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Professional Culture of the Specialist of the Future

**PROFESSION AS A PROJECT FOR MODELLING THE FUTURE
IN THE ECO-PHILOSOPHICAL DIMENSION**

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Abstract

The article contains ecophilosophy demand paradigm concept of profession and education in general, to a new level reconstructive purposeful strategy of human development, society and culture. Revival of social and cultural status profession associated with the opening of its meeting space with oneself, with the world's history and culture with modern society, its needs and interests, with international standards activities. Prospect -based logic, which is based on the concept of contemporary French philosopher Edgar Moren due to the new type of recovery values of high culture through professional orientation, attention to the problem of meaningfulness relations profession, labor, subjectivity, goal setting, communication structures and objective socio-cultural processes. Profession becomes a form of participation in the preservation and formation of a global cultural space of the future socio-cultural system in which - according to the logic ecophilosophy - increasing measure of responsibility for the future of the subject as a continuation of the evolution of the world as a whole, including human rights and humanity. Avoiding narrowly instrumental understanding of the profession requires updating the content and direction of the vectors in the philosophy of education models for the formation of a new scale of a subject capable to solve problems based on culture, appropriate measure of complexity of the modern world.

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1. Introduction

In the context of the development of the knowledge society, there is a growing need for the revival of the social status of high education and fundamental true knowledge as the basis of Culture, and not just the translation of information flows. Therefore, the analysis of education strategies focused on these goal-setting goals in modern Russia and their concretization in promising innovative models of the country become extremely popular. Moreover, it seems that the very modeling of these areas can be considered as a certain socio - cultural resource, and its reflection in the philosophy of education-as a form of discovery and a way of constructing the existence of culture, preserving human qualities. In this regard, the effectiveness of the process of education and training, teachers' conviction of the importance and effectiveness of their social role require a rational justification of this process ... The implementation of this function-the prerogative of the social philosophy of education and education, designed primarily to justify the main purpose of education, ... to show the conformity of this goal with the nature of man as a generic being, his aspirations and ability to constant self-expression (Zinchenko, 2013).

However, it is easy today to find a complex of interrelated subjective and objective obstacles to the implementation of these tasks. These obstacles are rooted, first of all, in the tendency to remove the criterion of objective truth and blurring the boundaries between images and categories of existence and the analysis of its processes, on the one hand, and the ways of their arbitrary-subjective assessments, on the other hand. It is not difficult to see that such assessments are often based on forms of mass perception and interpretations formed under the influence of a peculiar phenomenon of scientific fashion, which is quite clearly manifested in modern sophistry and widely broadcast in the media. Knowledge of sociocultural processes, which Express the current state of man, culture and society, corresponding to the criterion of truth, are increasingly distorted and shifted to the periphery by rapidly changing constructs and models of reality, which often arbitrarily combine elements of mythology, mass culture with its artifacts of kitsch and advertising. And rather focused on the shocking and "cool" images of virtual reality are not only increasingly embedded in the structure of reality, but also disparagingly-actively displace the status of truth (Humayun & Belk, 2018), because today the perception of reality is indeed mediated by an increasingly information-dense mass communication space.

2. Problem Statement

Modern, especially mass culture, created and broadcast in the media, is increasingly turning into a world of symbols and images, into a huge world, which is structured according to certain rules and lives its own life, forming values and traditions, goals, views of more than one generation... a certain way of people's life is cultivated. Here, connected primarily with consumerism, and appropriate prospects for social development are formed (Wiest, 2016) with the help of the media, a surrogate semantic universe is created, little suitable for orientation in real social life (Troiano & Nante, 2018).

The growing complexity of modern culture and the world as a whole, when the world of life is increasingly without life and without peace, and to which all actors – both individual and collective - are increasingly difficult to adapt, contributes to the growth of influence and promotion of these trends, as a result of which the modern social philosophy is increasingly insistently raises the question of the need for the development of information and media ecology, in particular (Treré & Mattoni, 2016).

Modern practice shows up that a specialist can work in the world of transformed forms, but then his knowledge and activity are concentrated on maintaining a certain mode of operation of certain systems (Cottle, 2014). In this case, it is oriented to correspond to some instrumental function somewhere in the cell of a large system-organizations, enterprises, firms, it is responsible for some local processes and production and technological links of the common chain, controlling their serviceability, and neither their beginning nor the final results are presented. But from this it follows that a person is connected with the existence of this system as a specialist only in the instrumental and technological terms, through the prism of which the objectivity of the system itself is revealed-the parameters of its functioning. To eliminate the arising breaks or stops in this "conveyor", to control its technical capabilities and parameters of work – first of all, thus, any worker - worker or engineer opens the objective side of the socio-cultural system.

