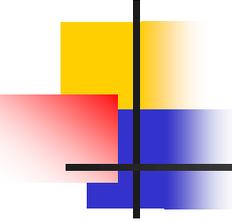


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Moral norms in Polish and Czech societies.

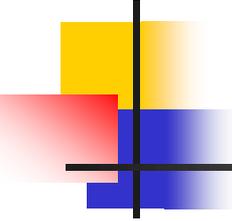
A comparative attempt



Plan of presentation:

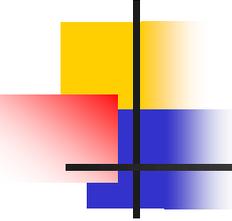
- Moral norms - theoretical connotations.
- Religious sources of moral norms.
- Good and evil - relativism of norms.
- Evaluation of moral behaviors.
- Conclusion.

Moral norms - theoretical connotations:



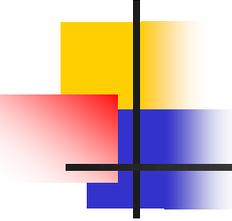
Reflections on changes in moral norms should start from the adoption of a particular theoretical approach of moral norms. Morality is associated with the society. As written by Janusz Mariański, morality is a social value in the sense of:

- genetics, because there is a result of interaction of many people, not only through the personal efforts of individuals; the moral culture of previous generations is important here;
- functionality, because it contributes to the unification of society and its substructures around common ideals, values, standards, etc., necessary for normal existence and development of social groups and society as a whole (Marianski 1989).



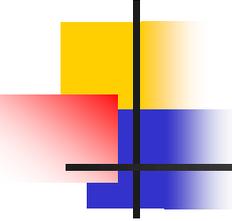
The typology of moral norms:

- Personal morality
- Social morality
- Civil morality



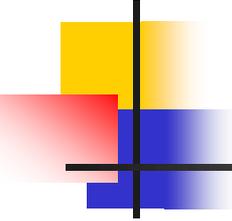
Personal morality

- It relates to matters of private, personal, especially sexual matters, such as infidelity in marriage, casual sexual relations, divorce, homosexuality, abortion, euthanasia, and suicide. These behaviors are subject to individual, but also social assessment. However, in societies of moral relativism, they are very often left to individual assessment.



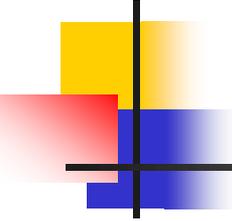
Social morality

- Includes conduct that violates the standards of social intercourse in public areas: driving while intoxicated, exceeding the permitted speed in built up areas, taking a car without the knowledge and consent of the owner, to take a ride, the use of "soft drugs" (marijuana, hashish), smoking in public places and litter. These are behaviors that threaten the lives of social and individual members of the community.



Civil morality

- Make up the evaluation of such behavior of individuals against the state institutions, such as demanding state benefits to which you are not entitled, cheating at taxes, paying for services without a VAT, lying for their own interest, accepting bribes in the performance of official duties. These are the actions and behaviors that an entity owes to the state, and, indirectly, to the public.



