

Section 12. Philosophy

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Adaptation as a social phenomenon

Actuality of the subject of investigation. Historically the phenomenon of adaptation has been regarded not only as an engine of the process of evolution, but also as the factor of society's formation. In this context the society itself is understood to be a product of special adaptation to outer environment, typical of man only.

Such approach was based upon the achievements of biology, where adaptation was considered as any reverse process of accommodation into surroundings, typical of all living organisms and aimed at establishing such relationship between a living system and outer conditions of its existence, so that it will promote its development and vital functions (at the level of an individual or at biocenosis level). Philosophic analysis of the phenomenon of adaptation appears to be of extreme necessity as there is a variety of understanding of this phenomenon in scientific discourses and there is neither integrated concept nor agreement in.

The degree of scientific exploration of the problem. The analysis of the general idea of adaptation as an interaction of an individual with the environment, carried out by native and foreign researchers shows that the bulk of them, particularly M. Brovko, M. Kondratiev, V. Labunskaya, L. Maximov, A. Mudrik et al. concentrate on the processes of interaction between an individual and environment, while others, like O. Osmolov, L. Bozhovich, O. Kovalyov, A. Petrovskiy, A. Rean et al. — on investigating the formation of capabilities, under the influence of the environment.

Tremendous contribution into investigation of the problem of adaptation was made by their predecessors, particularly such outstanding scholars like: A. Maslow, G. Piaget, K. Rogers, T. Parsons, T. Chiboutani, whose ideas go beyond the limits of separate branches of scientific cognition. Extensive work was carried out by various researchers in psychology and pedagogics, particularly by V. Vereschagin, B. Parygin, I. Miloslavskaya, N. Sardgeveladze et al.

Widely known are philosophers' works, especially those made by K. Abulkhanova-Slavskaya, L. Bueva, G. Osipov and O. Rutkevich, the concept fundamentals of the theory of social adaptation were formulated with their aid.

As the result of sociological and philosophic analysis of adaptation processes in the society, in the works of V. Afanasiev, I. Kalaykov, Y. Levada, E. Markaryan, V. Nemirovskiy, L. Petrushenko, B. Ukraintsev et al. social adaptation was started to be regarded as a sum of backbone properties of the surroundings, which help men to ensure their well-being.

So, the analysis of the degree of scientific exploration of the problem allowed to reveal the multifold character on the one hand and diversification in interpretation of the adaptation notion on the other hand. So, we can set as *the aim*-presenting a systematic vision of adaptation as a social phenomenon, revealing its essence and content, by application of interdisciplinary approach.

At an early stage of exploration of the problem of adaptation the researchers paid attention to an opportunity of application of the notion of adaptation not only for analysis of biological and psychological systems but for social systems as well.

Particularly, G. Tarde, an outstanding French sociologist, who investigated the processes occurring inside the groups and between the groups of people, paid attention to learning adaptation as *a social phenomenon*. Thus, the notion of adaptation had to undergo extradition from social sciences, where it used to be regarded as the process of human accommodation to the conditions of social surroundings.

Such "deportation" first happened in social anthropology, when A. Radcliff-Brown, a well-known English scholar, pointing out that the notion of adaptation could be used for investigation of the forms of organic lives, summed up that "social life and social adaptation require adaptation of behaviour of separate organisms to the requirements of the process, which supports the entire social life"¹.

E. Giddens, another prominent English scientist, investigating and interpreting the importance of the phenomenon of social adaptation treated this phenomenon as the process of socialization or adaptation to performing of a certain role², while T. Parsons considered social adaptation as a speech-energy interaction of an individual or a group of individuals with the external surroundings, which is "one of the four" conditions of the existence of the social system (alongside with integration, reaching the aim and preserving valuable examples), all social systems have to correspond in order to survive³. S. Frolov supported slightly different, pragmatic meaning of the notion of adaptation, suggesting understanding social adaptation as the process of accommodation of individuals to organization culture, the group of workers and conditions of labour"⁴.

So, the term "adaptation" or "accommodation", used by H. Spencer, G. Tarde, T. Parsons, L. White, G. Stewart, G. Murdoch et al. Who considered it not only as an engine of the process of evolution but also as a factor of formation of the society, while the society was understood as a product of special, typical of men only adaptation to external surroundings, they proceeded, primarily, from achievements of biology, where adaptation was considered to be any reverse process of accommodation to the environment, typical of all living organisms and aimed at establishing such interrelation of the living system and external conditions of its existence, which could promote its development and its vital functions (at the level of an individual or biocenosis).

