VALUE OF WORK IN RELATION TO CYBER THREATS IN THE DEVELOPMENT OF NEW COMPETENCIES OF SOCIAL WORKERS IN THE LOCAL ENVIRONMENT

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Abstract: Work is a primary value in every generation. Nowadays, many activities at work are performed on computers that use information, data, knowledge or applications taken from cyberspace. It would be difficult to imagine the functioning of socio-economical life without the use of Internet resources. Computers have become "intimate" tools that modern people use to alienate themselves from the real public life. A hybrid reality begins to form, where various threats appear and may result in psycho-physical disorders that violate human dignity. Work is being limited to the level of "labor", which is connected with the hardship of work. However, the level of "opus" related to the joy of creation in the work process becomes marginalized in the globalized hybrid reality. Older people, in particular, may feel lost and torn when being faced with making moral decisions. In the next years, as projected by the Central Statistical Office, the elderly (aged 65 and more) will represent 23,3% of the population in 2035, which accounts for a 10% rise in comparison to 2007. Significantly, the percentage of people in the "fourth age", i.e. at the age of 80 or over will amount to 7.2% in 2035, whereas, it amounted to 3% in 2007 [1]. Therefore, social workers, who represent a social trust occupation, should have an obligation to acquire new qualifications. The new qualifications based on the new competences of workers in the local community should not be limited to being only the executioners of the legislator when performing activities related to social help. They ought to possess legal options to react promptly in threatening situations and have the ability to produce creative social solutions in order to avoid pathological events and create new activity places for older people, develop universal security measures for the threats that are not yet present today, which can be done by shaping responsible behaviours in the hybrid reality that respect human dignity at every stage of life.

Key words: work, cyber threats, social work, social worker.

Introduction

Rapid and continuous changes that happen all around us in the modern world determine our behaviour and relations with other people. Very often, a person entangled in a network of different relations and being under the influence of technological, information and technical equipment that are supposed to make their life easier, does not understand their functioning and cannot always manage new tasks and challenges, they move "in the dark". Moreover, they are not aware of their internal processes that result from the "technological revolution", how they develop and what consequences it may entail. They have problems not only with finding their own place, their identity and control over "their" own creations, but also with contacts with and understanding of other people. Frequent failures trigger mechanisms of withdrawal, self-exclusion, social marginalisation, which do not allow them to function properly and grow. In this context, the work of a social worker is of particular importance. The fundamental ability in social work is a social communicative competence that bases on fast, efficient and thorough social diagnosis. The diagnosis of the social situation of people in the modern society enables the social worker to perform "a professional activity aimed at helping people and their families to strengthen and regain the ability to function in the society, and to create conditions to support this aim" [2]. The requirements imposed on the social workers will more and more often relate to the need for their increased activity, efficiency, creativity, innovation, a higher degree of various key skills that are not yet fully articulated, and particularly relate to the skill of reading comprehension and information management in the maze of cyber threats, interpersonal communication between generations, taking decisions with respect to human dignity not only for themselves, but also for their clients, who are often helpless, managing changes to create new forms of social activity and responsible social attitudes that would benefit the whole society.

Helping people and families to strengthen and regain the ability to function in the modern society is a challenge that requires not only "bureaucratic qualifications", but mostly "social imagination" that is essential in diagnosing social threats. The social imagination allows for predicting events that most of the participants (consumers) of social life cannot perceive. In the globalised world, there is an uncontrollable exchange of the virtual and the real life products. A "hybrid" reality is formed, in which numerous virtual threats can be observed. A contemporary man is manipulated by some unspecified virtual life creators and keeps falling

into their trap. As a result, his/her life becomes a series of traps that frequently create an illusion of reality, a "hybrid mirage" [3]. In such an environment finding positive motivation in a job, which is meant to be not only troublesome but also satisfying, is a long-term process that may not yield expected results. The value of work changes dramatically and, therefore, its role in the context of cyberspace is worth analyzing.

The aim of the analyses in this article is to depict the relation between the value of work and cyberspace threats in the development of new competences of social workers. Although, as J. Rifkin revolutionarily proclaimed, we have not yet experienced the end of work, however, the value of work is threatened by the dangers of the virtual space [4]. Such phenomena impose on the social worker to gain new competences that require constant improvement of new knowledge, strengthening of practical skills and developing abilities related to conflict solving and managing difficult situations with respect to human dignity. This requires a presentation of the development of the notion of work and cyberspace in the context of social worker's activity.