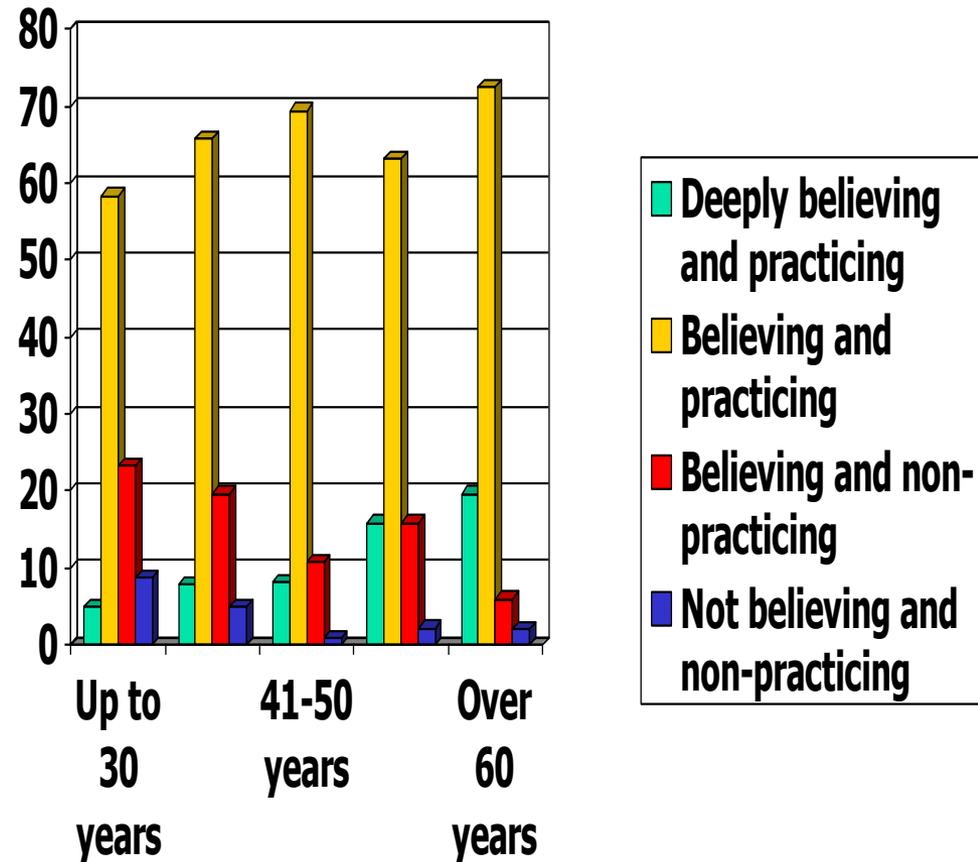
The sources the analysis

- In Czech society the analysis was based on research European Values Study, research conducted in the 80s in Europe and in rest of the world. (Inglehart 1990, Inglehart 1997, Inglehart, Basañez, Moreno 1998, Inglehart and others 2004). In 2008, research was carried out in the Czech Republic and published in the Masaryk University in Brno (Rabusic, Halmanova, 2009).
- The analysis of moral norms in Polish society was based on the author's own research, using some of the EVS questions (Swadźba 2012).

Religious sources of moral norms

- Polish

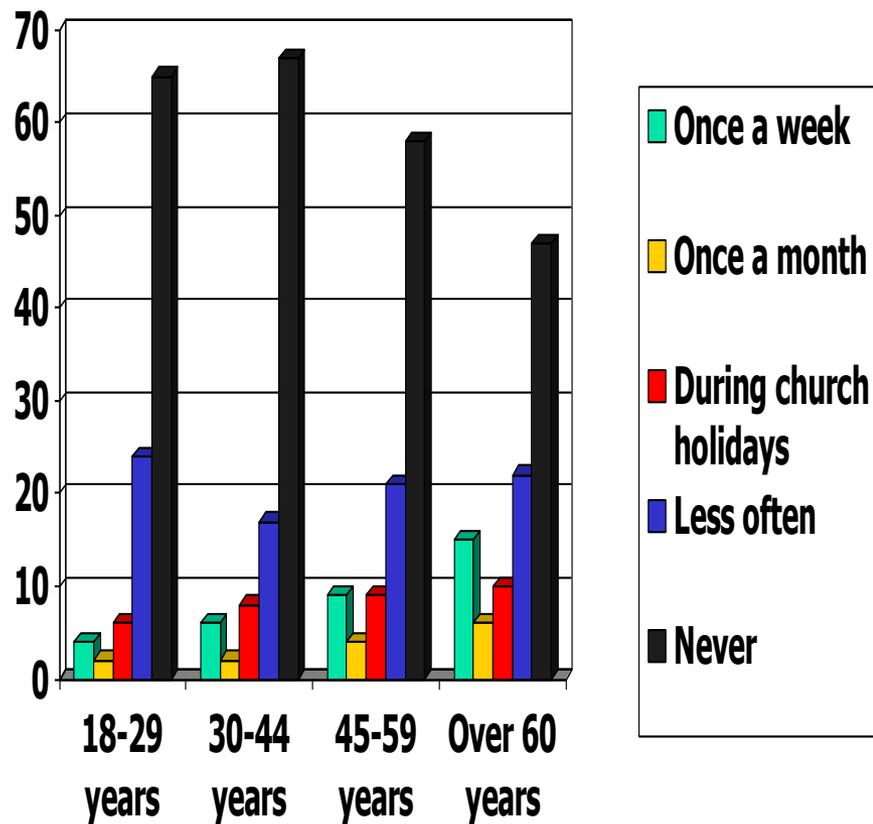
- Affiliation to Church: Poland 97,1% (95,6% Roman-Catholic, 1,5% others).
- Declaration of being religious: Poland 93,6%.



