

Analysis of spiritual socialization and personal adaptation in the period of digitalization of the economy

Matveeva A.I.

Ural State University of Economics
Yekaterinburg, Russia
matveeva_usue@mail.ru

Sarapultseva A.V.

Ural State University of Economics
Yekaterinburg, Russia
matveeva_usue@mail.ru

Nazarov A.D.

Ural State University of Economics
Yekaterinburg, Russia
matveeva_usue@mail.ru

Abstract — At the present stage of development of society and social relations, humanity has entered a new phase of development, which is commonly called the era of digitalization. The article reveals the dynamics of the influence of personal adaptation in the period of the formation and development of the digital economy. The introduction of innovative technologies and their impact on the socialization of society are considered. The rapid growth of technology can become an obstacle for society if it does not learn to live in the dynamic world of constant innovation and people themselves will not become the generators of new ideas. Competition is characteristic of such a model of society, while spirituality recedes into the background. The authors propose the concept of spiritual socialization of the individual, which will allow solving issues related to the diagnosis of problems of socialization, forecast, correction of the process of spiritual and social adaptation. The concept will allow building innovative projects and programs for improving the process of socialization of the individual at a qualitatively new level: systemically and technologically. The analysis of the spiritual socialization of the individual using the developed concept showed: it is important that the state develops in advance effective responses to the challenges of the digital age, including in the field of education, personnel retraining for the successful adaptation of the labor market to revolutionary changes.

Keywords — *digital economy, spiritual socialization of personality, personality adaptation, model of spiritual socialization*

I. INTRODUCTION

The digital revolution that has gripped the global economy is impressive in scale, pace, and geography. Digital innovations spread around the world in successive waves since the 1960s and came from the scientific epicenters of USA, Europe, and

USSR. (Fig.10.) Each of these waves was more intense than the previous one, covering new regions and having an increasingly considerable effect for the economy. The digital economy breaks the usual patterns of industry markets. At the beginning of this path, the transition from large electronic computers to personal computers lasted for decades, now revolutionary changes are taking place in a matter of years or months.

The first wave of digital innovation focused on automating existing technologies and business processes. The second wave came in the mid-1990s, when the spread of the Internet, mobile communications, social networks, emergence of smartphones led to a rapid increase in the use of technology by consumers.

The introduction of digital technology will lead to a reduction in the number of workers with average qualifications. Robots replace workers on conveyors, and information systems begin to perform operations for which accountants, secretaries, and other office workers were previously responsible. Digitalization will accelerate the increase in the gap between low- and high-paying employees. Digital companies show the largest wage growth, although their share in the number of jobs in the overall structure of the economy is still small. On the other hand, digitalization will have a positive impact on the labor market due to the emergence of new professions that did not exist before. In Russia, the number of working-age population in the next two decades will decline. Automation will help mitigate the negative effects of this phenomenon. In such conditions, "digital" frames are a strategic asset. Its shortage inevitably leads to a slowdown in the growth of both the digital economy and the country's economy as a whole. Thus, the state priority is to provide Russia with the necessary number of qualified specialists in digital technologies.