The character of human work

Work cannot be perceived only in economical or political categories. It is a notion that can be defined from different cognitive perspectives. It is often that different disciplines include work in their analyses of various aspects and rely on their own definitions or, as it happens, on many definitions that are at opposite ends. It is worth mentioning, however, that work is a phenomenon and a process strictly related to human existence. To work is to move towards the other person. When we work, we do it for others. It is always connected with people, if not directly, than at least indirectly [5]. As John Paul II stated, "work is the goodness in men – the goodness in their humanity, as it is through work that the man not only transforms nature to his needs, but also fulfills himself as man and, somewhat, becomes more of a man" [6]. However, despite significant ethical reference to work, its role in human life is perceived and described differently, depending on the discipline that deals with the issue. Both "defining and valuing work is closely connected with the assumed concept of man and the vision of his vocation" [7].

The role of work in human life has been the research subject of representatives of numerous philosophical and religious systems. The concepts were shaped also by socio-cultural and civilisation circumstances. The sense of work, its hardship and joy of creation, usefulness and subjectivity have been the subject of deliberations and analyses throughout the ages. Currently, there is an ongoing discourse in the subject literature, where we encounter various ways of interpreting the issue. The essence of work can be con-

sidered not only through the prism of philosophy, ethics or theology, but also in the physical, biological, psychological, economical (with regard to management), sociological, legal, praxeological and other contexts. Due to the diversity of existing work definitions, it is an interdisciplinary category that is addressed by many disciplines, such as: pedagogy, psychology, sociology, social politics, praxeology, philosophy, economy, medicine, organisation and management, cybernetics, technical science, ergonomics, theology and law[1]. As Cz. Strzeszeski observed: "there is no science or art form isolated from work. However, within every scientific discipline we encounter a different definition of work" [8].

Almost every human activity can be referred to as work, which is our personal and social determinant. However, this understanding of the notion is too broad and simplified, and it does not grasp its essence. Despite the fact that work is an obvious phenomenon to everybody, creating its precise definition is not an easy task for the researcher. The subject literature discusses two principal definitions of work. The first one is the mechanistic theory, in which work is perceived in isolation from its subject, only as statistical value, a means of production that is utilitarian in nature. The second theory is humanistic and perceives work as a human activity, a way to transform, humanize nature, which enables its subject, the human being, to perfect themselves and constitutes a priority human activity in the social and economic life [8]. In economy, the mechanistic theory is represented by the liberal approach (classical, historical, national, psychological, mathematical and neoliberal). Whereas, the humanistic theory is represented by Socialism, Marxism, solidarity movements. After a thorough analysis of numerous definitions, Cz. Strzeszewski forms his won, which describes work as "... free, although naturally necessary, human activity that arises from the sense of obligation, a combination of hardship and joy, aimed at creating useful spiritual and material values in the society [8].

Attempts to describe work indicate that work is "the primary dimension of human presence on Earth" [6]. It is perceived as necessary and is aimed not only at creating values but is a primary value in itself, not only in Christian concepts. The integral understanding of work in Christianity originates in Judaism and its essence is described in the Old Testament. According to M. Riber, work is "a perfect creation and the idea given by God is magnificent. Our God

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[1]There are numerous detailed publications related to the interpretation of work. Monographs that present an interdisciplinary approach to the issue are, among others: Cz. Strzeszewski, Praca ludzka. Zagadnienie społeczno-moralne, TN KUL, Lublin 1978, J. W. Gałkowski, Praca i człowiek. Próba filozoficznej analizy pracy, Instytut Wydawniczy "Pax", Warszawa 1980; J. W Gałkowski, Człowiek, praca, wartości, Wydawnictwo KUL, Lublin 2012; M. Michalski, Człowiek, praca, kultura. O kulturowym wymiarze pracy ludzkiej, Wydawnictwo Poznańskie, Poznań 2005; J. W. Gałkowski, Praca i człowiek. Próba filozoficznej analizy pracy, Instytut Wydawniczy "Pax", Warszawa 1980.

is the only God as he is the creator and the Lord of everything that he brought to existence with his word" [9]. Also M. Filipiak observes that "[. . .] in the Bible, work is something so natural that there is no specific commandment formulated in relation to it, not in the duties resulting from the covenant, nor in the Decalogue commandments, where the obligation of work is mentioned peripherally: Shabbat rest shall take place after six days of work (Exodus 20, 8-11; Deuteronomy 5, 12-15)" [10]. The paradigm of human work is the work of God in the act of the World and human creation, a magnificent act, when God works only with his will and his word; in this way he brings everything to life. "He said and there it was" [9]. Work enriches and helps develop human life, and "that is why it is intended for the time spent in heaven and also, in a sense, for the time of eschatological fulfillment (Amos 9, 13n, Isayah 66, 21-22, Leviticus 26.5); only then work can be seen as a burden, torment [9]. In teachings for the catechumens, Didache, the oldest non-canonical book, enlists the duties related to work: "Do not be found holding out your hands to receive, but drawing them in as to giving". "If you have anything in your hands, you shall give it as a ransom for your sins". "You shall not turn away from him who is in want, but shall make your brother share in all things, and shall not say that anything is your own; for if you are fellow-partakers in what is imperishable, how much rather in the things which are perishable?" [11]. It should be noted that the Bible does not distinguish between the physical and intellectual work, as all work is a form of creative transformation of the world.

