality shows the displacement of man from production, the replacement of human labor by robots. New ideas influence the living conditions of people and give rise to new ideas and technologies for managing society, which cannot but affect labor (Matveeva & Onzimba-Lenyungo, 2007). Technology never arises by itself, it is a reflection of a certain global idea (Shnurenko, 2021).

2. Problem Statement

The content of society's values is determined by the historical stage of its development (Rudkevich, 2007). The present society is unique because there are generations with different values; these values can be considered both from the point of view of ideology - communism and capitalism, and from the point of view of types of societies - industrial and informational. We are witnessing the value rift which is like a "changeling", since the Postmodern values replace the Modern values, however, the Modern values are denied without presenting and asserting other values (Ivanov, 2000). A characteristic feature of our time is consumption (Makeeva, 2012), the time of Postmodernism leaves its mark with kaleidoscopicity, eclecticism, the absence of restrictions and connections between actions. But this is not just consumption of goods and services; it acquires symbolic meaning, since the most important thing is not the actual content and value of the consumed, but status. Another important feature of our time is the virtualization of reality. This virtualization has a certain social meaning - the substitution of social reality with a computer simulacrum (Ivanov, 2000). Virtual reality gives more space to such important spheres of personality as communication, work, education and self-education, creativity, leisure, purchasing goods and providing services. On the one hand, this third reality expands human capabilities, but on the other hand, it increases the risks associated with adapting to life in the virtual world, in particular, with the emergence of new inequalities (Baeva, 2016; Ivanov, 2000), including those in the field of labor.

The perception of labor as the application of efforts to achieve a specific goal has been known since time immemorial. The qualitative difference between human labor and instinctive efforts of animals and the "labor" of devices and robots is that, before an expedient action appears, it is generated in consciousness in the form of an idea and its goal, i.e. goal-setting, which makes it a subject of labor (Mirzoyan, 2001). Labor, as a purposeful activity, always has a meaning which is the same, constant, explained logically and is absolutely inherent (Ashkerov, 2003). In ancient times, labor was perceived as "punishment" and physical "torment" (Abramyan, 2018).

Labor, as one of the foundations of culture, preserving human nature, begins to exist since the time of Protestantism, when it was not only exalted, but became the fate of a person with thy simultaneous humiliation of idleness (Spirova, 2017). The English and French bourgeois revolutions, the development of bourgeois society and the transition from a traditional society to an industrial one changed the social significance of labor, making the phenomena associated with it, i.e. socio-economic, labor and professional differences, the basis for self-identification of members of society, and labor itself - a basic socializing factor (Shilova, 2019). In an informational post-industrial society, there is a conflict between the state of affairs on the labor market, where creative, mobile and self-sufficient professionals are in demand, and living conditions that force them to work for income not only at their main job, but also part-time. In the labor process, there is no such goal and result as the interest and involvement of the employee (Abramyan, 2018), and such goals can lose their significance only if all members of society are financially secure and there is no objective need for it (Sidorova, 2007).

The current stage of the information society development is associated with digitalization affecting both the organization and the content of labor, and labor relations, having decisive influence on the state of employment of the population, causing the emergence of new flexible and mobile labor functions-transformers, characterized by greater universality of knowledge and skills, etc. (Klavdienko, 2019) (Tomashevsky, 2020). The choice of an employee is carried out on the basis of the competencies possessed – the combination of the labor content, professional and personal qualities, as well as the requirements for the universality of his knowledge (Shkirenko, 2014). For example, new values emerge: "... flexibility will be an important source of value in such arrangements" (Keith et al., 2019, p. 45). Historical changes in the phenomenon of labor in the system of social relations required the use of certain social technologies for their implementation.

Virtual reality has its immanently inherent features (Lefanova, 2017): generation by human consciousness, feasibility at the moment, the effect of immersion, presence, interactivity. It is important that the virtual environment, which is both the environment and the process of human activity (Lefanova, 2017), transforms its owner (Baeva, 2016), since it is also a condition for its own formation (Lefanova, 2017). Thus, in the process of interacting with virtual reality, a person develops specific features of an augmented reality: a sense of personal greatness and power (Shnurenko, 2021), situational awareness, a change in time perspective, a change in the idea of space, focus on a quick result, the lack of value hierarchy of information (Tsytsarev, 2011). "Likes", emojis, keywords and the number of search queries acquire value, not a person per se, but a message, since a person or society are only "entrepot" for information (Tsytsarev, 2011). As before, there is a problem of developing and presenting the meanings that correspond to the time and peculiarities of human perception through media forms (Urazova &

