

The Role of Relation to Values Principle in the Social Management Practices. The Existential-Communicatory Aspect

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Abstract: This article analyzes implied communicative basis of social management connected with dynamics of value creation and requirements for adequate understating during interactions. The role of relation to values as existential-communicatory resource of social control, which the normative understanding adequacy principle is connected to, is defined through integration of attitudes of personological, axiological and social cognitive nature. A conscious or an unconscious choice of existential commitments, performed as a part of existential value relation act is referred to as basic condition for forming and maintaining stability of sense in individual consciousness. The summary states that the relation to value, as standard principle of personal and cultural identity, plays a key role in the practice defining personal perception and legitimation of social nature.

Key words: Intersubjective practices • Understanding adequacy • Value reference • Context • Transfer and generation of significance

INTRODUCTION

The social shift towards deliberative democracy assumes prioritizing of the standard policies over the power policies. Practical goals for providing safe functioning of social system are now more complex due to essential trust dynamics towards the government in the public sphere and equal rights of subjective positions [1]. Democratic principle orientation of social state promotes identification of social approval potentials that are not located on the surface of individuals' social actions. In literature this tendency is expressed in identifying latent government management structures, [2, 3] in discursive ideology analysis, [4, 5] in relating to socio-cultural factors and subjective significance within the organization management limits (socially constructed management control systems) [6]. Social control in the form of targeted social impact on individual behavior for the benefit of maintaining social order is nowadays conducted not with the use of sanctions, but through identification of individuals as a part of a certain group and its adopted quality system. The adequacy understanding plays a key role in one's situational understanding.

In social practice the control of actions, thoughts and motives of an individual is always a difficult area. The goal of the author is to identify the relation to values as an existential and communicative resource of social control, which the standard principle of understanding adequacy is connected with. During the identification of the starting points the author uses philosophic doctrines that emphasize existential communicative aspect of social control. Personalism doctrine was formulated by Emmanuel Mounier, it assumes an indirect communication as "involved existence" or active being [7]. In psychologic anthropology of Erich Fromm the existential needs are the basis of social nature, type of character and actions of an individual. Both doctrines assume intersubjective nature of unconscious motives. Existential need assumes connection of psychologic social factors (archetypes) and socio-cultural factors (values) in a certain form of communication, which is generally described by traditions and is enrooted in discursive communication practice and social behavior. Practice of indirect social control emphasizes communication strategies that activate axiological and archetype mechanisms [8].

MATERIALS AND METHODS

The perspectives of studying communicative role in value are outlined in philosophical program of Paul Ricoeur, aimed at prioritizing rational (teleological) principle in the understanding of individual's conscious and unconscious inner world dynamics [9]. This perspective is identified by the appliance of social cognitive approach [10]. Representational context model is used in the analysis of the indirect communicative social relations, as it contains discourse on one hand and subjective mental model on the other hand. The locality of social order described by Anthony Giddens [11] points out to communicative function of value relation that leads to the context of any personal action, sense and cultural form. Existential and social relation of values as a form of understanding and communication is also described in the concepts of habitus by Pierre Bourdieu [12].

The role of value relation principle is developed on the basis of hermeneutic attitude in order to identify the potential understanding capabilities [13, 14] and the Theory of Communicative Actions, introduced by Jurgen Habermas.

Main Part: According to the theory of communicative actions, the acceptance on the part of other individuals must unite subjects, intersubjective significance, projects and motivation complex. Invariants of one's life can be related to discourse as a mandatory condition for understanding. Reflection in discursive practice of social control takes us back to Plato, in accordance with whom the skills of management are determined by one's ability to understand and issue out orders. The skill of management as "understanding" has to be based on the general principles in accordance with which the social and physical nature are regulated and individual's mental, physical, emotional actions are directed. In accordance with Heinrich Rickert such principles are set by values of an absolute nature. In accordance to Max Weber the values are determined by the epoch interests, by the expressed ideality or Utopia.

Value category on one hand points to the set border between subjectiveness and intersubjectiveness (general value) and on the other hand it points out the elimination of such border during the reasoning and self-identification processes. In the philosophy of values developed by Max Weber, the value relation action has fundamental meaning-it transforms individual impression into general value judgment and subjective evaluation.

Max Weber differentiates the value relation act and value judgment, which lies within the subjectiveness limits. Value is something more stable and objective; it is a certain social historical expression (discursive in utopia or meta-discursive in the epoch of interest direction). Value relation in accordance to Max Weber is the only way to cognize individual spiritual contents of one's consciousness [15].

