Public power and vocational ethics

Social theories and social change in the modern world

Lecture 3

Plan

1. Power, leadership, and rule.
2. Religious traditions and values.
3. State before, during, and after modernity.
4. Value-oriented social acting and vocation.
5. Vocational ethics as antidote to anomy.

Sources

1) *Brenkert G., Beauchamp T*. The Oxford Handbook of Business Ethics. Oxford Handbooks Online, 2010

2) Culture, Power And History: Studies in Critical Sociology. / Eds: *Pfohl S., Van Wagenen A., Arend P., Brooks A., Leckenby D*. Brill, 2006.

3) *Fuller A*. Psychology and Religion: Classical Theorists and Contemporary Developments. Rowman & Littlefield, 2008.

4) *Hackman M., Johnson C*. Leadership: A Communication Perspective. Waveland Press, 2013.

5) *MacGregor Burns J*. Leadership. Open Road Media, 2012.

6) *Nozick R*. Anarchy, State, and Utopia. Basis Books, 2013.

Max Weber's version of public power devolution
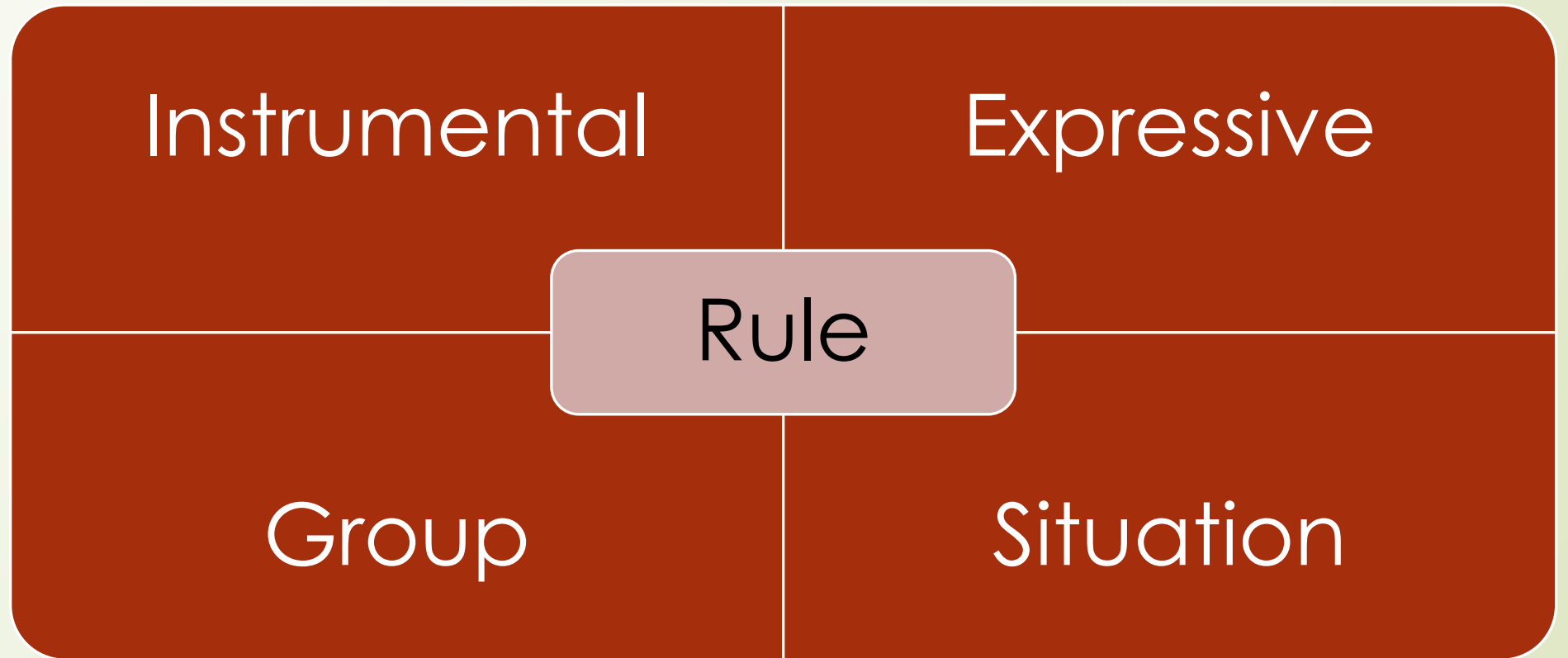
WIZARD

Magicians (archaic vocations)

Demagogues	Mistagogues

Politicians	Lawyers	Priests	Teachers

Leadership: types of rule

Instrumental	Expressive
Group	Situation

Rule

Legitimacy: principles of rule

Charisma: image as sense

Legality: rule as procedure

Tradition: order as rule

Religious roots of intentionality

World religion	Dominant aspect of charisma
Buddhism	Meditation & reflection
Confucianism	Ritual & rule
Judaism	Confession & morality
Christianity	Personality & history
Islam	Monotheism & action

