

The statics and dynamics of moral consciousness

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Abstract. The horizontal dynamics of the value worlds in the stable society. The type of moral consciousness is a detailed characteristics of the personality based on the active, creative essence of the person, on the historical succession of moral, on the prevailing in the moral consciousness of such values as: communitarism, hedonism or pragmatism. The types of moral consciousness – communitarist, pragmatist, hedonist are the measure for the definition of the changeable value world. The horizontal and vertical dynamics create the picture of the change of the institutional forms of the moral consciousness of the society: the system of the value worlds.

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Introduction

Workers, intelligentsia, students and pupils were interrogated. The common and the specific features of the types were revealed on the basis of the social structure of the industrial region in temporal changes. The norm of correlation of the types of moral consciousness in the organic society allows defining the measure of the dynamics of value worlds in the transitional state.

In the basis of type of moral consciousness there three features are: what is the Supreme good for a person, active essence of a man, and the attitude of a person towards to another one and to the labor as to the aim or to the tool. The horizontal dynamics gives the comparability of counties, enterprises and establishments by types of moral consciousness. Vertical dynamics presents temporal changes of value worlds.

The method of research

The study of moral consciousness cannot be effective if the question is a straight forward one. In examination the indirect approach was applied in the following way. The study of moral consciousness was occurred through the choice of real and imaginary actions and their estimation by the respondent: (a) through the motivation of the actual behavior (especially, if it was possible to divide a complicated, multiplane operation into a number of more elementary acts of behavior, which motivation is realized and fixed more clearly); (b) through fixing the system of life values. There were offered: (c) situation problematic questions; (d) the questions which contained the motivation which indirectly allowed to imagine the type of moral consciousness of the respondent; (e) the questions, aimed to either directly or indirectly reveal the valuable orientations; (f) finally, the questions of the so-called 'personal

block', fixing the social status of the person in the society [1].

The static of mopal consciousness

The factors which differentiate people by types of moral consciousness give the possibility to analyse the changes in values, relations and behaviour. It allows finding out the quality of life and its moral norms. The individual levels of the types of moral consciousness are called: 'communitarist', 'the transitional type', 'hedonist', 'pragmatist'. The basis of the structure is the active human nature (creative, pragmatic and hedonic activity), the social nature (collectivism – individualism), the priority values of the 'civilized' and the 'traditional' society, which are comprehended by the individual in terms of evil and good [2].

Communitarist – the type of moral consciousness when the collective values prevail on individual values. The good of the society is considered as a necessary condition for the personal good. A person and work for this type of people are the aim, not the mean. He follows the device: 'One for all and all for one'. The loss of collectivism led to sharp stratification of society. G.V. Eremicheva says: «Low authority of power and unbelief in the better in closest outlook decreases motivation of population to rise self energies to overcome social disparity and changing of social status» [3].

The transitional type of moral consciousness was found out during the investigations. People of this type have very flexible behaviour. They are usually the formal and informal leaders in a workteam. They also have some contradictions in work morality. The creative labour and the ability to communicate with the work team – on the one hand, and, the personal inertness, where the selflessness is needed – on the other. Sometimes the flexibility of

such people characterises them as the men with no principles. According to the situation he can follow the collective values or the individual interests.

Individualists: hedonist and pragmatist – antipodes of communitarists. Hedonist has an orientation on any kind of activities except labor. Leisure is the best for him. In the work he shows minimal creative energy. He is not inactive but it is pleasure that he considers to receive as a result of any action. Unofficial principle of hedonist is: 'It is no matter where to work, just not to work'. The work for him is a hard necessity, while he also to some extent respects the traditional values, such as humanity, compassion and so on.

Pragmatist – active type; in social and individual activities he is characterised as a person who can gain the real profit. The good for him has a concrete form and ought to belong to him. In personal relations her uses the equivalent interactions, having the life principle: 'You will give something to me, I shall give something to you'. The work and people for him are the means to reach the success, promotion or money. His logo is: 'Everyone is on its own; the winner gets everything'.

According to the sexual sign we can observe the following situation: among the women hedonists and communitarists prevail, as they make up more than a half in the workgroups. But we can also observe the increase in communitarists among men which takes place during the period of transition from socialism to reforms. This interesting fact can be easily explained as a compensation of the society to the economical needs of that time (fig. 1), [4].

The transitional type and pragmatists prevail among males. We can also conclude from our research that among students – females the number of pragmatists start to increase, while among men the number of pragmatists and transitional type starts decreasing and as a defence on external circumstances more female hedonists and pragmatist appear.