Religious sources of moral norms

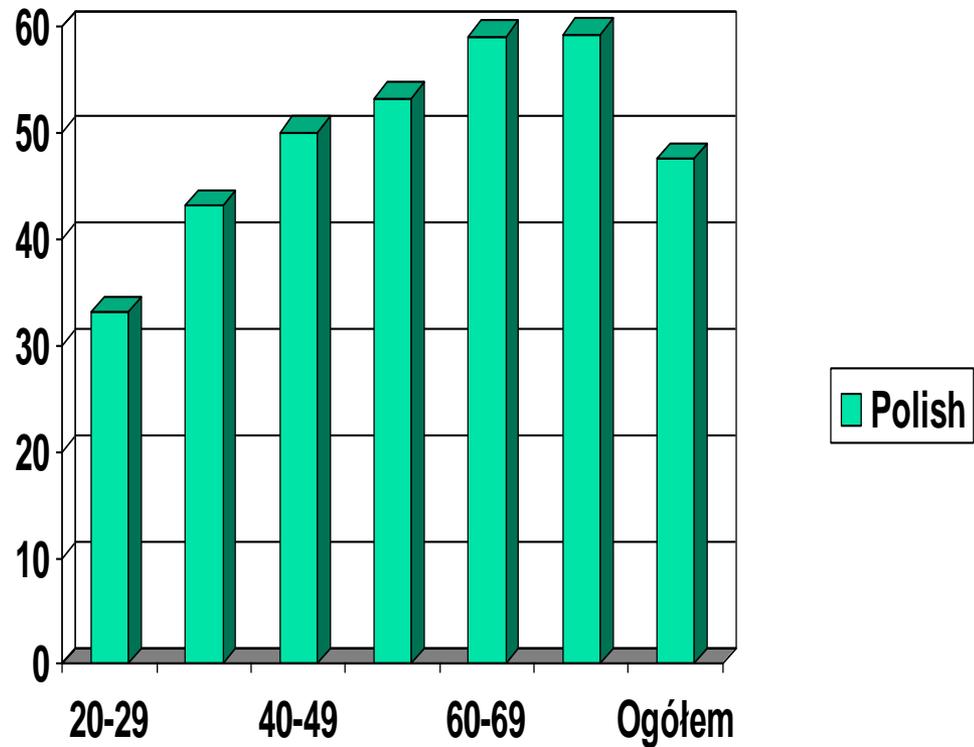
Religious - Czechs

- Affiliation to Church: Czech Republic 27% (Roman Catholic Church, Czechoslovak Hussite Church, Evangelical Church of Czech, Evangelical Church, others).
- Declaration of being religious: Czech Republic 31%.
- Question in EVS research: *A jak dulezity je Boh ve vasem zivote?* 18% - *velmi dulezity*, 22% - *stred*.



