

Content-related dissonance in moral notions

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The article examines the phenomenon of content-related dissonance consisting in the change of the moral notions value system. The use of the comparative-historical analysis method allows educing the major factors determining the transformations of the moral paradigms. The collision between the previous moral attitudes and up-to-date social requirements introduces changes in understanding the essence of moral concepts. The content-related dissonance is determined by the absolutization of the moral life new constituents. We establish the regularities of the social system axiological potential formation and the impact upon the individual behavioral standards.

Keywords: *transformation of moral notions, transitional periods, egocentrism, success, social integration, contradictions of moral life, protestant ethic*

Modern search of principles that unite the society, addresses issues of political, social, religious, and moral nature, which reveals the spiritual essence of the obligations between the citizen and the state. One of the options of social communication is the establishment of continuity between past and present, namely, to use the historically justified the provisions in modern life (patriotism, loyalty, solidarity, sacrifice). Process substantive content of these moral concepts reflects the specificity of interaction of the individual and social institutions, captures the priority of public relations. Value orientation of the citizen formed a society, based on the requirements established models of public relations representing opportunities for personal realization. In a period of social stability, moral practice person, for the most part, corresponds to the declared society and government ethical requirements, as the agreement is achieved by the balancing of mutual interests in the most important fields of individual applications. Transitional epochs differ in the variability of awareness of the proposed moral concepts and, as a consequence, there are theories with paradoxical content of moral guidelines. This study examines the situation of axiological contradictions in the moral concepts that arise in society, the loss of a stable system of behavioral standards because of fundamental changes in the social system. In such circumstances, the usual scheme of moral regulation, approved by recognized authorities (government, religious organizations, the institution of the Church, political leaders, people's majority) are forced to change. The relevance of the topic justified a series of historical analogies in modern social systems, is experiencing the emergence of new spiritual structures. Emerging economic preferences, the distribution of positive freedom, previously unused types of economic activities initiate adjustments to established moral concepts. The main objective of this work is to analyze the semantic paradoxes in the content of moral attitudes

governing the balance of virtues and vices in the everyday life of the individual. Understanding of the filling of the moral concepts helps to identify potential trends of social development. Method of historical and comparative analysis used in the study reveals important Parallels of moral principles in historical perspective, their causes and impact on individual behavior in a change of ideological paradigms.

A substantial part of the moral concepts that people use to establish social contacts, is determined by public opinion, reflecting the fundamental principles of life in the community. The principle of adequacy proposed by the company requirements behavioral standards and possibilities of their practical implementation becomes the main criterion for the moral relevance of the proposed schemes. Significant changes in society, alter the scale of value priorities, which had previously guided the citizen, building a balance of private and public interests. Prohibitions and approval of certain actions, professional receptions, corporate participation depend on the substantive content of moral concepts, sanctioned by religious and state institutions, expressing the necessary social orientation. Semantic adaptation of moral structures to specific situations is through the popular acceptance of the results of operations of the individual, including the moral sphere. It should be emphasized that the regulators conduct effective respond to mismatch the components of provisions, morality (sense of right and wrong, the norms and anomalies, the desired and actual) in everyday situations. Elimination of contradictions in the moral model gives the individual the possibility of achieving material success, social recognition, self-respect.

The phenomenon of duality arising in certain periods of historical development, characterized by the coexistence of qualitatively different content paradigms are opposite to each other on the goals, statements, logic of existence. In the social sphere, this phenomenon became widespread in politics, religion, the economy and respectively denoted in terms of dual power, dual faith, backgrounds. Change of forms of government, official recognition for a specific religious denomination the right to the dominant spiritual monopoly, the effectiveness of new techniques of farming gradually affect the transformation of public consciousness, displacing previous social orientation claiming a different value structure. The dynamics of this process due to the support of the majority of the population, the demand of the transformation, opportunities of power. Moral relations in the same degree transform reformation challenges occurring in the field of public communication, but the renewal of moral concepts is hampered by the conservative approach of established domestic ties, focused on the predictability of the actions of the individual. Habitual patterns of behavior serve as a guarantee of survival in a professional environment, in relations with the authorities, family circle, therefore, changes in the regulato-

ry mechanism of social representation constitutes a serious threat to the reputation of the individual.