Kilpelyainen, 2018). Everything that could be formalized becomes the value of the information world (Tsytsarev, 2011); the axiosphere begins to include the speed of interaction, mobility, accessibility, information exchange (Baeva, 2016). The main challenges in the information society are the preservation of the values of the technogenic civilization, the identification of knowledge and information, the absolutization of knowledge. A distinctive feature of the modern state of civilization is the dominance of technocracy and a rational-pragmatic attitude to reality, but values and meanings are difficult to pragmatize and rationalize (Tsytsarev, 2011). Inevitably, it begins to spread to the sphere of human labor. For example, the introduction of new technologies faces the following challenges "human presence enhances social image concerns, i.e., individuals' desire to maintain an honest appearance even if they will never meet the other person again" (Maréchal et al., 2020, p. 29).

3.   Research Questions

Active changes taking place under the onslaught of new digital technologies, technologization and technocratization of life affect the specifics of employment of the population. In this regard, a number of questions arise:

1) What are the current characteristics of labor?

2) What impact do they have on the labor values?

3) What are the reasons for the changes in the labor values?

4.   Purpose of the Study

Life practice shows that labor in its usual sense is losing its meaning. The society sees that an honest working life with loyalty to a certain enterprise or organization and consistent development in the mainstream of one profession over time turns into a reduction and firing or a beggarly pension at the end of it. The disappearance of social elevators practically excludes the possibility of realizing oneself in activities related to long-term projects that allow one to realize oneself and give a certain material prosperity. Since the mid-1990s, there is a problem of young people who neither work, nor study or acquire any profession (Zudina, 2018, 2019). The labor market associated with self-employment and entrepreneurship is unsteady and requires a certain inclination to implement this form of employment.

Since the emergence of technologies that change the economic life of society is associated with the implementation of a certain ideology (Shnurenko, 2021), and social technologies are the means of their promotion, the research purpose is to identify what trends are inherent in innovations, whether they affect changes in values and attitudes towards labor and whether these innovations can be considered social technologies.

5.   Research Methods

The research used a theoretical analysis of scientific sources devoted to the problems of the phenomenon of labor, the values of modern society and social technologies, as well as a comparative analysis of a number of phenomena that influence the values of society and have the features of social technologies.

6.   Findings

Social technologies as efforts aimed at managing social processes and society as a whole have been known for a long time. The current stage of their development and understanding by science suggests the following classification: innovative, informational, intellectual, historical, social technologies of consent, political (Boltovnin, 2020), as well as manipulative and rational (Shcherbina, 2016). They relate to those aspects of social phenomena that are associated with the processes of social construction, social design, with the processes of social information analysis and processing. The essence of social technologies is pragmatic - to achieve the agreed goal and result (Furdey, 2017). An essential feature of social technologies is that they are used to solve homogeneous problems and in the process of solving them acquire their own algorithm, being successful if the technology is followed (Shcherbina, 2016). Manipulative technologies with the help of targeted influence methods change people's perception of reality, behavior, and social attitudes in certain interests (Shcherbina & Nechaeva, 2015; Shcherbina, 2016). To change the values and norms of people management consulting uses humanitarian technologies in conjunction with social ones; it allows taking into account both the institutional and personal characteristics of objects/subjects of influence (Reznik, 2010). Some researchers argue:

That is why we need to link digital skills with an agreed set of values, principles and rules, such as diversity and non-discrimination, freedom and informational self-determination, participation and awareness, justice and solidarity, fairness and ethical responsibility, resilience and sustainability. (Tsekeris, 2019, p. 39)

In public life, there are changes having features of social technologies that affect its value system. Since the gradual collapse of the Soviet Union and the breakdown of the socialist way of life with its inherent value concepts and attitudes, especially in terms of labor relations, the values of Western capitalist society are still being implanted (Zorkaya & Dyuk, 2003). At first, it was just an attempt to impose a style of work - painstaking daily work without visible meaning for a person, sole absorption in work and the loss of a socially significant collective goal; blind adherence to instructions and precise execution (Ivanov, 2000). As the mass consumption crisis intensified, personalized consumption began to take shape. The phenomenon of glamor appeared; it cannot be reduced only to consumption, but can be considered "the rationality of the supernova economy" regarded as the sum total of the so-called "big five" - luxury, exoticism, eroticism, "pink" (visual problem solving), "blonde" (manageable appearance, which controls consciousness) and the "hot ten" - rating as a form of glamor existence; it is both a source of resources and a technology for transformation into capital - from a brand into a trend (Ivanov, 2011). The generated need for glamor as a way of life requires funds for its realization. Not every kind of labor is capable of providing endlessly changing consumption trends. Labor that can provide personal needs, highly paid job beneficial to the individual becomes valuable (Retivina, 2019; Shilova, 2019). The recently intensified digitalization processes and current events related to restrictive measures due to the spread of coronavirus infection have demonstrated the value of professions that allow distance work for material support and survival in crisis situations. It is evidently shown in the opinion: "Out of all the