Value typology

Process
- Final
- Terminal

Structure
- Moral
- Pragmatic
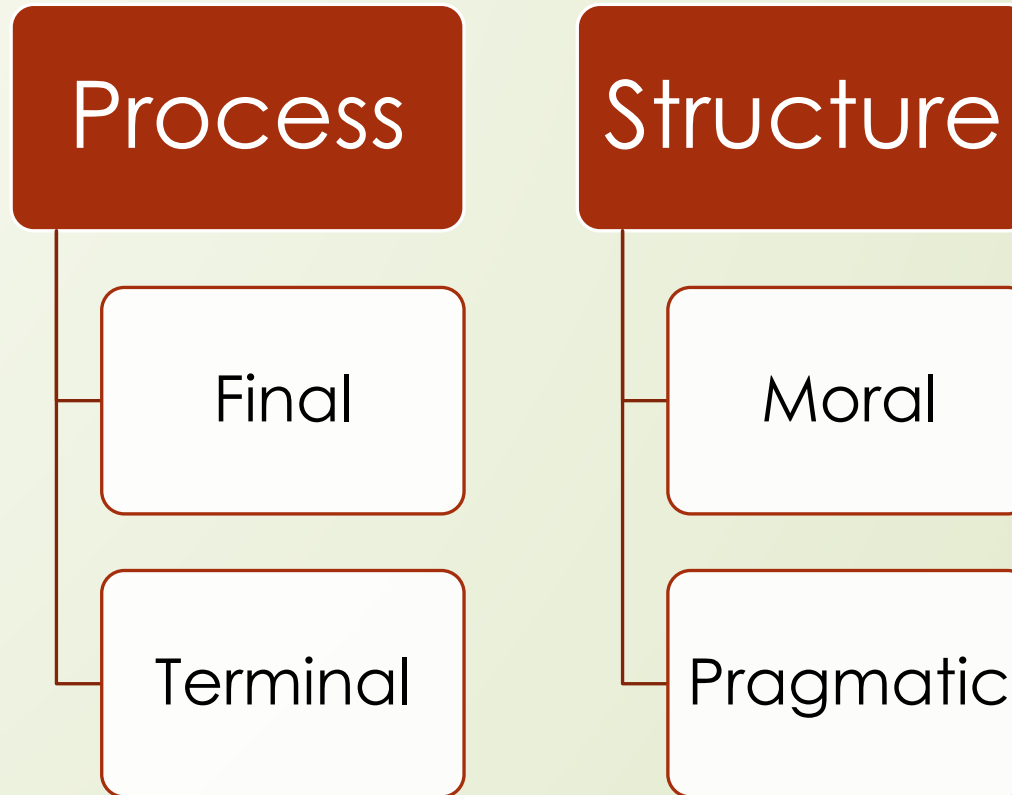
Pragmatic principles: faith and belief

Faith
- Values
- Consciousness

Belief
- Norms
- Motivation

State as a denominator of sociocultural evolution

Myth: irrational holistic power

Religion: rational organization of social integration

Ideology: social technologies of manipulation

Ritualistic power

- Symbolic protection from the outer world as potentially infinite.
- Condensation of meaning in symbolic acts.
- Harmony of wills without rational explanation of symbols.

Symbolic rule

⬥ Personification of societal power as unobservable from a common-sense point of view/

⬥ Generating and expressing of collective desires (also liberating from collective perceptions).

⬥ War of symbols in global mass-media.
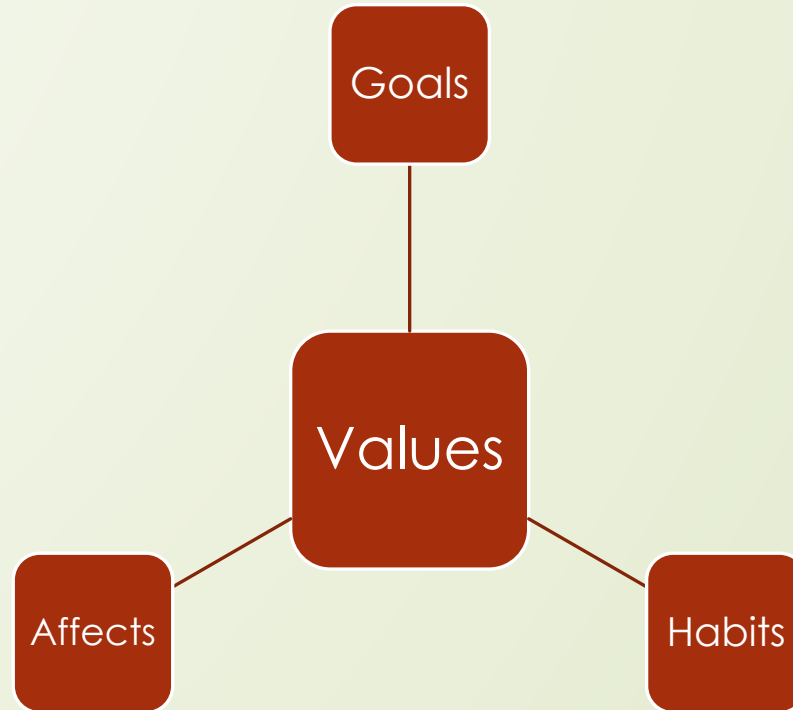
Ideological domination