But such "sliding on the surface" of being is nothing but a violation of the natural self-development of ecoculture with its incomprehensible normativity, which occurs in the implementation of professional activities in any field of activity. So, millions of people today are engaged in marketing and advertising business, in the development of various programs, in the creation of symbolic text worlds, which are as lost in the giant information flow, as well as specialists in the "jungle" of the functional interlacing of the technosphere. The phenomenon of overloading the communication space with excessive information flows separated from their true spiritual and material sources is clearly manifested here. Being refracted in each other, like many mirrors, these flows generate the growth of unreal reality, images of visibility, in which the manifestations of true existence disappear. There is a kind of information "screensaver", which, creating its own texts, signs, symbols, allegories and fictional images, successfully replaces the real structures and relationships. For this flow and its logic there is no problem of the meaningfulness of the profession, as there is no problem of objective truth, and good in this space is not the value of man and his world, the main thing in this world of professions is the creation of an original, new "surrogate Universe".

Today, not only a large number of all social and age groups are engaged in work in the space of such a "screen saver", but also there is a rapid growth in the volume of activities in the virtual environment. The growth in the number of such specialists in the field of telecommunications is especially noticeable, which reflects the social demand in the expansion of the volume and diversity of such communications and in the development of information technologies. In this regard, all these needs, as well as answers to them, are objective. However, it is important to emphasize another thing: this world, functioning in virtual space, already exists as if parallel to real socio – cultural processes (Kavada, 2016): two worlds have already emerged, and - and this is the main thing-the transition between them is becoming increasingly problematic. Girenok, apparently, is right when he brought the wording of this situation to its logical limit, saying: "today people share differently...one part of people lives in the real world, and the other – in the virtual. The first are registered at the place of residence. And they have their own interests. The latter are registered in Facebook, in social networks of the Internet, and they have iPhone and iPad. The inhabitants of the real world look at the inhabitants of the parallel world with bewilderment" (Girenok, 2012).

3. Research Questions

Determining the specificity of understanding the essential characteristics of professional activity, its place in the life of an individual as a person and as a part of society, it is necessary to reveal the relationship

and the ratio of the real, natural world and the virtual world - the construct of social and spiritual activity of people.

Indeed, Moren is right when he says: "I am more and more convinced that our principles of cognition hide what is now vital in cognition... I am more and more convinced that anthroposocial science needs to establish its internal connections on the basis of the science of nature and that these connections themselves require the reorganization of the structure of knowledge" (Moren, 2013). And further: "it is not about the absolute preservation of this objectivity, but about its integration into a broader and reflexive knowledge, giving it a third eye, open to what it is still blind to".

From our point of view, clarification of the content of this connection means the need to reconstruct the ontological meaning of the profession, in which live labor is combined with hard materialized, objective infrastructure of society – with human activity, subjective assessments, with goal-setting. The lack of understanding, meaningful clarity of the distance between these areas of the socio – cultural system – virtual and real-prevents promising creative development of vital forms of life, on the basis of which it is possible to form cultural, social, value, moral and other forms of relations to the virtual information space, i.e. to go beyond its borders, to form a critical position and the possibility of necessary adjustments, regulation of the entire sphere, if it is detached from the real life of society.

All this is of paramount importance for improving the process of training specialists in various fields of activity in the context of human integrity and socio-cultural system. That is why the analysis of the profession as a "window" to the real world acquires a special meaning, since the formation, preservation and development of professional activity is one of the important ways of mastering and designing social life as such, including semantic meanings (Shchipanova et al., 2016).

If we assume that modern innovative technologies as a basis for the development of modern culture and society are also reproduced through an effective education system, which is internally consistent with the main indicators of the socio-cultural system, it is necessary to expand the content of the concept of "profession": to include not only knowledge and skills, but also the space of socio-cultural qualities of the person. All this is important because the horizon of a specialist's "meeting" with objective relations and processes in culture and society goes far beyond the boundaries of technological or virtual environment, because a specialist always gives a creative innovative impulse: he always goes beyond the initial conditions to the new, unknown and expands the conditions of existence and transforms them. In the process of professional and labor activity, a person never marks out only the real form of the subject itself, he does not just copy it, but puts it in the context of his culture as a system (Novikova, Malakhova, Galukhin, & Kostin, 2017). Therefore, the specialist is not only in the limited local space of his workplace and the corresponding tasks, but first of all, in the space of a large flow of socio-cultural processes, in which the "coordinates" and the tasks of his workplace are only a purely instrumental condition for the reproduction of the entire integrity of the socio-cultural system. Consequently, profession and professional activity means meeting a person not only with himself and with the objective conditions of existence of culture and society, as well as with the multidimensional space of those cultural, social meanings and meanings, without which this material side is closed, including the world of morality (Francis et al., 2018). The profession is a meeting of people with History, with forms of cultural and socio-historical time-space, with the flows of past events that have shaped the contours of the present and the specifics of its understanding and

development. That is why any profession means creating the proper horizon of worldview, through which occurs within a particular specialty the development, appropriation and transformation of the social system

