



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 anomie.



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

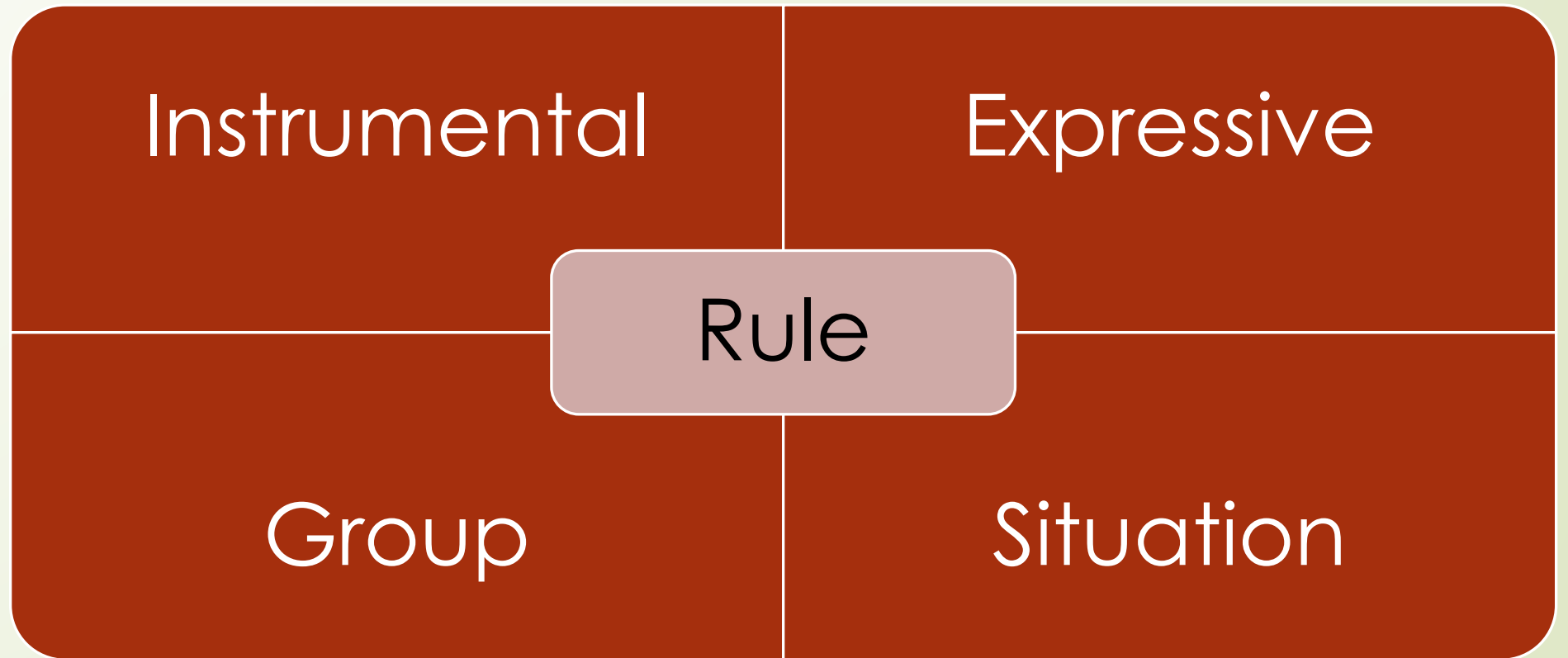
Politicians

Lawyers

Priests

Teachers

Leadership: types of rule





Legitimacy: principles of rule



Charisma: image as sense




Legality: rule as procedure



Tradition: order as rule

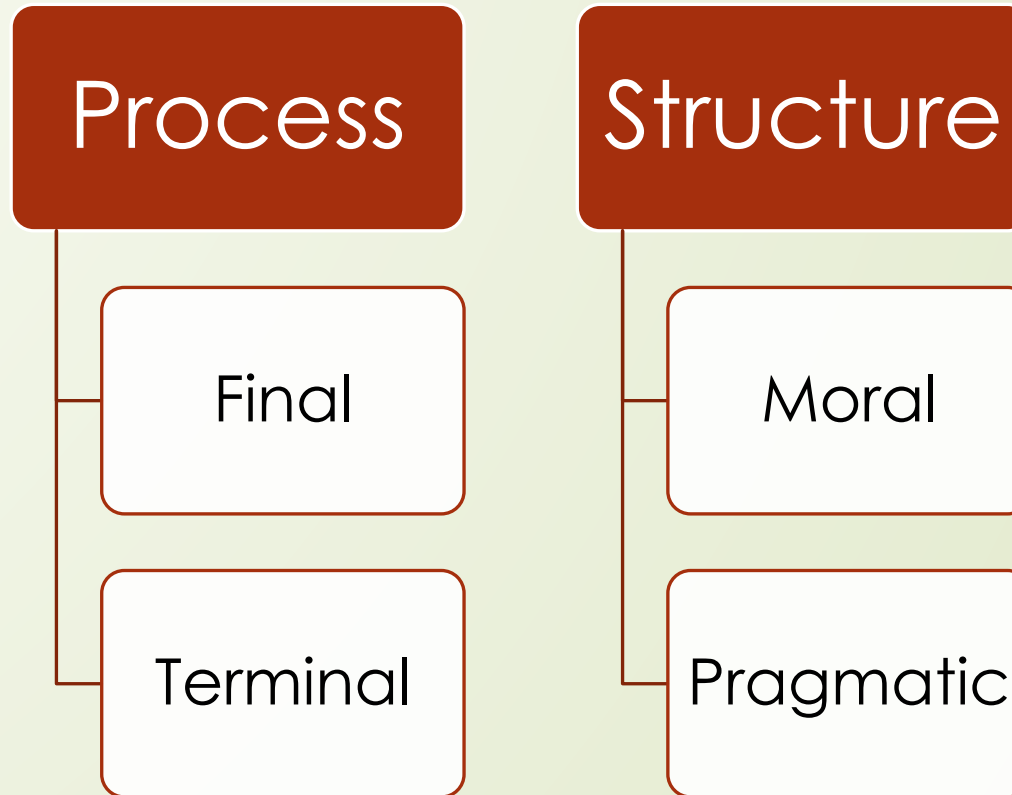


Religious roots of intentionality