Alienation in its' historical forms and phases

Public opinion and social institutions in emulation

Advertising political stereotypes via consumeristic channels

Rational values: between rational goals and habits of stereotyping

Goals

Values

Affects

Habits

Vocational ethics dilemma: groups vs. principles

Vocational codes

Norms

Ethos

Social groups' interests

Standards

Situation
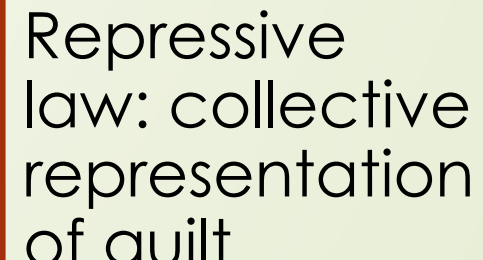
Social solidarity

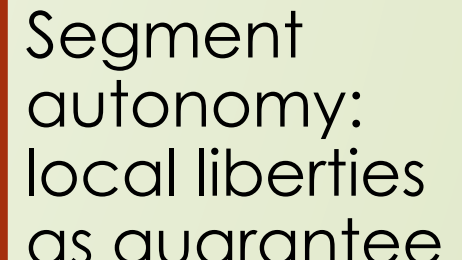Mechanic similarities

Organic differences

Mechanic social solidarity

Horde: indifference of rule instruments

Repressive law: collective representation of guilt

Segment autonomy: local liberties as guarantee of freedom

Organic social solidarity

Personal values: lack of collective perceptions

Restitution law: rehabilitation of culprit

Weak collective representations: vagueness of social solidarity

Practical consequences of role confusion

Institutional anomy

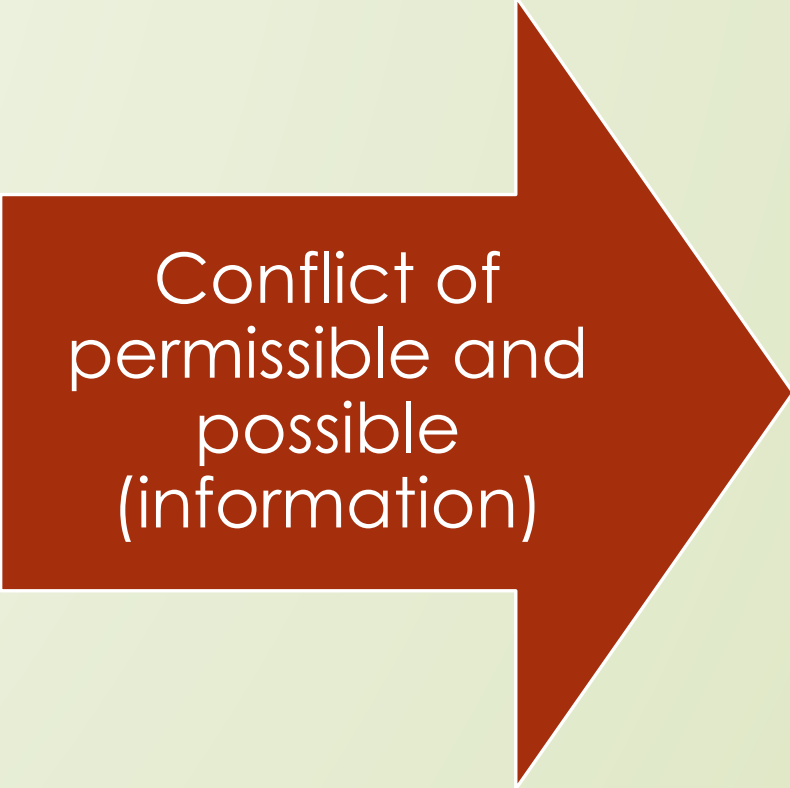Pragmatic confusion of moral criteria

Loneliness as face-value of liberty

Structure vs. information: public moral opinion

Conflict of obligation and existence (structure)

Conflict of permissible and possible (information)

Summary

- Power is invariant denominator of legitimacy limits. Actual legality is self-contradictory.

- Tradition is recursive foundation for moral intentionality in sacred symbols. All sociocultural traditions are religion-like.

- State is the most problematic social institution from consciousness point of view. State-like publicity is core psychological instrument of manipulating.

- Social act in its typical variations constitutes frame for interactive behavioral sanctions. Symbolic interaction promotes autonomous forms of social change.

- Anomy is no more mirror opposition of morality. Actual anomy intertwines pragmatic senses of day-to-day consumers' dispositions.