4. Purpose of the Study

Considering the trends in the development of modern society, its media and social culture in accordance with the targets of ecophilosophy, the article aims to substantiate the thesis that the priority in the system of paradigm formation of the principles of understanding professional activity should be the modeling of human prospects based on the development of the conditions of communication, their interactions, the content of which forms a holistic picture of the world, including the processes of objective reality and its symbolic text forms.

5. Research Methods

In the implementation of the scientific research presented in the article, the authors proceed from the principles of the ecophilosophical approach focused on the study of the universal relationship "Man – World" based on the requirement that prohibits going beyond the boundaries that destroy nature, including human nature. According to this approach, the interaction of ecosystems of space, nature, culture, society, human being in their harmonious accordance and organic unity, sets a new type of human relationship to reality as integrity.

On the basis of holistic philosophical methodology, the authors use methods of analysis and synthesis of data, obtained by previous researchers of professional activity as the sphere of personal being, and their own earlier original conclusions; as the starting points of the study are the concept of the subject of social relations personality, and the ways of personal implementation in professional activities as a design of itself in the scale of social and spiritual culture and history.

The essential methodological principles in this research are the principles of integrity, consistency and wholeness of the world, its internal unity, as well as the concept of eco-philosophical picture of the world, from the standpoint of which the ways and means of designing the future of the individual at the level of professional activity are investigated.

6. Findings

In the context of this logic, demanded from our point of view, there is a growing actualization of ecophilosophy as a universal form of culture and methodology of the philosophy of education, focused on the improvement of man, the world of his culture, science and activity in General (Barkova et al., 2017). In its content, innovation is associated with the paradoxical from the point of view of formal logic revival of the classical culture, considering man as the unity of the finite and infinite, temporary and eternal. The inclusion of infinity and eternity vectors in the structure of ecophilosophy on the basis of generalizations of the latest achievements of science makes it possible to form a new complex model of man and knowledge, taking into account the cosmization of human activity as a dimension of human nature. Its guidelines restore harmony, or, more precisely, establish a new type of balance between nature and culture in the outer world – the cosmos, nature, society, and in the inner world – cultural, spiritual, between space and man-microcosm.

The solution to the problem of the content of this connection is the basis for understanding the organic links between values in the education system itself, since it is designed not just a future specialist, but also the quality of the person himself, including the values and horizons of his culture. Therefore, the design of an updated effective system of education requires the inclusion of such properties of human, culture, society and nature, the implementation of which objectively takes education beyond the "surrogate universe" - the symbolic reality of the space of mass culture and actualization in the content of the formation of higher values and guidelines. Among the fundamental qualities that can be revealed in the education system, one of the most important is the ontological status of the profession as a form of human activity, linking narrowly specialized knowledge and technology training with objective processes in culture and society. Thus, this status turns a specialist into a subject of culture of the modern world, i.e. a carrier, a conductor of social relations and cultural processes. Hence, according to the logic of ecophilosophy-an increasing measure of responsibility to the future as a continuation of the evolution of the world as a whole, including the history of man and mankind (Conti, 2017). The profession, thus, is one of the most important ways of participation of people as subjects in the necessary process of socio - cultural production, in the formation and preservation of the space of communication, at the same time provides the activities of people in such functionally and structurally expressed relationships and processes that create the specificity and stability of the existence of society, The profession is thus a General, concrete-historical form of reproduction, sociocultural, spiritual-moral, civic and other aspects of human existence (Robins et al, 2018). This is a special ontological attitude, which combines subjective and objective, cultural and natural, personal and social, material and spiritual, theoretical and practical – all the main ways of human development of the world and its life in the socio-historical process as such.

Therefore, the profession is not only and not so much a means for the existence of the individual, a special product that he sells in the system of social work, receiving appropriate remuneration, but primarily acts as a General form and condition for the development of the individual in the prospects of ecoculture of the future. This is due to the fact that the implementation of professional activities always occurs through the penetration of a specialist in a variety of problems, in the actual semantic fields of modern society, its culture, including professional, social and all other relationships.

A profession is a meeting of a person with the big world, with the whole system of social and cultural relations, although taken from the angle of this particular specialty and specific working conditions. But no less important, it is a meeting of man with himself, and therefore in the ecophilosophical logic of the concept of the profession is anthropocentric. Actualization of humanistic tendencies of the development of personality, a departure from the rationalized pragmatic imperatives, objective logic of the deployment of modern socio-political and cultural life turns humanism and philosophical anthropology in a new type of world – the man-centeredness (Chernishova, 2013).