As it seen from the statements mentioned above researchers give different interpretation of the phenomenon of. There is a generalized interpretation: adaptation is always: "accommodation of something (somebody) to something (somebody) for something (somebody)"⁵, whole among vital problems of philosophy this notion is interpreted as ability of any system to approximate its structure to

¹ Radcliff-Brown A. R. The structure and function in primitive society : essays and lectures : translation from English. / A. R. Radcliff-Brown. – M. : Eastern Literature : PAH, 2001. – 304 c. – pp. 13.

² Giddens E. B. Sociolgy/ E. B. Giddens ; translation from English, edited by V. A. Yadov ; general edition by L. S. Gurieva, L. N. Posilecich. – M. : Editorial URSS, 1999. – 703 pp. – P. 107.

³ Gerry D. Big sociological dictionary : in two vol. / D. Gerry, G. Gerry ; translation from English by N. N. Marchuk. – M. : Veche : ACT, 1999. – T. 1. – 544 pp. c. – P. 117.

⁴ Frolov S. S. Sociology of organizations/ S. S. Frolov. – M. : Gardariki, 2001. – 384 pp. – P. 373.

⁵ Urmantsev Y. A. Nature of adaptation (system explication/ Y. A. Urmantsev// Problems of philosophy. – 1998. – № 12. – pp. 21–35.

the ideal one, with regard to social conditions of existence. So, from the point of view of Y. Urmantsev, the well-known researcher of the nature of adaptation a system could be adaptive if in case of a change in its surrounding or in its internal state it changes its state or the state of its surroundings to improve its efficiency.

Even from this concise review of conceptual interpretations of the subject it becomes obvious that the notion of "adaptation" generalizes dialectical relationship between organism, as a biological system and its environment and it comprises the functional characteristic (system's quality) of an ability of adapting to changes, the changes, which lead the system to strengthening of non-entropy (anti-entropy) processes. Stabilization and also the nature and role of mechanisms, by means of which these changes are executed, and also the process of adaptation (accommodation).

The complexity of the phenomenon and hence the notion is the origin of at least two approaches to differentiating of adaptation levels: *the first* takes into account functional signs, the quality of the system undergoing adaptation, *the second* analyses direct characteristics of the process of adaptation.

Application of the first approach allows to examine adaptation in the "organism-environment".

Still, even division of social and biological levels of adaptation does not bring a chance of reflecting the fact that the society is not only adaptive (like biological) system but also an "adaptive-adapting" system (according to E. Markaryan) as all human activities possess a transforming nature.

Besides, man, as an individual has always to solve the problem of adapting not only to outer, but also to inner surroundings. Some researchers, particularly N. Sardgeveladze maintain quite convincingly that the outcome of the analysis of adaptive processes within the limits of investigating human relation to the outer surrounding is in the fact that it is impossible to make a full account of the meaning of those adaptive actions, which the individual directs at him, transforming his/her own personality¹. We have to mention here that internal-personal aspect of the process of adaptation is not found in the conclusions of the research works, which we have analyzed so far.

Besides, as A. Petrovskiy, who is known to have analyzed adaptive orientation of psychic processes and human behaviour, points out that there were fixed the cases of individual's non-adaptive activities, that was connected with situations when his/her personal development foresees disturbance of the existing equilibrium with the outer environment².

It may be considered that existence of the type of non-adaptive activity of an individual requires further correction of the content of the notion of adaptation. Such correction should include valuable remarks of L. Corel, the researcher of sociology of adaptation, who maintains that the existing definitions of the process of adaptation do not leave the boundaries of particular branches of science and hence, they are, first, half-subjective, as the subject of adaptation is considered as either an individual or a certain social system and second, they analyze separate sides of the process of adaptation, ignoring the others.

L. Corel present her own definition of the notion, which we analyzed: "Social adaptation is the state of adapting, or a process of social system's adaptation (individuals, social groups, organizations, societies, institutions, civilizations etc.) to internal or external changes, which occur as changes of social stereotypes, social practices, values, means of information-interpretation reflection... of reality and also its internal structure (system) and functions"³. We believe this definition to be most adequate, with regard to description of the nature of the complicated phenomenon of individual's adaptation in the society, with the help of structural-functional analysis.