Subjective mental activity is impossible outside the general principle that determines criteria for reasoning orientation not only on the level of rational judgment, understanding, evaluation processes, but on the level of non-verbal behavior and emotional attitude regarding the situation. In the ancient history such criteria were determined by sacral symbols [16]. And in the ancient philosophy the criteria of sense orientation had ideological nature. In this manner the concept of *cosmos*, introduced by Pythagoras, set the limits of world order and chaos and Plato's ideas of *welfare* identified the limits of social order. This explains the irremovability of the Utopia myth-it is a product of the social life and of an individual sense.

Sense and self-consciousness manipulation cannot be regarded as something new-it is being used in modern sociology in order to find cultural and non-administrative mechanisms of social management. In the traditional society the social control was successfully conducted by magic, which was a combination of ritual that regulated standard forms of actions with myths that regulated emotional and will motivational spheres. The difference was in the standards that society naturally identified during the process of self-organization and supported in order to maintain its unity. In order to achieve this, the factors like common language, territorial topology of lifestyle, biological relations and social institutions, which set the limits of legal behavior, are not enough. People need a certain regulator for their thoughts and senses, which will act as an orienting point, thus allowing them to identify the individual existential way of life. From the earliest times magic and myths connected with religion were used in suggestive manner in order to provide such unity. In the traditional society the myths (world view) and magic (rituals) naturally connected intellectual norms with emotional norms. In the modern society though, it is nowadays a problem due to opposition of intellect and faith, intelligence and intuition, consciousness and unconsciousness.

Intuitive value relation is a sense forming factor that harmonizes the life of an individual-one naturally attaches

motives, wishes, goals, emotions and reasonable actions to it. Each separate individual accepts it as inner conscious intention. However, the phenomenologic attitude, in accordance with which the intention of sense forming activity is arises from the inside, is disputing regarding ontologic origins of sense generation. Existential communicative role of sense transfer in this tradition has not yet been studied enough.

Existential-communicative approach points to personification of senses where ultra-personal sense structures set the potential borders of understanding and communication. Personification of senses in the form of existential process, which takes part on the basis of mental activity, simultaneously represents a natural social living technology, which can sometimes hide implied dynamics of social control. Whereby sometimes it is impossible to point out the managing subject as a commanding individual or as a class (for example, dictatorship of the proletariat), governing party or an electorate, or even to do it in the form of discourse-politologists connect its functions with the communicatory technology of deliberative democracy.

During the course of modern trends in interdisciplinary cognitive studies the process of understanding is identified through construction of interpretations. This process on one hand is directed by communicative problem or situation that requires to take an action and on the other hand it has a vector of psychical activity in the form of unconscious urge, motive or goal. The principle of value relation here is a standard requirement of understanding in accordance with which stable existential senses are produced. Vagueness of value relation principle, its application to two different worlds (personal and ultra-personal, or transcendental) identifies limitations of individual freedom autonomy.

In cognitive approach all subjective and communicative components are of an internal nature: text, situation model, general background knowledge, general associations, one's intentions, his or her basic values and orientation, determined by professional as well as social and political spheres, they are of equal importance in understanding process, connecting cognitive levels of mental dynamics with semantic structures of intellectual society network.

Social cognitive approach consist of knowledge structures that are located on the higher level than separate words and clauses and the idea about local semantic understanding macrostructure is formed that arises during the interpretation process. Nonverbal

factors are common to this existential process: beliefs, opinions, attitudes-all of these are in the form of one's assumption and are not expressed in the text. This context model is created and exists only in the thoughts and imagination of an individual. Verbal expression in form of description only points out arranged semantic space and the limits of potential possible reasoning.

Semantic network as in its wide social, communicative and existential definition is connected with providing natural involvement of an individual into the society. At that it is necessary to consider the question of conscious and unconscious sense manipulation on the level of understanding and beliefs, which are naturally perceived by an individual as his free choice of making decisions within prior sense limits while the origins of such are not taken into account. When Teun A. van Dijk studied the relation of power and discourse on the level of context idea models he pointed out that the most efficient forms of the manipulation are concentrated not on creating specific mental models, but on creating general abstract beliefs in the form of knowledge, attitudes and ideologies [17].

In the social practice the values can be separated using abstract terms and maxima (theoretical, political, economical, moral and religious). Relation to values assumes understanding of these abstract values, their comparison and formulation of separate position. Presence of implied standards that define limits and logic of understanding, as well as communicatory thesaurus are essential potential conditions of successful communication. The standard acts as a mediator-it eliminates communicative barriers in the dialogue and regulates verbal behavior together with the process of understanding. In this manner, the communication mechanism in academic community is the ideal scientific rationality that establishes understanding and validation canons that match the acknowledged world view.

