



# 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

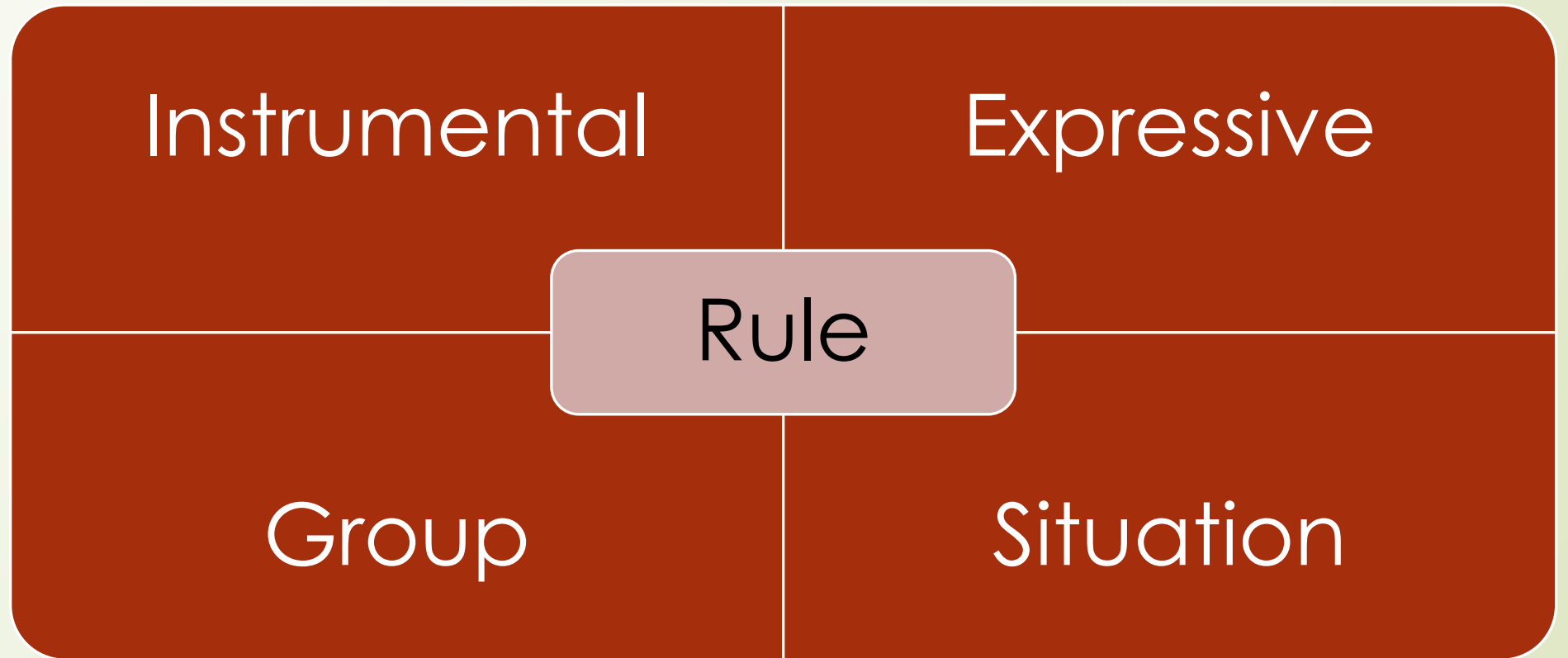
Politicians

Lawyers

Priests

Teachers

# Leadership: types of rule





# Legitimacy: principles of rule



Charisma: image as sense




Legality: rule as procedure



Tradition: order as rule



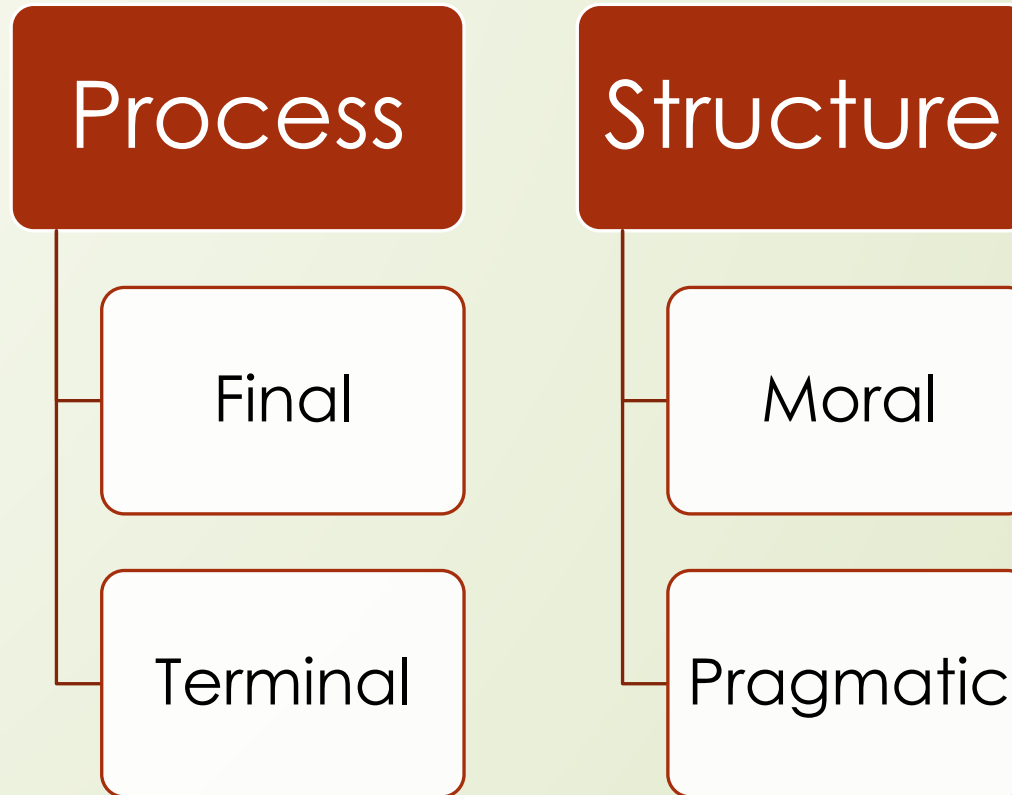
# Religious roots of intentionality



<b>World religion</b>	<b>Dominant aspect of charisma</b>
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