tragedy that is COVID-19, opportunities are emerging to re-imagine and re-work agriculture and food systems, perhaps in line with diferent values" (Sanderson, 2020, p. 515). It should be borne in mind that the digitalization of the educational system leads to a decrease in the educational level of society, and, therefore, dooms the younger generation to unemployment, since applicants for a vacancy associated with a well-paid job will not have a sufficient level of knowledge and personal qualities, and the market for low-skilled jobs are occupied by migrants. However, there is an opinion that it is possible to ensure the future prosperity of people through the impact on personal values, that supporting the development of each pupil's Personal Values Compass can provide this space and, moreover, that with such a resource at their disposal, pupils can be empowered to flourish and thrive as humans in a digital world (Chambers & Sandford, 2018).

The influence of these events and trends on the value perceptions of people seems to be obvious, and according to researchers, the structure of society is a certain value rubrication; social technologies are "subsumed" under the existing headings, building a certain attitude towards them (Ivanov, 2000); a complex of society values is formed in the course of the historical process so that the self-reproduction of society is ensured by the definition of forms of behavior with value "indicators" (Rudkevich, 2007). The structure of society has changed: a class of the super-rich and the super-poor has emerged - new beggars; the educated part of society adapts to digital technologies, learns to think like a machine – algorithmically; there is a massive shift away from the opportunity to realize oneself in creative work, that is, work that requires deep understanding and personal attitude and associated with a certain attitude towards the future. Job that provides a means of subsistence, rather than labor, becomes a greater value, since it gives one part of the population the opportunity to survive, and another - to have prestigious things, services, etc. (Shilova, 2019).

7. Conclusion

Value representations reflect social values. The ideology of consumption continues to be introduced into the public consciousness at its new digital stage, which in turn affects the structure of the economy (Ivanov, 2011), that influences the attitude to labor, forming its new value characteristics (Chetyrova, 2019). The research showed that traditional labor is losing its significance as a field for self-determination, when, on the one hand, the main part of one's life and social identification are associated with it, and on the other hand, earnings and material security become the main goal, and, therefore, a value for people, but not self-realization or a psychologically comfortable life in a work group. Labor turns into a momentarily emerging type of product (Shilova, 2019). Labor providing relatively constant employment requires an employee of high qualifications, the ability to manage person's knowledge and independently implement managerial functions (Bagdasaryan, 2020; Shkirenko, 2014; Zubova, 1998). The introduction of new living standards by promoting the ideology of consumption, the acceleration of the pace and change in the rhythm of life in general, and work in particular, as well as a significant increase in the share of distance forms of employment through the introduction of digital technologies entailed a change in attitudes towards the values of the working conditions: the time of work, the ability to combine it with other types of life activity (Mareeva, 2019; Rozhdestvenskaya & Isupova, 2019; Shkirenko, 2014; Sizova & Grigorieva, 2019; Vahstein & Mayatsky, 2019). The revealed contradictions

between the characteristics of modern labor, the requirements for potential employees and the possibilities for getting a relevant, highly paid and more or less permanent job for most people due to their educational level (Kasatkina & Shumkova, 2020) and the necessary personal characteristics make it difficult to achieve the values of free time and satisfaction of personal interests at the expense of working time, which merges with the time of leisure; earnings remain the main value of labor.

The absence of a stable value system based on a new ideology (Mirzoyan, 2011), the contradictions between the values being introduced and the mentality of the majority of the population (Ivanov, 2000) are the basis for the so-called "fermentation of values" (Rudkevich, 2007); it smooths out the impending value conflict. If the value of consumption continues to increase, then the professional labor which requires efforts to master it (it will become the lot of the elite) will inevitably degenerate, whereas the majority of the population will sink into the sphere of services that do not require qualifications, but remain so far unattainable or unreasonably expensive to attract robots (Shipilov, 2019). The revealed features of modern ideas about the value of labor and life will require the involvement of additional social technologies to prevent tension in society. At the same time, it is important to take into account that the digital world also changes the manifestations of negative feelings: "Future studies should investigate the extent to which digital media platforms intensify moral emotions, promote habit formation, suppress productive social discourse, and change the nature of moral outrage itself" (Crockett, 2017, p. 3).

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