Sorted by index totals

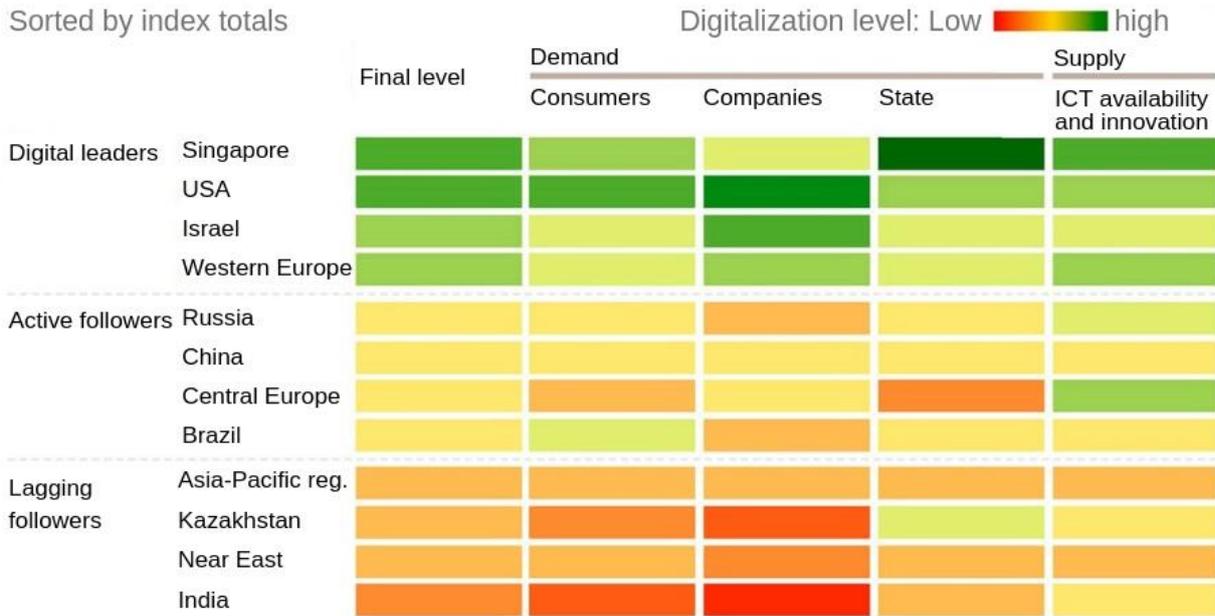


Figure 1. Comparison of the digitalization index of Russia with other world economies

II. MATERIALS AND METHODS

Today, digital technologies are changing the operating model of companies, especially in the banking and telecommunications sectors, increasing cost-effectiveness and identifying new opportunities in the market. Increasingly, methods of analyzing large amounts of data are being used to obtain new knowledge and make effective management decisions even in the most traditional industries. The Internet of Things will make it possible to improve the quality of equipment operation, increase the productivity of oil and gas fields, and make urban infrastructure more “smart” and energy-efficient in the coming decade.

Impressive opportunities will open up for consumers, the business community and the state with the development of such innovations as augmented reality, unmanned aerial vehicles (drones), robotics and artificial intelligence, online educational resources. The momentum-transforming process of converting classic industries has become irreversible.

Experts in digital technologies and economics agree that automation will significantly affect the labor market in the coming decades. According to estimates by the McKinsey Global Institute, up to 50% of the world's workflows will be automated by 2036. This will lead to a significant release of personnel, a reduction in the number of jobs requiring medium qualifications, and an increase in the difference in wage levels.

Developed countries are already actively discussing what measures should be taken in connection with this: carry out mass retraining, establish a guaranteed basic income, or introduce a tax on robots recently proposed by Bill Gates?

Separate measures of this nature as an experiment are already being implemented in some countries. However, digital technologies have a positive effect on the labor market. For example, digital platforms create new job opportunities. They help develop additional skills and skills, especially for people who previously did not have such opportunities due to social or

geographical constraints. New professions connected with digitalization and high-paying jobs appear.

III. RESULTS AND DISCUSSION

Digitalization will pose a serious threat to people if they do not learn to live in the dynamic world of constant innovation and do not become the generators of new ideas themselves. On the digital pedestal, there is no place for those who are waiting. For such a model of social interaction, the main thing is competition, and spirituality goes into the background. If spiritual unity is lost, the state loses its spiritual essence.

In our opinion, whatever type of economic system prevails in society, a successful and quick social, spiritual, professional adaptation of ready-made solutions will ensure ninety percent of success. Education should contribute to the development of society, the growth of its capabilities. For this, it is necessary to form personalities, fostering free-thinking in them, and who can realize their creative abilities in the broad sense of the word. Creativity is any process of finding, making and implementing solutions to complex problems. Social creativity as creation is different from an innovative practice that does not create perfect, although it constructs something new. However, the spiritual socialization of people, which forms the basis of their social practice, makes it possible to detect the absolute foundations of good and actualize them. Spiritual socialization as a process of mutual creation and improvement of the common universal spiritual values of the highest level and rank, on the contrary, contributes to an increase in solidarity and the disclosure of the subject nature of the personality. Social creativity is a joint creation by a man of such forms of communication and social relations, as well as their criteria and indicators, which together provide the maximum scope for the unfolding of universal human nature, productive and creative forces of every human person and every social community. The concept of spiritual socialization of the person proposed by us allows solving issues related to the diagnosis of socialization problems, forecast, correction of the process of spiritual and

social adaptation, as well as to build innovative projects and programs to improve the process of socialization of the individual at a qualitatively new level: systemically and technologically.