On the basis of the texts by Thomas Aquinus, W. Jacher proposes the following definition of work: "work is a psycho-physical, creative, intentional and conscious effort of a human being to achieve goodness and it possesses social meaning" [12]. In this perspective, human work is of general character, however, it may contain elements that can also be found in modern definitions of work.

From the philosophical point of view, according to J.W. Gałkowski, "work is an aspect of human active behaviour towards the world that undergoes moral normalization and results from its insufficiency represented in the form of needs, it is realized in human action in order to subdue the world to fulfill the needs, supports human development and is ambivalent in nature" [13].

Cardinal Stefan Wyszynski notices that "the technical and economical element of work must be balanced with the humanistic part" [14]. He emphasizes "the educational function of human work in the personal as well as social dimension. In this way, work will present its real human, moral, religious, cultural, social and economic face" [14]. He stresses the need for integral treatment of work and indicates that we should "include work, which is a part of our lives, in this life so that the work is not an addition to it, but rather form a harmonious entity together" [14]. In the opinion of Cardinal Wyszynski, work enriches humans, their material as well as spiritual life, their morality, character and personality.

Whereas, J. Majka asserts that: "work is every individual or group human activity aimed at perfecting humans and the world. [. . .] in its essence, work is perfection, i.e. the creation of new wealth, new values; hence, destruction or other actions that do not contribute to the creation of new values, are not work as they are meaningless. Only meaningful actions are worthy of and are truly human, and only they function as work in the strict sense of the word" [15]. M. Michalski notes that this definition takes into account the most characteristic traits of work, like: "awareness, intentionality, order, freedom, utility, creativity, natural necessity that results in moral obligation, i.e. the morality of work as an obligation and source of virtues, continuity, hardship and joy [16].

In the evolution of the term, it is worth noting the approach to work by Karl Marx, who believes that work is " [. . .] a process between humans and nature, a process, in which humans through their actions mediate, regulate and control the exchange of matter between them and nature [17]. Marx's approach indicates a close connection to the understanding of work by Hegel, who recognises it as a relation of humans with nature and other people [18]. During this process, humans with their own actions cause the exchange of matter with nature, regulate and control this exchange. Humans, in relation to natural matter, act as one of the natural forces. At the same time, in the process of transforming nature by work, people free themselves from the submission to nature and slave-like social relation of master – servant, during the act of working they simultaneously transform the transformed object and themselves as workers [19]. K. Marx's general concept of work is as follows: the process of work, as presented here in its simple and abstract moments, is an intentional activity to provide practical values, to adapt nature's goods to human needs, a general prerequisite for the exchange between humans and nature, an ongoing natural condition for human existence, and, therefore, it is independent of any form of this life, however, it connects all its social forms" [20].

Capital and work are production process factors that mutually condition each other, they can not be separated or opposed to each other. This view is represented by the social teaching of the Church in numerous statements concerning social matters and especially the notion of human work. However, during the evolutionary process of this teaching, changes in determining the mutual relation of this factors in the production process and their varied evaluation can be observed [21]. The priority of work over capital is justified mostly by the dignity of the working person

and, resulting from it, the dignity and value of work. People are the subjects of work and only they have personal dignity. The rule of the priority of work over capital is a requirement of socio-ethical nature and applies regardless of the economical system. Every socio-economical, political system should guarantee that the employea is able to use the fruit of their work and be responsible for as well as co-create their work place [6]. The absence of this requirement in social, political and economical life is a straight path to anarchy.

Cyber threats

Electronic communication created connections in virtual space that facilitate the formation of virtual community. The media have significantly increased the amount of knowledge of different social groups about others, however, they have created a situation when real contact becomes unnecessary. New forms of on-line communities arise with people who share similar values and interests [22]. Modern communication media, such as radio, TV, computers have become "intimate" objects. People usually watch TV at home, listen to the radio and use the computer in private. Of course, there are TV transmitters in bars, where people watch programmes and discuss them together, however, most commonly, especially when we focus on what we watch, we tend to do it alone or with our families. People become marginalized in the social life and the idea of public life itself is close to an end [23].

Despite "media auto-isolation", people in the modern world can not feel safe. The use of virtual space poses numerous threats caused by cyberspace and addictions that have not been studied sufficiently. Yet, social awareness of this matter is very low. An average person does not realize that, e.g. TV, computers, the Internet or mobile phones as well as modern robots can be a source of addiction. Not only social workers, but the parents (guardians) and often teachers do not have adequate knowledge and diagnostic tools to diagnose cyberspace addiction. What follows is that they can not react correctly in a situation when addiction symptoms appear. Moreover, they do not possess the basic knowledge on other threats that are present in cyberspace. Also, doctors do not pay attention to certain illnesses that may be a consequence of irrational use of cyberspace tools and there are difficulties with finding a connection between some of the socially unaccepted behaviours and cyberspace threats that may result from them.