The revival of social and cultural status of labor as the most important value of modern Russia and the world as a whole overcomes individualistic attitudes and selfishness of workers, their closeness and limited personal understanding of the meaning of their own profession. After all, it is labor as the main internal substance of the socio-cultural system that is able to integrate the virtual and the real in today's life, i.e. to restore the determination of virtual worlds by objective factors of the existence of culture and society, to highlight the manifestation of real life in the constructed symbolic images and texts. This understanding

of the value of work makes any profession socially significant and – no less important-shows its objectivity as a public attitude. In this regard, it is important to identify the internal relationship of profession and work - this is the most important form of existence of culture, society and man. The rating of a profession is determined, ultimately, by the cultural status of labor, its value, sociocultural context.

One of the most fundamental historical traditions that any socio-cultural system continues and forms is hardly connected with. In labor traditions, in labor dynasties which were always highly appreciated, since the earliest eras, important, including social and humanitarian, the technologies connected with its survival, overcoming of various problems, development of cultural and natural environment were broadcast. Work, therefore, is not primarily rooted in the economy as such and not in production, but, above all, in the culture, in the mentality of a certain nation, people. It is because work embraces the deepest aspects of life, it gives the worker status, public respect and reveals the various connections of a person with the world. And the first instance of recognition of the social importance of the employee is a profession: it is a form of direct assessment of this type of work by the team and society for its quality and effectiveness. This internal connection between the profession and work brings a specialist into the space of many social processes that go far beyond his immediate work.

The question naturally arises: what determines the relevance and prestige of a particular profession? Is it only market demand, or other factors? Of course, for a person who is in search of work in the specialty, it is important to know whether it is valued in the labor market. In this regard, the modern system of retraining, advanced training and professional level, different levels of courses and trainings are fully consistent with this dynamics of supply and demand for specific activities and specialties. However, work as a substance of society goes beyond the market situation. It covers almost all aspects of the socio-cultural system as an integrity, because outside its society is not viable. This means that the "working person" should become more socially significant than the "consuming person".

7. Conclusion

It is natural that any specialist is connected first of all with certain subject complexes acting as conductors of the most different technological, organizational, regulatory and other processes and relations. In this regard, the profession means the connection of theory and practice, because in professional activity it is knowledge, skills, build a space of movement of information and communication tools, technological processes, which is aimed at solving specific problems or problems, achieving the necessary results. There is always a connection between the past and the present, expressing the formation of the future: past knowledge embodied in real systems, read by experts through the values and functions of specific subject complexes, and then transformed into new spaces and schemes of action, into new organizational relationships, creating new complexes of means of activity.

Therefore, specialists are primarily focused on the issues of their specific work and its organizational forms, and therefore can not cover all the variety of mediations and contexts that pass through their activities. But ecophilosophical context of the semantic "reset" here is considered as a reorientation of the consciousness of good for society and, moreover, the planetary community, those important to them results that are created through the process of professional activity. Such a target and value setting can to some extent replace, compensate for the lack of transparency for individual employees of the whole complex of

types of professional guidelines through which the existence of society is formed. Of course, today no subject is able to monitor and record all the numerous intersubject relations and interactions in their functioning and change, forming in its totality the growth, development and changes in society. All of this is for specific subjects and their consciousness is not transparent. But technological and professional alienation of a person from society, the phenomenon of so-called "professional cretinism", arises precisely because all these cultural, social, technological and other connections and processes in general fall out of the consciousness and attitudes of the employee: he exists only within the space of his profession, and not within the culture and society, the state and problems of which he is indifferent.

Therefore, today it is necessary to study the profession not only in these eco-oriented aspects, but also in the context of globalization: the profession turns out to be a special cultural and social international standard, the orientation of which not only forms technological, information and other horizontal links in all areas of activity, but also strengthens ties between countries with different levels, ensuring the elevation and improvement of the person, and through it - the global scale of the development of such technologies, thus creating the basis for a renewed world community. It is the ecocultural worldview imperatives corresponding to the trends of the modern world that should find a place and adequate reflection in the perspective strategies of the effective education system of Russia - a system in which the profession should again occupy an important place in its cultural, social, moral, value and technological dimension in their unity. But it also presupposes the beginning of a new stage in the philosophy of education, centered on the principles of human ecology and culture, in which the decisive problem is the problem of the organizing principle of knowledge and that today it is vital not only to learn, not only to retrain, not only to learn, but also to rebuild our mental system to learn again (Moren, 2013)

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