Spiritual socialization is inextricably linked with the social and practical activities of people, with their specific actions. Therefore, the idea that the spiritual socialization of the individual should be considered in a behavioral context, is given in the work. Spiritual socialization finds or does not find most obvious and direct embodiment precisely in human behavior, in his actions and deeds. And in this sense, behavior, and, more broadly - all social practice, - is a criterion of truth, social behavior and social practice, a criterion of the relevance of many spiritual tenets, and spiritual practices are a criterion of a person's own spiritual development. The aspect that interests us most is spiritual culture and culture of behavior as socio-philosophical phenomena.

The essence of the proposed model of spiritual socialization is that the order of changing the adaptive behavior of an individual in the process of its spiritual socialization is considered a) not in a psychophysiological context but in the context of spiritual culture, and b) not as a linear movement through various stages of spiritual and social adaptation, but as the process that takes place in a spiral. A unidirectional linear transition from one phase to another is extremely rare. Phases of adaptation and interiorization can accumulate and partially coincide in time. When new knowledge is opened, it is checked and accepted as generally established, which all people must adhere to. The value system we receive from our predecessors determines our future constructions based on it. At present, the Digital Economy and the Internet of Things work not as a value system but as a database of operations, competence, monetary value, etc. In the next decade, the Internet of things in the form of a digital economy will enter all areas of human activity, filling in everything personal, spiritual and individual. The epoch of the digital economy, free or not, will affect the whole system of people's values.

The process of spiritual socialization of the individual involves the reconstruction of old and the formation of new value attitudes. D.N. Uznadze pointed out that "a necessary condition for the appearance of an attitude besides a need is the corresponding situation. It is proved that the attitude is formed only if the need for activity coincides with the presence of a situation that includes the conditions for its satisfaction." However, the attitude does not always express and reflect the need. It can be associated with the subconscious and the sphere of affective actions. In other words, the spiritual socialization of an individual can take place either in the axiological field of spirituality (the highest values of human existence peculiar to it), or in the sphere of the unconscious - under the influence of feelings, passions, complexes, and falsely understood "needs".

Effective spiritual adaptation of the individual in the period of the rise of the Digital economy implies not only passive perception and initial acquaintance with the environmental conditions (primary apperception) but also active (activity) adaptation to them. In turn, interiorization also implies not only the inclusion of environmental data into the inner world of a person but also their processing (knowledge → persuasion; prerequisite → attitude). Such processing of the received external data is the process of their "spiritual production", no

matter how elementary (primitive) this process may seem at this phase of socialization. The transition to the third phase contributes to the increase of solidarity and the disclosure of the subjective nature of the personality, which is revealed in the actualization of ideals of a higher order, becoming an imperative of social creativity.

The meaning of spiritual socialization in the period of formation of the digital economy is to adequately reflect the objective interests of a person through the soul and consciousness of a person. However, if such a reflection is carried out at the level of the subconscious or in the sphere of the unconscious, then the subjective needs of the individual and his objective interests cannot be considered adequate. This is due to the fact that subconsciously (unconsciously) the generated attitudes are not amenable to logical explanation and prediction, and hence their satisfaction becomes very problematic.

Man relates to the outside world and to himself through consciousness. He begins to "know that he knows." Thus, self-awareness is the knowledge of one's presence in the world, the certainty that his "I" exists. It is necessary to separate the concepts of "being", "presence", "existence". The unconscious is turned solely on "being in existence" since it is from its sphere that the main impulses for the "work" of the unconscious come. Consciousness and self-consciousness, on the contrary, deal with all types (types, forms) of being. In addition, the unconscious is a vague, chaotic, indefinite and incomplete awareness of the human soul about objects that are not embodied in ideal images. This is a certain combination of unconscious mental processes and their products, unaccountable and uncontrollable by consciousness. Thus, the complete spiritual socialization of the individual in the field of the unconscious is impossible. It is not by chance that people living exclusively in the sphere of the unconscious are called mentally ill (mad). They have no memory, no future expectations. Such people appear to be out of time. The lack of human memory and the expectation of future deprives such a person of an attitude towards life and activity. Care (M. Heidegger's term) is lost about his being in the world. It ceases to be a thought, since it no longer reflects and does not express the "attitude", but is a spontaneous catatonic manifestation of the forces of the unconscious. "Attitude" can mean: a) a certain direction of development, b) determination of the process c) desire (predisposition) of the subject, d) objectively specified algorithm, vector, and pattern of development, etc.

