Value Basis as a Factor of Social Systems Stability

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Abstract—**The article deals with the value basis as a factor of the social systems stability. The systemic, dialogical approaches are considered as a philosophical and methodological platform for understanding the value basis of subjects of educational activity and transformation into social systems. Attention is focused on a systems approach that allows people to simulate the interaction of subjects of educational activities in social systems, to identify nature and to determine trends in the formation of the social reality value basis. It is emphasized that the dialogic approach supposes dialogic interaction as a type of value relation of subjects of educational activities, determines the ways of sustainable society development, actualizes the value basis in social systems. The necessity of the study of social systems and subjects of interaction in the social space from the point of view of transforming the value basis into social reality is substantiated. The authors conclude that the systematic and dialogical methodological approaches act as a system of conditions and methods, purposefully activating the process of spiritual and moral development of the subjects of interaction, and determine the value-normative requirements of social relations.**

Keywords—subjects of interaction; value basis; system approach; educational activity; social systems; social being; dialogical approach; educational system; dialog interaction

I. INTRODUCTION

The value basis is built by the subjects of interaction in social systems. The educational environment, which coordinates the process of structuring and functioning is the fundamental factor in the formation of values. The activity of educational systems is built up due to methodological approaches, which also determine the vector of interaction between the subjects of social relations, revealing the value basis of social systems and the process of forming spiritual and moral values. Here, social reality is explored by methodological approaches in consistency with the philosophical direction of scientific knowledge. The methodological approach is structured in its essence and includes a set of methods and techniques for mastering the surrounding reality, interpretation of results for further transactions. The dialogical and systemic approaches are also tools for the study of social reality among others [1].

II. METHODOLOGICAL BASIS OF SYSTEM APPROACH

The methodological basis of the systems approach is analysis in the system and through the system. Using the system allows one to consider the object in integrity and supposes the division into components, which are defined as part of this system. Each system has self-similarity and its integrity is reflected in the elements themselves [2]. The fractal self-similarity of the system does not fully reveal the integral structure of interconnected elements, since the functionality of the system differs from the functionality of individual elements of the system, and each element is not able to function as a system [3].

The system approach considers the educational system as a set of interrelated subsystems that implement pedagogical activity. It acts as a tool for system analysis of subjects interactions and gives the essential characteristics for social systems, building a value basis of commonality. Spiritual and moral values form the core of the educational system integrity, bringing together subjects of educational activity in achieving the goals of the state educational policy. Modern society is an open social system, self-organization of which is carried out in spiritual and moral values. Appearing as phenomena of social reality, spiritual and moral values are reflected in the individual consciousness as fundamental entities and build public consciousness in their totality [4]. The integrity of social reality is determined by the spiritual and moral values of idealized being. A person forms a hierarchical structure of values, endowing them with special properties, while interacting at the level of consciousness with social reality. A personal value system is formed,

determined by the value basis of social systems. Mutual alignment and adjustment of the value foundations of society and the individual takes place. The system approach allows people to reveal the features of social systems as self-organizing, forming aggregate integrity and relative separation. The relative integrity of the social system is formed from the elements of the subsystems, considering them as independently functioning under certain conditions in the reality space-time continuum [5].

The system approach divides the system into subsystems and considers each interconnected element in the structure, which allows to explore functioning of a specific part deeper, but leads to the loss of a number of information interrelations between parts of the whole. The social system is a metasystem functioning in the genesis space-time continuum. The structuredness of social systems determines sustainable development and coordinated interaction of all subsystems. The structuredness is related to the system integrity and is determined by the value basis of the subsystems forming the unity of the interacting elements. The integrity of social systems is dynamic stability, determined by the course of processes both within and outside the system.

The systems approach allows one to explore self-organizing open educational systems, the value basis of which is determined by the core of values. The educational system is a self-organizing fractal system that has self-similarity in the structure of the subsystems included in it. The development of the educational system is defined by goal setting, value orientations, and the activity of interaction subjects in the social space. The goal-setting of the educational system is represented by the coordinate parameters determining the idealized path of development, superstructure, and self-government. The indicators of educational systems cooperate with social reality, changing the functionality of the subjects of interaction. Self-organization and self-management of the educational system is based on the nature of social systems, which are characterized by self-organization and self-government. The modern educational system is open in its essence, so it is developing. The closeness of the educational system will be conditioned by degradation processes and ultimately lead to destruction, as it will not allow a system to develop [6].