The knowledge related to the problem of virtual space addiction is still insufficient. Studies on this topic are relatively rare. The problem needs a holistic explanation. However, it can be noticed that an excessive use of the Internet may result in various problems of psychological, social or physical nature. S. Jaskula enumerates some of the con-

sequences of using the internet: "dysfunction of important social relations, neglecting duties, financial problems, social isolation, sense of identity disorders, limited interests, changes in communicative competence, emotional dysregulation, losing control over one's behaviour, including increased aggression, cognitive disorders, problems with concentration, losing touch with reality, neglecting health and its deterioration (back problems, progressing muscle atrophy, weakening of the immunological system, headaches, eye fatigue)" [24]. Most of these conditions are usually associated with advanced age.

Various new matters related to the new technologies in the society require responsibility and, foremost, the knowledge of threats. Therefore, it feels necessary to prepare for a decent existence in the surrounding of the virtual world, despite the fact that the virtual world, in opposition to the real world, makes it possible to remain anonymous, find new identity, express one's needs, escape from problems and life failures. In this way, the World Wide Web creates opportunities and opens various perspectives, but, at the same time, becomes a source of potential threats [24].

Due to electronic media and information technologies, new forms of traditional threats develop, which also result in social pathologies (e.g. alcoholism, infoholism, susceptibility to drug abuse) and related social dysfunctions that cause social exclusion and marginalization as well as health problems. The dynamic and fast technological changes are followed by new cyberspace dangers that destroy human dignity and the results of their work. Not only children, but also adults spend more and more time online. Both groups get addicted to new technologies. At the same time, these technologies become tools for teleinformation crime (mostly extortion, destruction of people's work, breaching the security of confidential information etc.) The process results in specific social consequences in the local community. The quality and the content of social interaction is provided by unverified and unreliable information transmitted by carriers of information on the internet, such as: e-mail, communicators, chats, groups and discussion forums, VoIP, SKYPE etc. According to "Social Diagnosis" from 2011, the use of electronic communication tools has not changed considerably in the last few years. The most notable change relates to the decreased regularity of using internet communicators. The use of e-mail is less regular as well. Just like in the case of communicators, it is connected with the popularization of social networks and the fact that more communication happens within these networks [25].

Not only teenagers and children need to be equipped with knowledge and skills for using the newest technological advances. The older generation is somewhat forced to use virtual space and, hence, the need to provide adequate training for social workers. They are faced with the

challenge to skillfully introduce the older generation to the opportunities and threats that arise in the virtual space.

The most prominent problems related to presence in the virtual world are also: addiction/abuse of the internet, addiction to computer games, pornography, pedophilia, sexting, stalking, cyberbullying. Cyberbullying is a form of mobbing through media and communication devices, such as mobile phones, e-mail, the Internet (e.g. social networks, websites or blogs). The behaviour of young people in the cyberspace is highly disturbing. And so an average young person before the age of 21 has already: sent or received 250 thousand e-mails and text messages, spent 10 thousand hours on mobile phone use, played computer games for 5 thousand hours, spent over 3 thousand hours on social networks [26].

The people who use cyberbullying, blackmail, slander, compromise and offend their victims. To achieve this they use pictures, films, e-mails, messages and comments by means of text messaging, pictures, films, phones (threats, silence etc.), e-mails, chat rooms, communicators, websites. A new generation of addictions has appeared that is related to computer and internet use. They are that dangerous because people do not notice when they get caught in a web that is very difficult to get out of. The problem is becoming fairly serious and affects different generations.

Conclusions

The analysis of the value of work in relation to cyberspace threats in shaping new competencies of social workers in the local community leads to the conclusion that the value of work may depend on the threats in the cyberspace. Cyber threats cannot be prevented by means of static duties of social workers, who function only as law enforcers. They should be equipped with modern, threat adequate social skills that are based on information qualifications in the organisational culture of work that is grounded in basic value system that arises from the subjective treatment of people in the hybrid reality. A significant element in the work culture is the movement towards the prefigurative culture [27], where the role of guides in the hybrid space is taken by the Young, who acquire the knowledge and skills to move in the virtual space faster, however, on the condition that they are under social control of older people, who are deeply rooted in reality. The role of the new competencies of social workers related to the use of modern information and communication technologies in the virtual space is to protect them and their clients from cyber threats that could compromise the functioning of older people in reality. It is advisable not only to fight the effects of threats, but to act prophylactically on addictions related to the Internet and computer use when they are in their initial phase or there are other indications that they take place.

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