

# Spiritual and Moral Values as a System-forming Factor of Social Systems

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**Abstract**—This paper evaluates moral and spiritual values as a foundation for solving problems of modern education and other social systems in a globalizing world. The research methodology is represented by socio-philosophical analysis of forming moral and spiritual values through educational activity. The attention is accentuated on the axiological foundation of educational systems which transforms into moral and spiritual values of the society and an individual, and represents a systemic factor uniting agents of interactions in their mastering of social space. Moral and spiritual values as a spiritual centerpiece of the society set the development vector for the patterns of modern government and public life, and determine particularities of social systems functioning. They manifest themselves in the necessity of learning and mastering of social habits by an individual, and in search for the meaning of life. The supreme value of social systems is represented by a social ideal determining the development vector of modern society and serving as a spiritual bond for the multinational Russian state. Main areas of forming moral and spiritual values in social systems are science, morality and ethics, art, religion and philosophy. The study establishes the need for their fusion into educational system through adoption of social and cultural experience of various generations. By mutual interaction moral and spiritual values do not appear in pure form but combine into systems and structures. Transformation of moral and spiritual values of the educational system into economic, political, ecological, scientific and other activities consolidates the society in the globalizing world and maintains sustainable development on the global level.

**Keywords**—*moral and spiritual values; axiological foundation; social systems; individual; socialization; educational system; pedagogical values; social ideal; educational activity*

## I. INTRODUCTION

Social life of the modern society reflects world globalization processes, forms axiological foundation of social systems, and influences the development of moral and spiritual values of an individual. Socio-philosophical analysis of the essence and structure of moral and spiritual values shows their role in the moral and spiritual development of a person, as well as particularities of forming social systems in the modern society [1]. The starting point for social philosophers is that axiological foundation of social systems is determined by particularities of agent interactions in the society, by social reference points based on display of moral and spiritual values where the personal becomes social, and the social integrates into personal. Relationships in social systems are determined by interactions of agents. These relationships subjugate individual values of a person to values of social systems through transformation of core axiological content on all levels of objective reality and precondition the creative impact of an individual on social being. This idea contains the strategy of moral and spiritual development of a society through educational systems, which — by influencing moral and spiritual self-improvement of a person – help to form moral and spiritual values and to determine axiological foundation of the state [2]. However in unfavorable conditions in historic periods the phenomena of persons with stable axiological foundation could be observed. They steadfastly defend their axiological entity in dangerous moments of life. Ethical canon for a person is dictated not by historic environment and social surrounding of certain periods but by moral and spiritual values which were formed and built into the axiological foundation of the person. From the scientific point of view the axiological foundation of the person is a main criterion in social activity in mastering of

social existence. Adopted, comprehended, and lived through moral and spiritual values become independent determinants, coordinating behaviors in social space. Moral and spiritual values as a development vector of the modern society and person are a systemic factor of social systems, determining axiological orientations of the person and society in mastering of social space [3].

Determining strategies and trends of moral and spiritual development of a person in social being through educational system of the Russian Federation suggests uncovering the systemic axiological foundation of the state policy which determines the success of the process of forming moral and spiritual values of the society and individual. Search for integrating and unifying phenomenon in the interest of the individual and state, where the national policy determines axiological foundation of social systems, and the individual is a subject of social relations in mastering reality, is a priority. The authors think that such a phenomenon is moral and spiritual values, which will be formed in the education system of the Russian Federation [4].

Social systems are interconnected with educational ones, which determine the strategy of moral and spiritual development of the individual. The educational system's axiological foundation transforms into moral and spiritual values of the society and individual. Educational systems do perform not only informational function, transfer of experiences of previous generations, and build individual's axiological foundation, but also perform upbringing tasks, forming the foundation of a highly moral person. The main purpose of educational activities is the upbringing of a patriot, responsible citizen of his or her country, competent professional. Viewing labor as a spiritual asset, and labor effort as a creative fulfillment in social systems, it is necessary to determine the value of this activity. Creative labor effort in social systems will allow a person to implement material assets [5]. However, if a person looks at labor activity as a way to earn as much as possible by any means, then the labor leads to material dependency of the person and becomes a burden. Labor activity of a person focused on material assets without spiritual foundation does not bring moral satisfaction and not always a creative process. Quite different situation arises when a person uncovers his or her creative potential during labor activity, gets a desire to achieve perfection in his work. The result of such activities discloses the person's moral foundations and ensures high achievements. Moral side of the labor effort manifests itself in personal interest to creative effort, blends with common good, serves as a driver for socially beneficial, moral behavior, represents needs, views, and aspirations, deeply effects the mode of behavior.