The use of a system approach in the study of the educational system will allow to analyze the activities of the subjects of the educational process and to determine the core of spiritual and moral values in social reality. The value basis of the educational system is disclosed in the works by B.G. Anan'ev, S.I. Arkhangelskiy, V.G. Afanasyev, B.F. Lomov, E.G. Yudin, who compare the core values of educational activities with the vector of social systems development. The multileveledness, multidimensionality and heterogeneous order of the educational system, according to B.F. Lomov, induce education in context with other social systems, where spiritual and moral values act as coordinate parameters [7].

Globalization processes occurring in modern society demand the use of a system approach in the study of social processes, since the transparency of social systems and their integration into the world community affect educational activities. With all the diversity of values of the educational system, a systematic approach allows to consider the qualitatively possible interactions of the subjects of interaction from the initial parameters of the system, and the formation of spiritual and moral values as a holistic process.

A systematic approach to the study of the educational system allows people to distinguish three forms of value potential transfer to social systems: value-cultural, receptor and value-dialogical.

The value-cultural form assumes the existence of a value-cultural dominant idea in the moral consciousness of a person and is recognized as innate, granted above characteristic of world view. It is subject to the influence of external conditions of existence of a person and society in social being. The receptor form is associated with the perception of the socio-cultural heritage by man during the process of life activity in connection with the special conditions of the individual and social development of social systems. The value-dialogical form of spiritual experience transfer is characterized by the ability of a person to develop spiritual-moral values in their individual consciousness and their realization through dialogical interaction with the educational systems of society [8].

III. The Strategies of Development of Spiritual and Moral Values in Social Systems

The authors mean the developing system of spiritual and moral values in the socio-educational space, considering the problem of conceptualization of the value basis essence. At the same time, this is a process of human creativity, which is socially significant in essence. It is an expression of a certain specific form of social relations between people. Spiritual and moral values set the path of development based on the status of a person's sociality in socio-educational systems. Having a two-level format, they define two levels of relations between people and groups: social and socio-regulatory relations. In the Russian Federation, spiritual and moral values are expressed in the sinodic-integral culture, in which the "spirituality" of the first and the "materiality" of the second can overcome its limitations. The prerequisites of this "synergistic" culture assume the spiritual leadership of Russia in the XXI century. Russia will overcome the cultural gap, and will become a world leader in some areas of cultural creativity.

In Russian society, spiritual and moral values have a significant impact on a person's consciousness and life, on the spiritual life of peoples who have recognized their universality. Ethno-national values have important historical and cultural foundations: each of the ethnic communities has its own interpretation in the public consciousness and the history of the culture society, and each has passed its own difficult way of becoming and developing the spiritual culture in it. In this case it is impossible to appreciate fully the causes of today's social processes and the specifics of their manifestation in the public consciousness without taking into account the historical features of the development of national cultural values [9].

The sustainable development of modern society in the conditions of the formation of new foundations of social structure is one of the important, fundamental problems of social philosophy, i.e. such a development of spiritual and moral values in the Russian Federation educational system, which ensures the continuity of social transformations in order to reveal the properties and possibilities necessary for society. The value basis of modern society depends on the formation of the spiritual and moral values of the individual, which will affect the quality of society control, the effectiveness of economic transformations, the predictability of changes in the value-semantic environment of society, the accuracy of information support of the government structures by relevant information about society's reaction to external, foreign information impact and internal impulses that mobilize social activity and work.

The systemic approach allows people to consider the problem of the essence of the society spiritual and moral values as part of the general research topics of the socio-educational system, people spiritual heritage, its traditions and values. Spiritual and moral values are an extremely capacious and widespread phenomenon inherent not only in the socio-educational system, but also in the religious tradition, the secular, ethnic, regional segments of culture. The phenomenon of spiritual and moral values integrates the spiritual development of civilizations in search for the human life purpose and being in society. This is the ontologism of social systems value basis, as well as its value-dialogical meaning, where its basis is the striving for spiritual and moral values [10].

IV. DIALOGICAL APPROACH FOR STUDYING THE SUBJECTS OF INTERACTION IN SOCIAL SYSTEMS

Understanding the dialogical approach as a system-forming factor in the formation of the spiritual and moral values of the subjects of educational activities requires a transcendental understanding of consciousness. The reality of being limits human consciousness in comprehending the meaning of spiritual and moral values that form the spiritual core of human activity, protecting his consciousness from wrong decisions. Spiritual and moral values can objectify the meaning of social relations in the surrounding being through the dialogical interaction. M. Buber, considering the transcendental self of human essence, shows the concentration in it of the eternal and diverse You, to which his consciousness is directed. Two eternal worlds penetrate the essence of each other, exchanging the energy-informational reality of otherness. M. Buber understands the dialogical interaction as the representation of its participants before the Absolute. Dialogue interaction in social being creates a spiritual "kernel" of reality, in the context of which the spiritual and moral values are formed; this is a phenomenon of energy-information communication based on three fundamental bases: immersion into the very essence of one's energy-informational "I", self-dialogue — dialogue with one's "I"; leaving the spiritual substantive energy-informational "I" in the direction of the exchange with the energy-informational substantial "You"; leaving the spiritual, mental and physical substantive energy-informational "I" in

the direction of exchange with the energy-informational world "We" and the cosmic space-time material [11].

