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### **Burnout, alienation, sense in the context of consideration of professional health rights**

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#### **Abstract**

In today's world, the problem of occupational health is one of the central and most discussed. Considering professional health, it is impossible not to mention the term "burnout". The issue of "burnout", in turn, leads us to a discussion of the concepts of "alienation" and "sense of meaning". Loss of meaning can be seen in a number of phenomena that arise in human life. Loss of meaning entails alienation. The term "alienation" begins its history even in the era of Antiquity. Modern and understanding of alienation leads its history from the works of Hegel and Marx. First of all, we are interested in the representation of the term Marx. He believes alienation in 4 forms: from the process of labor, from the product of labor, from other people, from the human in itself. We propose to get acquainted with the history of discussion of all the above-mentioned concepts by both philosophers and psychologists.

*Keywords:* Burnout, alienation, sense-meaning, Frankl, Marx;

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#### **1. Introduction**

A number of authors note that in the current situation, specialists of any profile in their professional activities are constantly under the influence of negative environmental factors, a complex social situation, political and economic influence - in this situation, the process of preserving professional health is primarily discussed. Speaking about the violation of professional health, we are primarily talking about the problem of professional burnout.

#### **2. Discussion**

By "emotional burnout" is meant a specific syndrome that develops in a person in the course of his professional activity and is expressed in a state of emotional and physical exhaustion, alienation from people with whom he interacts, and also in the absence of professional plans and the collapse of hopes [7]. The phenomenon of burnout is a popular subject of study abroad since the 70's. XX century. The last decade was marked by an increase in interest in the burning out of the Russian science.

Philosophers of many generations are discussing the issue of burnout as alienation in society and loss of meaning. Viktor Frankl, B.S. Bratus, and D.A. Leontiev noted that the loss of meaning is manifested in a number of interrelated phenomena [2,1,3]:

- Experience the emptiness and meaninglessness of life, manifested in different situations. The predominant sense of boredom, dissatisfaction with life, a negative emotional background.
- Loss of experience of the subjective significance of intentions, goals and activities that the individual plans or implements. Absence of clear conscious ideas about the direction of one's own life, intentions do not go to specific goals; goals are limited to a short-term time horizon and do not form a hierarchy.
- Narrowing the breadth of the range of motivations carried out by the individual in activities, as well as the degree of their hierarchy, leading to fragmentation of activities.
- The predominance of need regulation over the value. From the content side, activities are reduced to meeting needs and meeting social norms.
- Formation of beliefs reflecting the impossibility of meaning or its realization.

Values are not reflexed or viewed as abstract, divorced from life content, incapable of inducing real activity.

A person who is characterized by the above signs, in other words, whose vital activity is not oriented to meanings and values, but wholly reduces to meeting needs, responding to incentives and conforming to the norms of behavior accepted in society, will most likely be recognized healthy in accordance with traditional criteria of mental health, based on statistical norms and indicators of adaptation.

Considering the term "alienation", it is important to note that it is still found in Aristotle: the corresponding Greek words mean "excluded from the community" or "transfer of property" [5].

The modern tradition of using the term "alienation" originates from Hegel and Marx. In the Hegelian concept of "alienation" (Entäußerung) three stages differ [4].

First, there is an extremely general philosophical meaning of the concept of "alienation." Philosophically "alienation" (Entäußerung) means the same as "Dingheit" or "objectivity" (Gegenständlichkeit): it is a form in which the history of the emergence of objectivity, the objectness as a dialectical moment on the path of a self-identical subject-object, receives a philosophical expression through "alienation" (Entäußerung) to himself.

Secondly, we are talking about a specifically capitalist form of "alienation" (Entäußerung), about what Karl Marx would later call fetishism.

Thirdly, this is a complex subject-object relationship, associated with any kind of work, with the economic and social activities of man.

According to the Hegelian concept, practical activity, outside and independently of consciousness, changing the existing object in accordance with the conception of the "true essence" of the object, is the way that the human spirit opposes its representation in the form of an existing sensory-perceived object outside it, and comes to self- to the awareness of oneself as a subject opposite to the object, but not different from the latter in content. From the point of view of Marx, the false identification of a person with self-consciousness comes from a false understanding of social alienation (Entfremdung). The same reason has the identification of alienation (Entfremdung) with objectification in work, with objectivity.

Marx distinguished 4 types of alienation: from the process of labor, from the product of labor, from other people, from the human in itself.

Here is how Marx describes one of the central concepts of his social philosophy - alienated labor activity.

Due to objective socio-economic conditions, such activity is not an end in itself, but a means to realize biological or social needs. It has an involuntary character and ceases with the termination of coercion to it (physical or economic). Subjectively, such activity appears alien and enslaving. The product of labor and the objects of the sensible external world associated with it are also experienced as alien and dominant over man, part of life carried out in labor is experienced as "not mine." In the course of alienated labor, a person turns "his essence only into a means to maintain his existence", "Life itself is a means to life". Alienated labor deprives a person of the possibility of realizing his "real generic objectivity," and the human family life becomes a means for him.

Alienation as a fact of reality is also considered in the process of separating the product of labor, in the productive activity itself, and in relation to the worker to himself and to other people. For Marx, alienation is also the reason for the loss of the workers' sense of existence in the era of capitalism. Man ceases to see value for himself in the process of labor and the products of labor that constitute the embodiment of his own human essence and the essence of other people, and, accordingly, ceases to see value in himself and other people.

Finally, an important aspect of alienation is the alienation of man from man, which, according to Marx, becomes a reflection and necessary consequence of the alienation of man from his labor and ancestral essence (himself): "Every self-alienation of man from himself and from nature is manifested in attitude towards other people, different from him, into which he puts himself and nature. That is why religious self-estrangement is necessarily manifested in relation to the layman to the priest ... In a practical virtual world, self-estrangement can be manifested only through the practical real relation to other people. Thus, through the alienation of labor, man generates not only his relation to the object and act of production as alien and hostile to him forces - he also generates the attitude in which other people are to his production and to his product, and it is also the attitude in which he himself is to these other people." [6]

## Conclusion

Summarizing, we can say that we observe a close connection between the concepts of "burnout", "alienation" and "sense of meaning". Taking into account the realities of the modern world, it is necessary to understand that studying these phenomena is extremely important for timely assistance to people suffering from this in our life. A large layer opens up before us for a theoretical and practical study of the issue, but further work goes beyond the scope of this article.

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