If we look at the distribution of different types of moral values according to the age we can observe that the change in values is like a wave and depends on biological circle of human life. Our research showed that during human life a lot of changes happen on personal level, including the change of structure in moral consciousness. The temporal circumstances during the individual life are connected not only with biological and psychological circles but also with historical circles of human and social development.

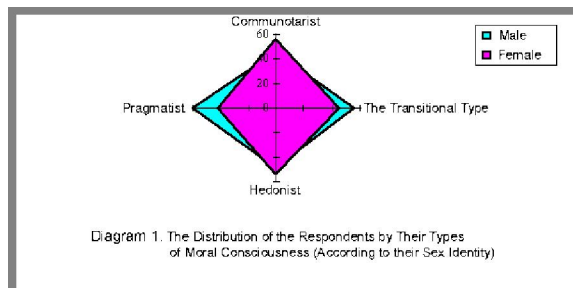


Figure 1. The distribution of respondents (According to sexual sign) by types of moral consciousness [1980-1995. N=2984]

During the period of reforms a big part of the people who approved the 'strong' transitional type of moral consciousness which concentrated the communitary and pragmatic orientations represents the families of the workers. The workers became the members of pragmatists. The industrialised society quickly reacted to the needs of the time by changing of consciousness. Its answer was the increase in pragmatism in group consciousness.

The level of education of the workers, as well as the profession, has no connection with the type of moral consciousness, but still there are some indirect dependencies. It is well known that the education is the basic index of technological and social culture. The most of hedonists have special education then go communitarists, pragmatists and people of transitional type don't have.

The dynamics of moral consciousness is the change in formation of society worlds of values. The time as a factor of action cannot stop. While the humanity has a way to link two generations in time with the help of inheritance and transmission of culture, but moral consciousness is rather independent and is developing in system of values, showing the reality of its social time.

For example, the time distance from the war forms the neutral relation of new generations to the war or even positive view on its role in the life of the society. The charismatic leaders feel the opportunity of orientation of the society to the war as a way to solve critical situation and often use this possibility.

The distribution of types is not always of the same character for other societies, but we can confirm that this data shows the distribution typical for industrialised society in groups of workers, intelligentsia, students and pupils.

In Harvard Business school in 1980ies D. Loge and E. Vogel investigated the opposition of communitarism and individualism. They showed in empiric facts that communitarism has larger energy potential than individualism. Countries with communitaristic basis leave behind countries with

individualistic values in manufacturing [5]. The authors were blamed in devotion to communism. They just gave unprejudiced analysis of effectiveness of manufacturing of two different types of countries. The change, chance to choose and stabilisation of the society will lead to new appreciation of communitarism. The leading role of the communitarism on the developed social and economical base is the main tendency of positive human development, on which the BRICS countries are oriented.

Most of communitarists are sure: 'It is impossible to work on enterprise and be indifferent to it, its difficulties or achievements'. They consider themselves to be responsible for the development of enterprise they are working in. Pragmatists do not consider enterprise the central life place. They only agree: 'Our salary depends of the work of the enterprise'. It is known that the level of moral consciousness on small enterprise is higher than on the big one. The same situation is in small cities in comparison with big.

The time is a symbol of eternal changes, instability, sudden turning in development of events and guarantees the change of good and evil. The contradictive position can transform into neighbouring position and according to the situation we can observe how good can be transformed into evil and vice versa. This circle is independent from the will of people. We can only investigate these phenomena, evaluate it and try to influence it.

Communitarist has position that the property should be owned by workers. Pragmatist is ready to give property to native and foreign capital in joint usage: 1/3 of workers are satisfied by salary, most of them are hedonists. It does not depend on the ability to improve the qualification. System cannot provide a high order and stimulation of labor.

The traditional type of moral consciousness

Together with the tendency to flexibility of behavior in extreme situations (which allows extenuating the contradictions in the everyday life) the transitional type of moral consciousness also exhibits the ambivalence of the consciousness and the behavior, when the person has to take a principal decision [6]. These are the personal features of the transitional type of moral consciousness.

The traditionalism. 'Hedonist'

The dynamics of moral consciousness in transitional periods of socium, according to Sorokin, is characterized by the fact that the polar opposite groups of devotees of faith – altruists and unbridled hedonists – are sharply differentiated in the society in

critical periods. After cessation of social disasters everything returns to their places [7].

The values of hedonist, though in some way close to the universal human values, at the same time, have a distinct orientation to delimitation: high adaptability to the conditions of the enterprise and the escape from intensive work. Hedonists, as well as pragmatists, are self-assured and consider that they have the authority in the collective, and the foremen respect those most of all.