Research approach that points out transfer of sense in form of existential communicatory standard allows us to naturally compare socio-cultural verbal reality with individual mental dynamics during the process of understanding. At the discursive level the sense transfer is connected with multiple values and thus creates difficulties for both: the subject that transfers information as well as for the subject who receives it. Enrico Betti underlines the existential communicative potential of *logos*-the word that establishes understanding; he describes understanding process 3as "evaluating reasoning" that assumes comparing individual

contemplation with possible values and means the understandable effort required to overcome the part defined only by the contemplative sense. The criteria for the adequacy understanding are: the unity of the senses and sensual expectations that result from reality relation that is applied by an individual [13].

Implied condition of adequacy is in fact acceptance of a certain intellectual doctrine that standardizes basic sensual orientations in the existential understanding process. Through cognitive attitude and "idealizing implications" (Jurgen Habermas) intellectual doctrine identifies sensual context, containing criteria that are used when one justifies his or her own point of view, evaluation and action choice (physical, rational, ethical, social or cultural).

European history demonstrates an example of an invisible fight for intelligence where principle of value relation plays a key role. Around this intellectual doctrine (it may take forms of Utopia, fashion or studies) the fundamental group values and cultural standards are formed and modified, which then form a foundation for indirect communication in society through the following connections: values-interests-goals-traditions-ways of thinking actions. In the modern situation Jurgen Habermas identifies the destructive role of intellectual tendencies and the polarization of ideologies in doctrines of harsh scientific naturalism and liberally renewed religious sense, underlining that liberal dictatorship of the state towards its citizens in form of "cooperative behavior over world view borders" requires changes in peoples' mentality [5].

Mentality is formed in socio-cultural environment through the system of knowledge, world views, religions, behavior standards and "vital values", which are the moral criteria of social relations organization. Development of understanding capabilities is determined by cultural space that contains continuum of senses (field of cogitations by Paul Ricoeur, the world of Eidos by Plato). Transfer of sense assumes a certain level of one's cognitive abilities-it has to match with the emotional-intellectual standard. This match corresponds to the level of verbal understanding, ability to adequately transfer a certain simple thought and to freely orientate within the sensual context.

Philosophy today uses the *concept* that provides key position, which carries emotional load and is dealt with through "performing a function of real form, sense quantum and fundamental unit of verbal and nonverbal behavior" [18]. In the conceptual base of understanding

there are several hidden rational and emotional resources of complete social influence that extends its effect in two directions at the same time: 1) existential (it assumes relation of values, understanding, explaining certain verbal items or actions) and 2) social (defined by rational connection with socio-cultural space).

Concept in the form of "anticipation of ideologic unity" (by Hans Georg Gadamer)-it is an essential condition for intuitive understanding that points to connection of living knowledge with intellectual network of society. Elimination of this connection lead to psychic state beyond standard limits, where this standard assumes natural and free verbal and mental activity even if individual finds oneself located in the isolation on an uninhabited island as in Robinson Crusoe. Also, in the extreme state one still remains in mental network that was solidified in his unconscious with frames, archetypes, conceptual schemes and discursive structures which he cannot get rid of and which allow him to perceive the world and think.

Naturalness of intellectual network provides it with a property that it is treated on the level of unconsciousness as an organic element of its personal living world. This is why every individual within the borders of intellectual society network understands everything "in his own manner".

Summary: Collective unconscious and semantic spaces are the two irremovable ontologic conditions of social nature. The process of sense transfer (characterizes dynamics of cultural space in the living world), process of understanding (characterizes acceptance and digestion of values and senses), process of creating existential senses (characterizes dynamics of one's inner world) are the basis of expressed and implied intersubjective practice that naturally combines values and communication nearly in every rational action. Not only cognitive, but psycho-emotional reactions and nonverbal behavior of the person are triggered by the sense and therefore assume relation to values.

In terms of modern philosophy the *principle of relation to values* can be described as the standard of personologic communication that assumes understanding, recognition and formulation of senses. Unconscious attitude towards relation to values direct the existential understanding process, which is aimed at connecting sacral, transcendental and general criteria of understanding and subjective evaluation and its final goal is to take a decision that expresses one's individual

position. This decision in its turn is tested using the principle of relation to values and can be subjected to evaluation in different modality: true-false, allowed-not allowed, possible-impossible.

CONCLUSION

Performed analysis allowed us to identify key role of value relation principle as a standard of rational understanding, show its deep semantic connection with an intellectual doctrine. This channel regulates the degree of belief towards the government in accordance with the measure of the adequacy and freedom it provides.

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