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

Value typology





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

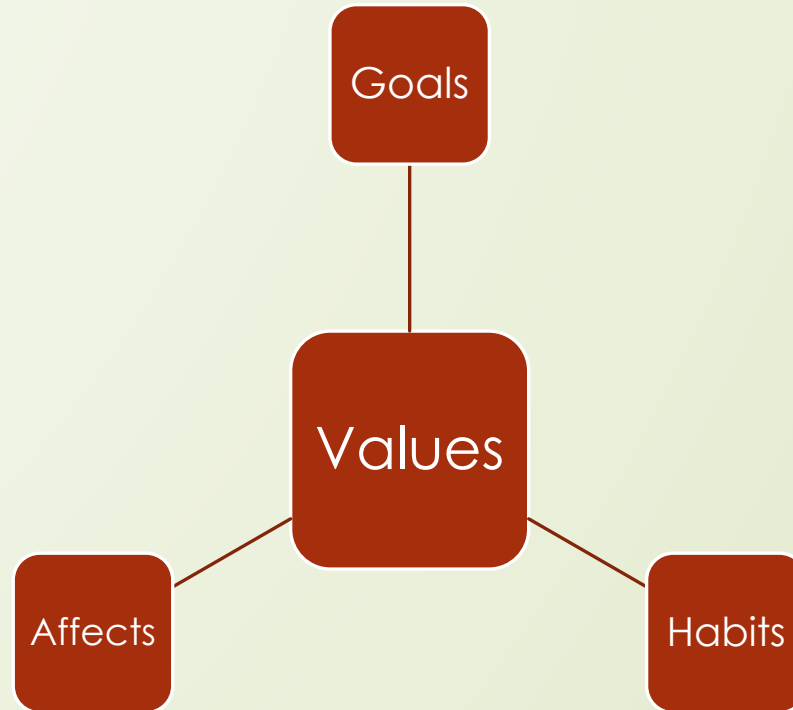


Alienation in its'
historical forms and
phases

Public opinion and
social institutions in
emulation

Advertising political
stereotypes via
consumeristic
channels

Rational values: between rational goals and habits of stereotyping





Vocational ethics dilemma: groups vs. principles