The author of the article shares the position of M. Romm who believes that social adaptation of an individual reflects the process or the result of active harmonization of individual's inner or outer mood, by means of adequate adaptation strategies and defines it as: "... the process/the result of transformation and/or interpretation of the actual social world, himself inside this world and the subjective image of this world in himself/herself and also formation on this basis of an individual adaptive space and personal identity, that bring sense to individual life and direction of individual adaptation in the socium"⁴.

On the assumption of the results of the philosophic interpretation of adaptation it is worthwhile enlarging the notion of "adaptation" to man, while considering his/her being, not only within the aspect of his/her adaptation to natural environment.

It is understood that adaptation functions acts at different levels and the thesis that it becomes minor in the process of historical development of mankind seems us exaggerated. We believe that the problems of man's personal and social-cultural adaptation exist in one or another form in any historic type of society, accompanying man all of his/her life. We should agree with those researchers (O. Dricker), who with regard to the modern state of the society's informatization determine a general necessity of a search of new forms of adaptation, and new efficient methods for individual's involvement in culture"⁵. So, gradually, the context of globalization of culture formation appears in the focus of scientific discussion, which is considered, due to growth of the volume of information and changes in opinions of the problems, characterizing purposefulness of human activity. Correspondingly, following the necessity of shifting conceptual values from global to universal, there appear new prospects of mastering such phenomena like adaptation.

The analysis of the process of cultural adaptation becomes complicated due to presence of levels, the number and peculiarities of which are determined by considering an individual not only as a creature, acting only in physical, but also in cultural (social, psychological) plane, which alienated from him and is represented in cultural phenomena. As A. Yesin points culture gives births to new essences, that are ideal in their character and they can be foreseen in prerequisites of motivation of behaviour: "... a man is capable of overcoming the fear of death if he/she is about to perish because of duty, honour, patriotism, or hope of posthumous life etc".¹¹ The scholar sees the difference between man and animals, because man creates values, superior to the sense of individual existence.

It should be noted, that in the process of adaptation an individual not only adapts to social conditions but also social qualities of communication and objective activity are formed; at the process of adaptation an individual develops his/her personality, undergoes self-assertion, trying to realize needs and interests of his/her own. When new cultural means of satisfying needs appear, life conditions are changed, a man has to re-adapt, sometimes even by means of refusal from original norms and values⁶. It is understood that the mechanism of the values

¹ Sardgeveladze N. I. Personality and its interaction with social environment/ N. I. Sardgeveladze. – Tbilisi: Metsniereba, 1989. – 204 pp. – P. 21.

² Petrovskiy A. V. Theory of personality from the point of view categorical analysis of psychology/ A. V. Petrovskiy // Psychology of individual in works of native psychologists. – SPb: Peter, 2000. – pp. 75–83.

³ Corel L. V. Sociology of adaptation: the questions of theory, methodology and methods./ L. V. Corel. – Novosibirsk: Nauka, 2005. – 423 pp. – P. 39.

⁴ Romm M. V. Philosophy and psychology of adaptive processes/ M. V. Romm. – M.; Voronezh: MODEK 2006. – 284 pp. – P. 22.

⁵ Dricker A. S. Evolution of culture: the velocity of data processing and demographic process/ A. S. Dricker // Fundamental problems of cultural studies. – M.: New chronograph; SPb.: Eidos, 2009. – Vol. 5: theory and methodology of modern cultural science/ Edited by D. L. Spivak. – P. 133–141.

⁶ Berger V. Y. Methodological aspects of investigation of phenomena of adaptation / V. Y. Berger // Problems of the theory of adaptation. – L.: Science, 1987. – P. 13–30.

changing is individual. From the point of view of T. Chiboutani people do not come to it simultaneously¹, as the result of which de-adaptation of a certain part of people to new conditions is possible.

The situation with the group of adapted is not so easy, according to E. Fromm, some of these individuals undergo a "static" and some "dynamic" adaptation. At static adaptation the values and types of human behaviour remain unchanged, while dynamic adaptation changes person, in case of successful adaptation an individual is adapted to new conditions, in case of failure — either neurosis or destructive behaviour is observed².

It is also worthwhile paying some attention to possibility of different type of reactions, resulting from the shift in values. For example, a complete readaptation of an individual to something new, approved of by the society may lead even to the loss of self-consciousness of his/her personality (i. e. automated conformism), unlike successful adaptation, when an individual does not lose his/her personality.