## II. SOCIAL IDEAL AS A SYSTEMIC BASIS OF SOCIAL SYSTEMS

Axiological foundation of social systems and needs form sensory experience of a person. Educational systems perform, among others, a function of upbringing, influencing the person's sensory experience. Getting his or her ethical knowledge in the form of convictions, instructions, and norms, the individual hierarchically builds up his or her

value system. A morally educated person critically scrutinizes moral and spiritual values, norms, and ideals, and fully accepts them only when convinced in their truthfulness and rationality. Such a conviction can arise from an education system focused on moral and spiritual values. Social systems must take into account the complexity and dynamism of the Russian Federation when building axiological foundation, inclusive of interests and values of all communities. Moral and spiritual values as a basis and factor of educational and upbringing activities of the educational system influence such qualities of a citizen, as patriotism, devotion to one's native country, collectivism, and sense of national identity [6]. The top value of social systems is a social ideal, which determines the vector of development of the modern society and functions as a unifying basis of the multinational Russian state. Social ideal is a systemic basis of social systems, consolidating communities of the Russian Federation. Consolidating basis of the ideal is embedded into the state-building, the main directions of which could become ideology and worldview; economy; state organization; internal policy; external policy; demography and informational development [7].

Activities along all these lines must originate first of all from traditional, historically formed understanding of Russian interests, views, and values according to Christian religious, ethical, and moral ideals.

Looking at the notion of value, philosophers, psychologists, and sociologists highlight different reality, which contains actual givenness of their idealized existence, not exceeding human needs. Value as an idealized timeless subjective characteristic, given by a person, is not secondary but has a special status in the hierarchical structure consciousness. By endowing a subject or object with the status of value, writes V.A. Malahov, the person subjectifies this object and acknowledges independence and value [8]. L. Wittgenstein raises values into being of the existent, elevating over the givenness of subjective reality, into the world of idealized phenomena of consciousness, weighing upon the nature of material reality. That's why being of value, having actual value, exists not in the material world but outside the entire happening being [9].

V.V. Petriy in his thesis "Spiritual Values of Russian Society and the Army (Socio-Philosophical Analysis)" emphasized such spiritual values as: ideological; values of social psychology; values of scientific life; values of education and upbringing; artistic and aesthetic values; values of informational sphere; values of ethical life; values of spiritual and religious life, etc., systematizing them according to accentuation in spiritual sphere through destination, content and methods of implementation: regeneration of social and individual consciousness, scientific, artistic and aesthetic, education and upbringing, and others. Spiritual values also differ by the level of reality they reflect (false and true values) and by direction relative to the historic development of the society (progressive, positive, and negative values), and also by reflection object [10].

Essence of the "moral and spiritual values" concept has multiple interpretations and perspectives depending on the most important properties ascribed to them by the subject. The subject ascribes the value with the characteristic, which is important to him. Because of that values get their significance in a space-time continuum where social reality of human relations gets its givenness. In the opinion of A.A. Krylov, values are tied to social systems and obtain their real significance in the process of interrelations of an individual. It is social activity that presents value as an object to which the individual's interaction is directed [11]. Moral and spiritual values as idealized phenomena appear in the consciousness of the individual and society as ideas, ideals, and targets, determining the development vector of the civilization. Values gradation is always relative and determined by the level of spiritual development of a community, in which they operate. Values in society are joined in a system and form a certain hierarchical structure which reflects moral and spiritual condition of a people, nation, and ethnic group. With age the value core of a person gets different content, priorities get changed, circumstances of life highly influence his or her axiological foundation. Values in a state mechanism are reflected in the regulatory legal framework and influence the behavior of an individual. They are his or her life vector and criterial indicators, necessary for maintaining social order. They are also a mechanism of social control [12]. Values, fulfilling the role of functions, specify the machinery of a state, determining its development in time.

V.A. Vasilenko distinguishes actual and potential values. Actual values are determined by interaction of subjects in social systems and include processes of "evaluation" of events of objective reality. Potential values are determined by internal content of a subject with the motivational field, which discloses possibilities of attaining targets. B.G. Kusnetsov emphasizes immediate value, which opens truthfulness of the phenomena, characterizes processes of harmonic development of nature and society. N.Z. Chavchavadze uncovers values-targets and values-means, characterizing cultural and creative development of an individual in social systems. At the foundation of hierarchical structure of values is a subjective attitude of the person to the surrounding world, which imparts different areas of public life with axiological content. Values are determined by interests of classes, nationalities, social entities, forming hierarchical structure, and facilitate social progress and civilizational growth. M.G. Makarov emphasizes values in wide and narrow senses. The wide sense represents values of the surrounding world and social systems, and values in the narrow sense are determined by public consciousness, which sets criterial indicators of development if relations in the society.