If the communitarity type is characterized by a conscientiously-estimating, practically-oriented and creative approach to the surrounding world; pragmatists are characterized by a rational approach at the level of the equivalent relations, the factor of faith dominates in the consciousness of hedonist. The divergence between the proper and the real is not overcome by him, like by communitarist, and is not used for his personal enrichment, similarly to the orientations of the conduct of pragmatist. Here hedonist drives towards the escape into himself, into the narrow circle of his family, his company, his family ties.

Rationalism as a type of attitude to the world

'Pragmatist'. Pragmatism is a philosophical doctrine, which considers the meanings of concepts and statements in the terms of practical consequences of the actions, based on them, the success of which is the only measure of truth. In philosophy pragmatism is treated as a variant of the theory of knowledge, where the concept of truth is identified with successfulness of activity, the usefulness of purposes and the correctness of ideas, suitable for reaching these purposes.

Though pragmatists constituted groups twice smaller in number than communitarists and the transitional types, still thanks to their successful promotion at the enterprise, they took the leading positions in political, trade-unionist, youth, sports organizations and amateur societies. Therefore pragmatist, utilitarianly using regular extreme working situations, was generated by our own mostly unsatisfactory organization of labor, and it gave bold young growth in the life field of values. Benefiting little – the living condition – pragmatist benefited much more – the growth of individualistic values in the society. Where a personality with the orientations to additional payments and super payments is prospered it causes the dysfunctions of management. Here, the norms and the belief in justice started to oscillate and 'to drift'.

In the course of examination a group of women-pragmatists was revealed. It is a socially and psychologically 'strong' type of working women, who, flexibly adapting to the conditions of the

enterprise, accept men's roles, which often leads to role conflicts in social groups. The society cannot accept the unusual role of a woman as an equal in the struggle of ambitions, in the strife for the high social status, to the material well-being and the success. Women-pragmatists are more competent in comparison with other women. Their cultural-technological level is higher. They demand a better-paid job. Their activity has a stamp of concern with the material conditions of existence. Such type of women offer or support new initiatives. And nevertheless, their constant strain in labor, the conflicts with the surrounding people lead women-pragmatists to such state of spirit, that nothing can hold them back at the enterprise. A big part of them would change the enterprise and the profession without regret.

One would think that with the appearance of such a unique phenomenon, as women-pragmatists, it would be necessary to show the similar men's referent group. However, as G. Simmel thought, all culture, all division of labor and the objectivation have a man's character. And the type of pragmatist, described here, characterizes the man's type of relations [8].

Calling on pragmatism, contemporary philosopher from Tyumen A.V. Pavlov comes to the same conclusion which the author of this article came to 30 years earlier: «It is right to look not for one but scores of types of rationality, which carries complimentary character, proper to many subjects, where each has its own rationality» [9].

Pragmatist in the system of self-management

Men-pragmatists are mostly satisfied with the realization of their needs in the interesting social work. Thanks to the qualities of the organizer it was possible to promote, only having overcome all technocratic obstacles, and the adherence to principles, in the conditions of the authoritarian type of management was rather the factor hindering promotion. If communitarist being a moral and business leader of the collective solves the problems of the enterprise as his own problems, pragmatist, on the contrary, using the needs of the collective as a cover, realizes, first of all, his personal interests under the pretence of the interests of surrounding people.

The dynamics of moral consciousness

The worlds of values of socium are changing. Value worlds are the communicative way of self-preservation and self-development of a society. The bearers of worlds of values in the modern society have been grouped by the types of moral consciousness.

Now, at the beginning of 2010s there's a dangerous tendency to the dominance of hedonic values in unity and intelligence groups. The dynamics of moral consciousness in the transitional period and period reforms in Russia has designated a number of paradoxes: from the central moving force of moral relations during stable society (socialism), after passing the point of intensity during the reforms, communitarists have turned into a group, which stabilizes the situation, they have adapted, having revealed a high satisfaction with the job and the relations in the collective.

On the contrary, individualists (pragmatists and hedonists) having adapted first to the dysfunctions of production and having greatly benefited from it, have become conflict groups, requiring the maintenance of equivalent relations in the present. The socium requires universal paradigms, the social-ethic technologies able to unite all the strata of the society and to direct their energy to restoring the society on the basis of scientific regularities (fig. 2) [10].