Vocational
codes

Norms

Ethos



Social
groups'
interests

Standards

Situation



Social solidarity



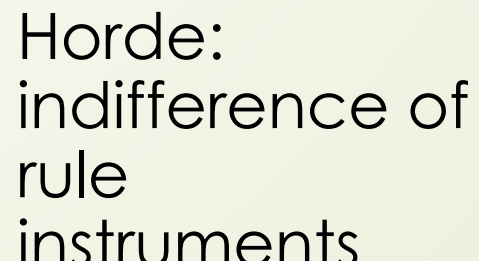
Mechanic
similarities



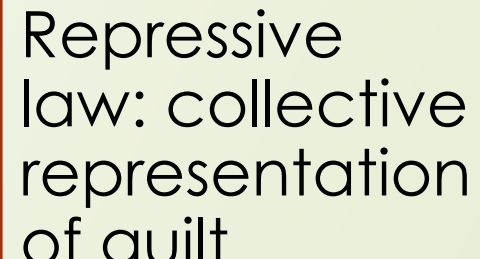
Organic
differences




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

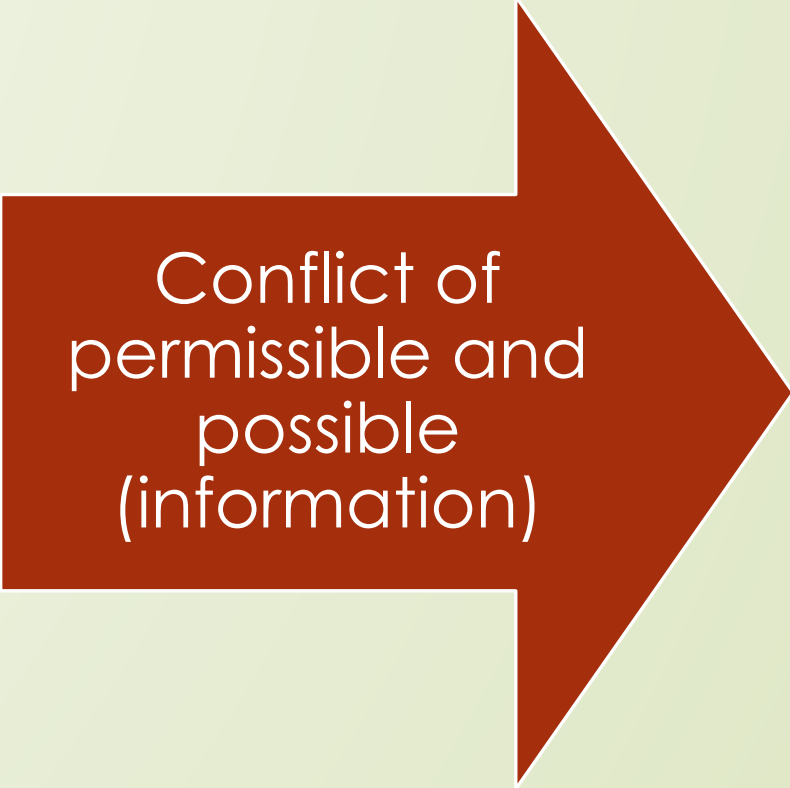
Loneliness as face-value of liberty



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.