Any "attitude" is associated with the past spiritual experience, information "baggage" of the individual and performs a regulatory function in its behavior, in the process of its socialization. "Attitude" occurs in the individual in the process of interaction with the spiritual and social environment, giving them the opportunity to experience and accordingly exercise themselves. This initial "attitude" is an "adaptive attitude". It does not just formalize activity, but in fact, is responsible for the semantic mechanism for the implementation of the whole process of spiritual adaptation of the individual in society. Attitude is an intention that determines the nature of the process in which the person participates.

In fact, the adaptive attitude includes:

1) an informational adaptive algorithm containing the necessary minimum of information to create a relevant adaptation strategy;

2) a complex of ideological, moral, political bias and personality orientations, which form a positive or negative semantic nature of the attitude.

Thus, the adaptive attitude depending on the specifics of a) the social environment and c) the ideological orientation of the individual, can be positive or negative.

The process of spiritual socialization of the individual looks like a dialectical unity of the three stages in the context of the realization of the attitudes chosen by them on the basis of value orientations: spiritual adaptation → interiorization (objectification of ideal entities) → social creativity.

IV. CONCLUSION

The analysis of the spiritual socialization of the individual indicates that this is a complex systemic phenomenon that underlies various social phenomena in the period of the formation of the information economy. It is determined by the regulatory of the value orientations of the individual, expressed in their attitudes. It is the spiritual (moral) socialization that plays the main role in this process, since it is in it that the meanings and meanings with which a person endows the surrounding object are formed. The primacy of spiritual and moral socialization is not self-evident in the context of searching for the meaning of one's life for a person. It is "hidden" for more mundane needs. The classical theoretical models of needs ("Existence, Relatedness and Growth motivation theory" K. Alderfer, "achievement and acquired needs" by D. McClelland, "Hierarchy of Needs" by A. Maslow and others) colorfully testify to this. However, the role of spiritual needs and, first of all, the need for spiritual socialization of people increases significantly in the conditions of the information society, globalization and multiculturalism. It is becoming increasingly clear that "the human search for meaning is his primary motivation" and not the "secondary rationalization" of his "instinctive aspirations."

1. It is important that Russia, like other countries, develop in advance effective responses to the challenges of the digital era in order for the adaptation of the labor market to these revolutionary changes to be successful. Delay in decision-making will lead to uncertainty about employment issues for a significant part of the population. Significant investments and joint efforts of the federal and regional governments, educational institutions and the largest employers will be required. It will be necessary not only to retrain and relocate the released personnel but also to ensure that the infrastructure, programs, and methods of educational institutions and personnel retraining centers meet the requirements of the new digital economy.

2. The education and retraining system should provide the economy with specialists who meet the requirements of the digital era for the successful development of the digital economy. States that have managed to adapt their educational infrastructure to new needs will be able to significantly strengthen their economic position during the transition to the digital economy. Russia has every chance to maintain its own competitiveness by modernizing education systems and professional retraining of personnel. While working to improve

the educational infrastructure, it is also necessary to create opportunities for self-realization of high-class specialists in Russia.

3. Constructive adaptation implies not only passive perception and primary acquaintance with the conditions of the external environment (primary apperception) but also activity adaptation to them. In turn, interiorization also implies not only the inclusion of environmental data into the inner world of a person but also their processing (knowledge → belief, prerequisite → attitude). Such processing of received external data is the process of their "spiritual production," however elementary this process may seem at this phase of socialization.

4. We offer a special model of constructive change in the adaptive behavior of the individual in society in the process of socialization in connection with the decision on the transition to the phase of interiorization. Its essence lies in the fact that the order of changing the adaptive behavior of an individual in the process of its socialization is considered by us as a process that takes place in a spiral, and not as a linear movement through various stages of social adaptation. A person goes through the same logical operations at each attempt to change his behavior (to develop one or another integral characteristic). These operations are the content of the spiritual production carried out by the individual. The more attempts are made, the newer conscious experience the person acquires in the process of socialization and the higher the level of self-awareness and, therefore, self-education, self-regulation, self-realization.

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