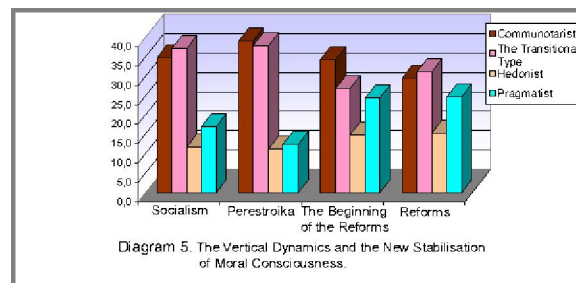


Figure 2. Provision of housing of workers with different types of moral consciousness [1980-2001. N= 1390]

The measure of pragmatism is determined. The number of pragmatists has increased from a quarter to a third in the adult generation and constitutes more than a half of the interrogated representatives of the younger generation of the region. Women were drawn to communitarism and hedonism, and men – to pragmatism in the organic period of society, in the conditions of the transition the ethics of sex exhibits itself in the opposite way. It is especially noticeable in the dynamics of moral consciousness and the conduct of the youth: girls begin to be drawn to pragmatism, and young man – to communitarism.

The number of hedonists displays a low level of the adherence of the society to the traditional way of life. In the course of the reforms hedonists were intensively forced but from the industrial enterprises, thereby the "civilizing" effect of the reforms was reinforced, however at that the quality of human relations was worsening.

The social origin of workers with different types of moral consciousness

The distribution of the types is not always of the same character for other societies, but we can state that these data show the distribution typical for the industrialized society in the groups of workers, intelligentsia, students and schoolchildren. The suggested typology gave us the possibility to compare the quality of moral situation at the enterprises of the region, in general and at the particular enterprises, of the higher educational establishments, at schools, in teachers' class collectives.

Hedonists have demonstrated a high moral firmness in the preference of traditional socialist values. The ambivalence as a form of the attitude to the world has not entered the consciousness and the conduct of hedonists.

The transitional type of moral consciousness, due to the flexibility of moral and ethical consciousness, like a two-faced Janus, was openly driven to the values of communitarism and expressed them in their opinions, however secretly they professed the values of pragmatism and utilitarianism. Having concentrated in themselves different qualities of the types of moral consciousness, they, as a group, began to enrich by the power of developed personal qualities of communitarists and pragmatists, and they were capable to understand others in the critical situation and – by their effort to help with their deeds, advice, and participation. We have attempted to receive new results in the social-ethical awareness of the reality by the method of implantation of the moral-typological approach to the old trunk of sociological problems.

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The exhaustion of ideologies, which function is to define the direction of the practice in the course of the reforms, results in 'anomia', intensified by the fall of passionarity of ethnos, by the fall of the quality of the ruling elite from 'the prophets and the epigones' to the 'inert ritualists'. This decrease of the quality of the elite was also accompanied with the readiness of the mass to believe even in the most absurd promises during election campaigns.

American sociologist J. Sommers established crisis in modern world. He offers to USA some pragmatic arrangements. He says that the exit from crisis can be in placement of funds in abstract science and in design departments. J. Sommers offers to raise salary, and this will bring to growing demand of people. Another arrangement is in the limitation of financial speculation and raising taxes from the upper classes. The state should limit the class new aristocracy which runs black banking, by laws. The Big Nation Project, as the Cold War Project was, is needed [11].

The moral situation was only sometimes intuitively guessed, but was not revealed at all. Having received the sociological estimation, from the sphere of the chaos it moves into the sphere of the conscious, objectively evaluated knowledge, permitting to make a prognosis of the states. This contributes to the priority of the greater justice in the moral relations in the collectives. Whatever critical conclusions would be, they are better, than the ignorance of the social community and the personalities in their moral status. As the investigations have proved, the types of moral consciousness are not a lesser, but a bigger social reality, than the types, revealed by M. Weber, at the beginning of the century.

Polish sociologist M. Novak says that disparity is the fundamental reason of present migration processes. The indicator of disparity becomes the type of property [12].

A society accepts the direction of development when it overcomes the chaos, and only when the subject is becoming aware of the complexity of the object and the significance of values. Ethic-creation predominates over ethic-chaos only when the management and the self-organization give the possibility of self-preservation and self-development of the society, with a dynamic resolution of conflicts. The escape of the society from the crisis is only possible after the society acquires the moral orientations, convincing everyone.

Conclusion

We can compare the quality of moral situation at the enterprises of the region, inside the enterprises, in higher educational establishments, in schools, in teachers' work teams.

Communitarists have turned into a group, which stabilizes the situation, they have adapted, having revealed a high satisfaction with the job and the relations in the collective. On the contrary, individualists (pragmatists and hedonists) adapted first to the dysfunctions of production and greatly benefited from it in the former society. They have become conflicting groups, requiring the maintenance of equivalent relations at the present time. In the period of the reforms the ambivalence of moral consciousness has amplified. Nowadays a part of communitarists 'has moved' into the transitional type of moral consciousness.

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