### III. PEDAGOGICAL VALUES OF THE EDUCATIONAL SYSTEM

Looking at the educational system as a self-organizing and fractal system inside the structure of the modern society, let's review values that endow educational activity with axiological content [13]. The educational system is assigned

with the pedagogical status because of its functional particularities. For this reason the notion of value relates to the notion of pedagogical value. As pedagogical, the educational system is characterized by three levels of existence of values: social pedagogical, group pedagogical, personal pedagogical.

Social pedagogical values reflect the axiological foundation of social systems, a structured hierarchy in the public consciousness of idealized entities.

Group pedagogical values are represented in the educational system as a set of ideas, concepts, and norms regulating interactions of agents of pedagogical activity inside educational institutions.

Personal pedagogical values uncover human characteristics, determine goal-setting, ideals, interaction and relations criteria in social systems, and form personal axiological and content core.

Pedagogical values in educational systems were formed from social relations and appear as criterial indicators of human living activities in pedagogical interactions. They are exposed to pressures from social, political, and economic systems. Values of the educational system represent legal framework for agents of educational activity, which form axiological and content core of the knowledge and cognitive component of the pedagogical system, and develop interactions between public institutions and teacher's activities [14]. Values of the educational system are presented as a form of public consciousness in idealized behavior pattern. N.A. Astashova, I.F. Isayev, V.A. Slastenin, E.N. Shiyanov highlight values of educational activities in the system of pedagogical interactions:

- values associated with professional activities in social systems;
- values of dialogical interactions and activities in educational institutions;
- values uncovering individual's creative abilities and supporting harmonious personality development;
- values for human evolvement and self-fulfillment;
- values determining social status in the society and realizing pragmatic needs [15].

Moral and spiritual values are presented in ideal form when a person is satisfied with his or her work as a process, with the result, obtained in the process of socially useful activity, with awareness of his or her indispensability in society as serving to the benefit of the community, other people.

Attempts of a person to form his or her individual consciousness in educational systems of a specific historic period belong to the second type of moral and spiritual values. The third type includes moral and spiritual values acting as a basis for moral behavior, forming habits, where the habits themselves, manifested in the people's behavior, lead to positive emotions — when the behavior is consistent

with the habits — or negative emotions, in case of deviating from the habits.

Moral and spiritual values have to be actualized. If a person lacks this possibility in the main sphere of daily living activities, he or she starts to search for it in other areas. Unsatisfied or suppressed values sometimes manifest themselves mainly in dreams and purely verbal messages. Undoubtedly, this influences the individual, his or her worldview, attitudes towards the surrounding world, and particularities of personal development. Magnitude of moral and spiritual values highlights the importance of research and development of suitable conditions for their implementation in the education system of the Russian Federation [16].

#### IV. CONCLUSION

Overall, philosophical and historical analysis showed that the category of moral and spiritual values as a determining factor of social being in modern Russia seemed to be poorly explored. Moral and spiritual values are not only objective but also transcendental. Transcendental means concerned with the a priori or intuitive basis of knowledge as independent of experience.

Moral and spiritual values are axiological qualities and as such have a number of inherent axiological formal properties. They possess unity and singularity. Unity, or integrity of moral and spiritual values, means that all their elements are organically interrelated and any "breakdown" is always relative [17]. As a result it is impossible to give clear definition of moral and spiritual values. In this respect the author agrees with opinion of philosophers that moral and spiritual values are autonomous, non-reducible to other natural, social or personal phenomena. However, analyzing views, ideas, and beliefs of philosophers, psychologists, and pedagogues, the author arrived at the following understanding of the essence of moral and spiritual values.

Moral and spiritual values is a quality of moral and spiritual entities, which is tied with objects and subjects, characterized by and existing as a property of being of the human, which are present in all types of moral and spiritual activities, and implemented both in his or her internal (spiritual and psychic) and external (psychic and material) world through orientation towards consciousness, feelings, behaviour, intercommunication, relation, and needs; these are specific properties of objects and subjects, characterizing the highest level of development of the mental world of a person, who adopted those values through mental activities in the process of axiological orientation in different groups, collectives, and society; these are certain norms and rules, constituting the most important factors of moral and living regulators at the time of taking life decisions and selecting goals by a person.

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