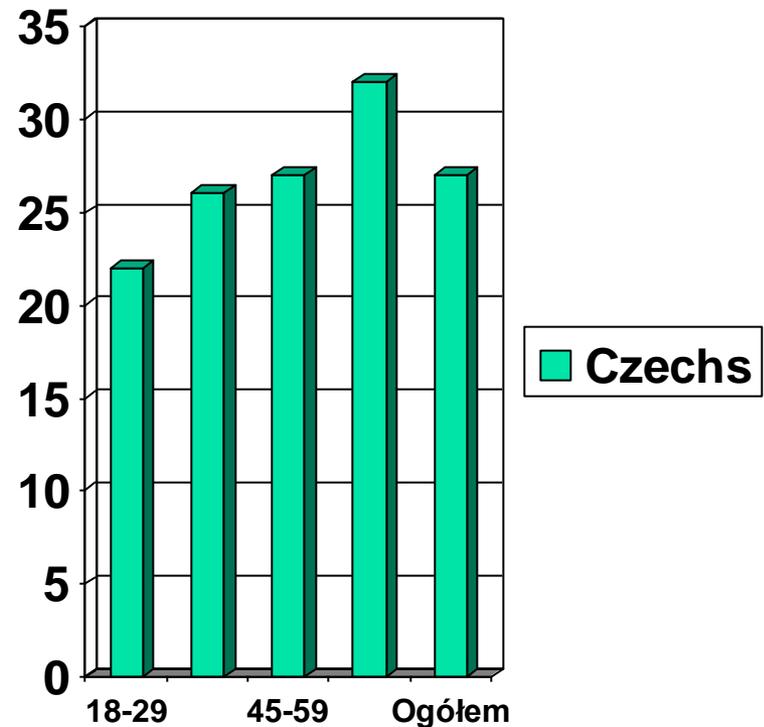
Good and evil - relativism of norms (Polish)

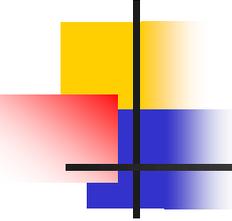
- A: There are clear and indisputable criteria to distinguish good from evil. These rules apply to each person and every situation.
- B: There are no once and for all established rules to distinguish good from evil. What is good and what is evil depends entirely on the situation at the given moment.
- C: I do not agree with the opinion of A and B.
- D: It is difficult to say.
- The answers to the question are as follows. 47.5% of respondents agreed with the first opinion, 36.4% with the second opinion, 5.2% disagreed or with the first 2 opinions, and 10.9% answered "It is difficult to say".



Good and evil - relativism of norms (Czechs)

- **Czech** Respondents could choose the following views, from which they could make a choice:
- A: There are clear and indisputable criteria to distinguish good from evil. These rules apply to each person and every situation.
- B: There are clear and indisputable criteria to distinguish good from evil. But there may be exceptions.
- C: Criteria of good and evil depend on the circumstances.
- The results of the responses were as follows: 27% chose the possibility A, 35% B, and 38% chose C (Rabusic, Hamanová 2009: 122).