The collective attitude in the middle ages was guided came from Roman law by the Maxim, “What touches all must be approved by all”. The uncertainty of identity in self-worth were not allowed to question the moral prerogatives set by society. The correlation between economic activities and their results to moral evaluation shapes causal constants: wealth — greed, poverty, Holiness, work, humility, idleness is evil, distinctness man's worldly Affairs to the detriment of spiritual aspirations. Overcoming selfishness as the main tasks of a true Christian, is realized in the fulfillment of the commandments on the basis of which formed and defined the social virtues and vices. “A person, Ministry or position of the person, the time of his life, the property, which he owns, United in an indivisible whole. Everything should be used for the benefit of the individual and the interests of the social whole, what these interests are represented... as the fulfillment of God's will” [1, 209]. Moral concepts are filled with exclusively religious content, since the Church has no alternative in the public space by the force of impact on mass consciousness. Certainty of value approach is consistent with the nature of the relationship between citizen and community, distribution of social roles and relation to dominant forms of life.

The loss of religious domination of the Catholic Church in several countries of Europe in the XVI century and the adoption of Protestantism as the state ideology coincides with the rapid development of bourgeois relations that modifies the main spheres of social life, especially the economy, religious context, morality. Accordingly, there is a transformation in the content of the principles that define human activity. The expansion of the positive freedom of the individual is further continued in the claims to an independent interpretation of good and evil, which is undoubtedly related to the right of a citizen in commenting on the Scriptures. The behavioral model is deformed as a result of accumulation of contradictions in society between established values and new spiritual maxims. Still the relationship of part and whole, and human society loses its effectiveness and value as a social practice puts forward a set of demands (concentration, mobility, energy), exclusion the terms of the former scheme of social existence. The right of individual search and choice of truth endorsed by Protestant denominations, extends the range of moral options, considering previously unknown form of human abilities. Active interaction of secular and religious ideologies, Economics, and morality addresses the totality of the dictates of public opinion in the field of behavioral standards. The criterion of action becomes efficient and successful, giving reasons for changing perceptions of the permissible and the forbidden, punishment, and approval.

Hard work, thrift, honesty is the most revered quality in Protestantism, with which people seeks to suitability God. They are connected to personal aspirations, the social relevance of religious orientation. Material well-being and worthy of them to justify the efforts for their achievement and are an indicator of a godly life. Moral norms are taken from the contents of professional training (state piracy, slave trade, usury, the exploitation of the colonies), leaving free space entrepreneurship, emotional pressure, feelings of shame and guilt that conflicted with the Christian principles of charity, tolerance, compassion. “Absolute and perfectly conscious arrogance in the pursuit of profit is often combined with very strict traditions. The weakening of the traditions involved is not ethical recognition and formulation of new beliefs: they are merely tolerated, considering either as ethically indifferent phenomenon, or as sad, but, unfortunately, an inevitable fact” [2, 79]. The absolutization of material success becomes a prerequisite for the emergence of conflict situation in moral and social relations. The weakening of the peer review in social groups associated with the increase of the individual potential of the individual, stimulates multi-directional moral orientation, and with it, the gaps in moral regulation. Characteristic of the new dynamics of economic relations initiates the gap in the balance of public sanctions and personal will to succeed. Samples of behavioral standards do not have time to pass the test of circumstances, filled exclusively with egocentric motivation. In this situation, the problem of experiencing a moral problem has not yet received tested solutions in the resolution of internal conflicts on the level of mass consciousness and moral concept has not acquired a holistic content.