In literature it is rightfully said that the problems of human adaptation are, historically, connected with alienation of people from nature, social life, products of labour or activity, environment and personal commitment. The people are accompanied by the acquired psychological problems, typical of any adaptation type. Even personal crises are likely to happen; when a person does not take neither new values, nor new ways of behaviour.

Here, the problems of individual's adaptation do not finish with completion of human primary socialization, but they may remain and appear throughout his/her entire life. That is why E. Fromm described a society that has such signs as a neurotic society. We should agree with L. Volynskaya, regarding the fact that a certain degree of de-adaptation to changes of conditions or content is usual for almost all people and can reveal itself in different spheres of individual's being: in labour, communication, or inert-personal relations, in emotional sphere, in family relations etc.

So, having considered the essence and content of adaptation as a social phenomenon we should arrive at the following conclusion.

Historically this phenomenon was considered not only as an engine of the process of evolution, but also as a factor of formation of the society. In this context the society is understood as a product of a special, typical to humans only adaptation to the outer environment.

The complicated character of the phenomenon and hence, the notion serves as a source of at least to approaches to differentiating of adaptation levels: the first takes functional signs into account, the second — analyses the characteristics of the direct process of adaptation. Application of the first approach allows to consider adaptation in the "organism-environment" system, while application of the second in the "individual-social environment" system.

At the process of adaptation individual not only adapts to social conditions, but also acquires some social qualities like communication and activity. The individual develops his/her personality, undergoes self-assertion, trying to carry out his/her needs and interests.

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To the question about the historical patterns of development of the technogenic civilization

К вопросу об исторической закономерности развития техногенной цивилизации

Сегодня все чаще приходится слышать о том, что произошёл переход к техногенной цивилизации и это, в историческом плане, может привести к невообразимым последствиям, как позитивным, так и негативным. Что же такое техногенная цивилизация и каковы ее основные характерные черты и формы проявления?

Часто встречается определение техногенной цивилизации как методологического понятия, используемого для наиболее крупного членения культурно-исторического развития человечества, позволяющего обозначить специфические особенности, характерные для многих обществ. В основу типологизации техногенной цивилизации положены четыре основных критерия: во-первых, общие фундаментальные черты духовной жизни; во-вторых, общность и взаимозависимость историко-политической судьбы и экономического развития; в-третьих, взаимопереплетение культур; в-четвертых, наличие общих интересов и общих задач с точки зрения перспектив развития.

Выделяют четыре основных типа цивилизаций: природные сообщества, восточный, западный и современный тип³. Одно из самых распространенных понятий — понятие «западная цивилизация». Западный тип цивилизации — это систематическая характеристика особого типа цивилизационного развития, включающая в себя определенные этапы историко-культурного развития Европы и Северной Америки. Основными ценностями западного типа цивилизации по Макс Веберу, являются следующие⁴:

- 1) динамизм, ориентация на новизну;
- 2) утверждение достоинства и уважения к человеческой личности;
- 3) индивидуализм, установка на автономию личности;
- 4) рациональность;
- 5) идеалы свободы, равенства, терпимости;
- 6) уважение к частной собственности;
- 7) предпочтение демократии всем другим формам государственного управления.

Западной цивилизации в научных исследованиях уделяется больше внимания, т. к. на определенном этапе развития она приобретает черты техногенной, а большинство исследователей отмечает, что на данный момент в мире преобладает западное влияние и, следовательно, основу составляют ценности западной техногенной цивилизации⁵.

¹ Chiboutani T. Social psychology / T. Chiboutani ; Translation from English by V. B. Olshanskiy . – Rostov-on-the Don : Phoenix , 1999. – 544 pp. – P. 485.

² Fromm E. Escape from freedom// E. Fromm The dogma of Christe. – М. : Olimp : АСТ-ЛТД, 1998. – P. 176–414.

³ http://www.gumer.info/bogoslov_Buks/Philos/Heidegg/VoprTeh.php

⁴ Вебер М. Избранные произведения: Пер. с нем.; сост., общ. ред. и послесл. Ю. Н. Давыдова; предисл. П. П. Гайденоко; коммент. А. Ф. Филиппова. — М.: Прогресс, 1990

⁵ Тоффлер Э. Футуршок http://www.gumer.info/bibliotek_Buks/Culture/Toff_Shok/01.php

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