The study of dialogical interaction in philosophy leads to conciliar unity, where reinterpreted spiritual and moral values reproduce the spiritual experience of past generations. Spiritual commonality is the ability to focus all the spiritual possibilities of humanity into a single integrity, and on the basis of spiritual and moral values to unite peoples for centuries looking for the meaning of life [12].

The dialogical interaction is the basis of the dialogical approach as a means of forming spiritual and moral values in the educational system, which is determined by the information and historical content of the educational activities of the past, present and future. Dialogue interaction is carried out not through the world of objects, but in the direct living experience of perception and interaction. At the same time, the possible lack of own perspective of one subject is filled by the point of view of another subject organizing the project field of different potentials that can be actualized only through the Other [13]. The implementation of dialogical interaction in educational systems is understood as an ascent from an individual understanding of spiritual and moral values to self-acceptance in the self of his inner "I"; spiritual understanding of an open integrity; sense experience as pureness of spiritual states contemplation in the mentality of a person, which is the basis for the creative transformation and spiritualization of social being. Dialogical interaction in the educational space creates a spiritual "core" of reality, in the context of which spiritual and moral values are formed. According to T.I. Vlasova the educational system becomes subjective spirituality as an intention to "Absolute values" for a person as a main subject of dialogical interaction [14]. Dialogical interaction with one's own "I" closes a person's self from external being. The second form of dialogical interaction appears when the energy-informational given entity of the "I" contemplates in contact with the energy-informational essence "You". Here, the contemplative interplay of energy-informational realities penetrates into each other's self-consciousness to reflect the light of touch in one's own consciousness in order to live with "reflected light". This may be existential penetration, or the so-called existential dialogical interaction through the eternal in a secularistic sense and through God in a religious sense. However, both are events too.

The third form of dialogic interaction "I - We" appears in the conciliarity of human "We", where each person enters the energy-informational space, remaining a person in unity. I am We, but not an impersonal mass, but a creative, creating humanity integrity, where everyone is responsible for all. "I" - "We", its essence lies in the fact that the synodic education of mankind reveals the divine potential of the individual in unity. This must be understood as a special type of energy-information communication. N. Luman [15] considers communication not just as the transmission and reception of information, but the creation of some energy-informational community based on the conciliarity of participants, suggesting the need for feedback, overlapping spheres of personal potential, features of energy-informational communicative relations "I - We". The more significant the

spiritual level of the individual is, the deeper is its dialogical interaction with the surrounding energy-informational.

Thus, the dialogical approach has different interpretations and does not depends on external rational characteristics of understanding it as a result of pure energy-information states of consciousness, as spontaneous intentionality, as the deep foundation of secular conciliarity, aimed at future dialogical interaction. Dialogue interaction is the "gravitational field" of the energy-informational consciousness, which secretly affects the human "I", cognitive activity, spiritual and moral values [16].

The dialogue approach allows to reveal the fundamentals of subjects relations in educational systems and has structural self-similarity, i.e., determines the peculiarities of dialogical interaction at interpersonal, social, universal levels and has a structure (subjects, values, common space of meanings), forms a value basis as a stable factor in the social systems development. The invariant structure of the dialogical interaction appears not only in the educational system of different levels, but also in time, it has a point of origin in qualitatively different conditions, but has no end, since it has been generated by many other interrelations. An important condition for the accomplishment of the dialogic interaction is the non-identity of the subjects entering into it, connecting opposite to the one: chaos in order [17].

V. CONCLUSION

Thus, methodological approaches (systemic, dialogical) for the formation of the value basis of social systems are defined as a system of conditions and methods that activate the process of development of spiritual and moral values of the subjects of interaction purposefully, and act as a value-normative requirement of social relations. The use of a systemic and dialogical methodological approach in social systems will make it possible to consider the formation of spiritual and moral values in the person's consciousness as a system-forming process of subjects of interaction, and educational activity as a sociocultural process of social learning by a person taking into account patterns and principles of spiritual and moral education. The implementation of the systemic and dialogical approaches in social systems will create a methodological basis for the formation of a value basis as a factor of the sustainable purposeful process of self-organizing holistic systems, which include fundamental principles, patterns of spiritual and moral development, and built a mechanism for implementing and constructing the value basis of social systems.

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