One of the issues considered by the English philosophy of the seventeenth century, was the rational justification of actions that would meet the new requirements of the society. The transition to the secular principles of social communication involves the elimination of religious moral grounds, forming a qualitatively different set of goals in life orientation: well-being, comfort, pleasure. Selfishness is declared as the inalienable nature of human nature, governed by reason, seeking to find a compromise between private and public interests. The curbing of affects, harmful tendencies, wickedness is justified by the personal benefit that the individual derives from the stability of social relations. Bacon put forward the idea: “... the propensity to do good is rooted deep in human nature” [3, 426]. Therefore, to fulfill the requirements of morality — the natural predisposition of man, independent of changes in context. The usefulness of good and the inferiority of evil determines the accentuation of personality in different life circumstances. The dominant, according to F. Bacon, eliminated the variability of behavioral incentives, but it can not cope with modifications of the interpretation of moral concepts, where the good can be understood greed, vanity, excessive ambition, undue ambition, perceived by most citizens as a manifestation of success.

The moral philosophy of Hobbes comes from a negative understanding of human nature: evil, bloodlust, anarchy, aggression inherent in everyone from birth and determine the relationship between the people as a “war of all against all”. Moral regulation is feasible only in the public condition through the realization of an existential threat. The basic moral category in the framework of the logic becomes the world, giving the person a chance for self-preservation. The historical realities of the seventeenth century in England: the execution of King Charles I, the bourgeois revolution and the subsequent civil war shifts the focus of important priorities in the field of moral regulation, forming position, in which the individual as a material body, will be able to enjoy life and to avoid suffering. The freedom of the citizen is faced with severe restrictions by the state acting as guarantor of the observance of moral and legal principles. “Where there is no government, no law and where no law, no justice” [4, 154]. Fear for themselves, the preservation of their property causes a person to keep increasing desire reasonable beliefs and on this basis to eliminate extreme forms of vanity and greed. An ethical theory constructed by the English thinkers of the rationalist spirit that was supposed to resolve the contradiction between public sentiment, imbued with the unbridled passion to enrichment, and persuasion, structuring a system of means and motivations of life. But given the gap in the educational level of the population, the transition of theoretical propositions in everyday practice takes a long time period, so a substantial part of the moral concepts involved in public communication, does not receive a final completion, which are paradoxical proposals for their modification.

Form available pamphlets or newspaper utopian views a more real picture of manners, which determines the General trend of the spiritual atmosphere that dominates in the society. These genres are more in demand due to the expansion of the readership and the actual processes taking place in society. Ideological freedom expands the boundaries of morally acceptable behavior angles, thereby forming alternatives to the officially recognized regulations. This can be seen as the result of social dynamics when the interaction of the individual and the social system had not accepted the nature of stable equilibrium. The genre of utopian narrative meets the goals and objectives of the adjustment in moral issues, as he allows the original approaches in the interpretation of principles related to actual issues of capital accumulation, the multiplication of ownership, sexual freedom, benefiting from human vices.

A significant illustration of the making of new moral concepts in the sense of context can provide work B. Mandeville. “Free thoughts on religion the Church and national happiness”, “Decent protection of public houses”, “Research on the causes of the frequent executions at Tyburn” offer unconventional solutions of recognized social problems, free from

doctrinaire and sanctimonious. His approach in drawing up utopian project does not coincide with the target message of the previously known works of Thomas Moore- “the Golden book, as useful, as amusing, about the best structure of the state and the new island of Utopia” and Francis Bacon — “New Atlantis”, where honesty, mutual aid, good behavior, look to the blemish be a logical continuation of the new attitude to ownership and the use of scientific advances. B. Mandeville refuses traditionally approved values, offering a different scheme of interaction of human nature and social needs, in which a prosperous state is not associated with justice, virtue and public good, faithfulness to the fortress of family, generosity — with success in business. Respect for the achievements of the state (England firmly took the leading position among European countries) share and its citizens, with all their flaws: vanity, unbridled passions, and immoderate ambition. Provoking society hypothetical assumption: that the vices and became the Foundation of national prosperity, English philosopher brings to the absurdity of Protestantism put forward the idea of the need of the desire for earthly riches.