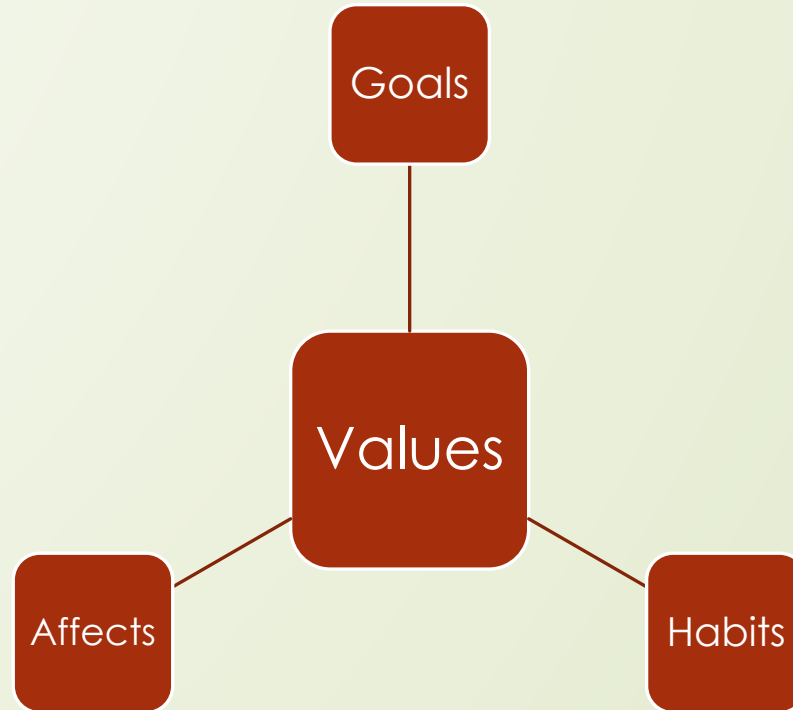


Alienation in its'  
historical forms and  
phases

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

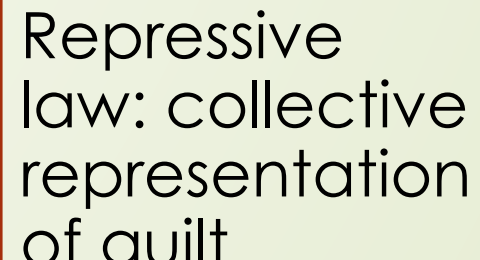




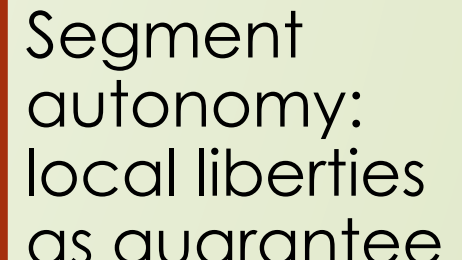
# Mechanic social solidarity



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

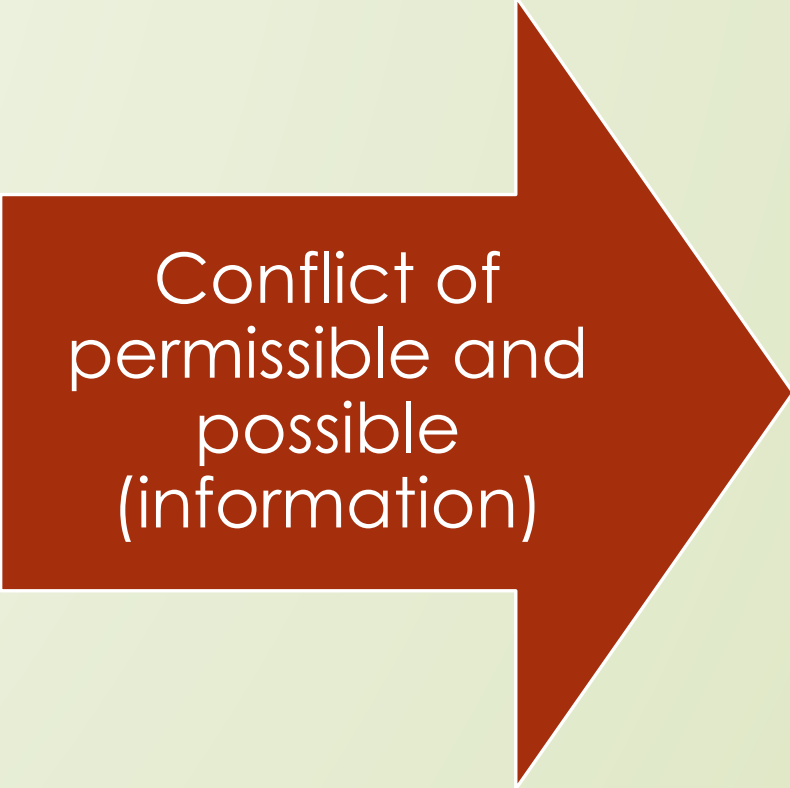
Loneliness as face-value of liberty



# 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.