In “the Fable of the bees” by B. Mandeville blatant immorality does not come into confrontation with the official morality, and complement each other. Contextuality determines the choice of means to achieve the desired. The content of moral concepts in such circumstances, devoid of iconic reference point, and selfish human nature is governed by the ratio of gains or losses, is the extrapolation of this system to the entire complex of social relations. The duality of standards destroys the absolute representation of the proper, the individual is forced to navigate increasingly complex moral conflicts, based on life experience and intellectual abilities. The manifestation of social reality do not always coincide essentially with the formal rules. Competition and rivalry as the main stimulus of economic development, form the tendency to dominate over others, and in the number of funds included moral metamorphosis. Society can't afford the condemnation of such forms, as citizens will lose the main incentive activities. The evolution of human needs from meet course needs (hunger, cold, shelter) to the artificial desires (vanity, love of glory, dominion) is shorted to achieve material prosperity, which is identical with that of the idea of progress.

Mandeville is cheating as a universal phenomenon. “All professions and positions are not without cheating, and there was not one class where you wouldn't cheat” [5, 53]. Public sanction on the enrichment counteracts a sense of shame and allows for deviations from moral declarations. Treachery, arrogance, deceit, lies, hypocrisy are recognized as a necessary component of civil society, a kind of impulse to development, which encourages people to develop intellectual abilities, to reform the laws, to resort to innovative solutions. The interdependence of Vice and virtue, con-

demnation and approval, ensures the balance of the vile passions and moral principles in society, allowing substitution of well-established moral meanings. Envy motivates the individual to competitiveness, energy levels, mobilize, turning from the destructive personality qualities in a constructive means of self-realization. Following the negative examples is a more effective way of socialization than morally sound behaviors, because they offer rapid enrichment.

The desire for greater stimulates the search for new areas of talents and abilities, while the boundary between morality and immorality loses a clear demarcation. Those assumptions are related to the fact that the only socially recognized criterion of success is material prosperity. Society condemns such occupations as prostitution, wine trade, gambling, usury, but the state, benefiting from its activities, it considers it possible their legal existence, despite the damage to the moral life. Thus, the amorality permeates into the public consciousness in a latent form giving rise to the toleration of Vice. “Rogues, parasites, pimps, tricksters, pickpockets, counterfeiters, charlatans, fortune-tellers — that the people, who, being at enmity with honest labor, deceit and cunning paying themselves the benefit of their diligence and good-natured heedless neighbor” [5, 53]. Their stay in the social system is justified by the principle of social utility: citizens are forced to improve the mind, and the state laws to maintain the acquired property. This theme was continued in the novel D. Defoe “the Joys and sorrows of the famous moll Flanders”. The rejection of absolute moral principles distorts the basis of interaction between citizens and, however, makes the principle of conventionality in moral concepts, by matching them with specific benefit.

In the historical periods associated with the changes of the main forms of social participation, the mechanism of formation of moral concepts change under the impact of new social circumstances, assumes the character of dominance in the field of personal communications. The former regulators of moral relations is losing its influence in the mass consciousness, the cause is the ineffectiveness of the former existing motivation, incentives, control of moral values space, facing a qualitatively different reality. The defining properties of the new ideas are in society, contain destructive challenge to the old system of interaction between the individual and society. The dynamics of the relationship it is not possible to assess long term changes in moral concepts. Simplified understanding of the objectives and resources creates a situation of moral dissonance, when the content of moral attitudes have not lost their value, and the adjustments made do not coincide with the well-established semantic orientation of actions. The main detectors is permissible and forbidden in interpersonal communication can be transformed in the paradoxical form of value measurement: the amorality to admit norm, envy, a means of self-

improvement, defect of freedom of individual expression. Trust in public institutions is determined by the recognition offered by them moral rules, grounded universally significant interest. In this case, a meaningful dissonance in moral terms is eliminated in a natural way, as not having nutrient medium in social relations.

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