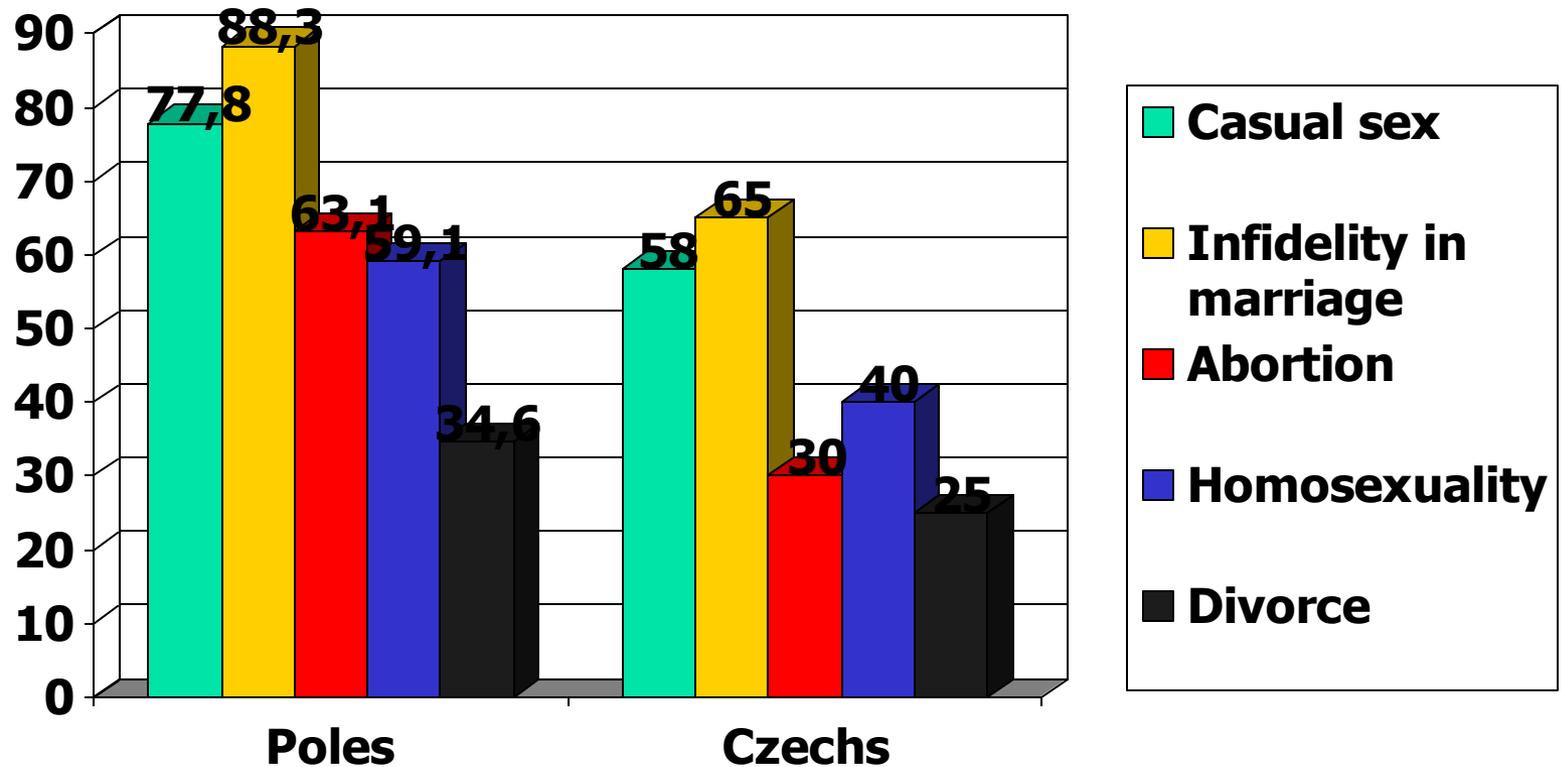


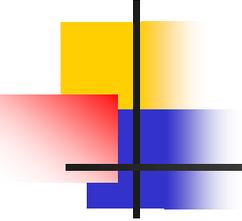


In summary:

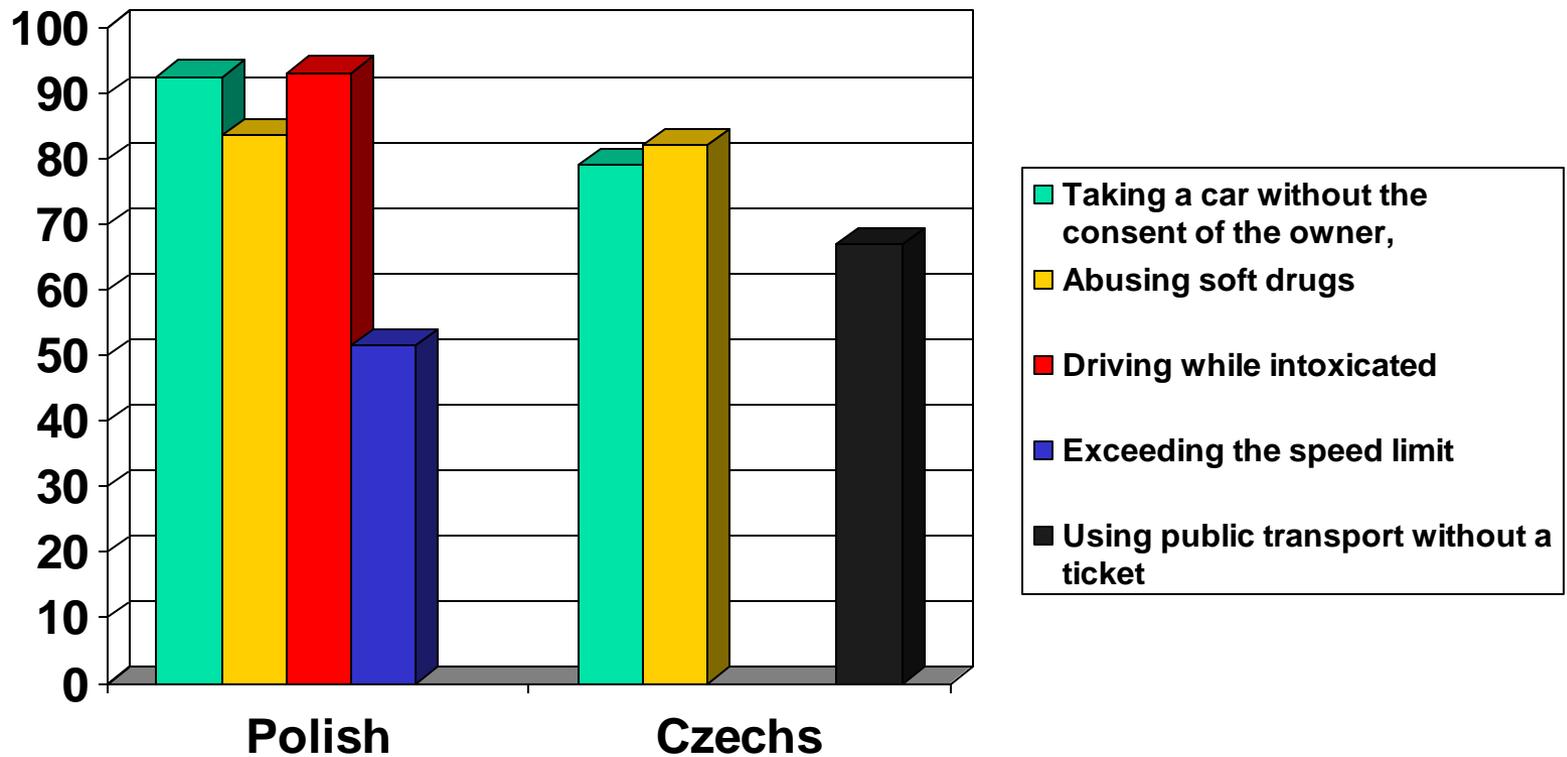
- In the Czech society, there are no major generational differences in the acceptance or non-acceptance criteria of good and evil. Society is more liberal than the Polish in his determination. In the Polish society there is a greater generation gap in rigor and moral permissiveness. The older generation is more stringent than the Czech and young closer in their views to the Czech. It is possible to notice an impact of religious norms in the older Polish generation; however it no longer plays such a big role in the young generation.

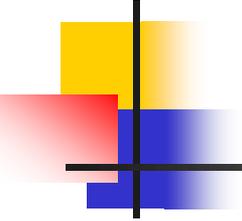
Personal Morality (answer: no excuses)[data in %]



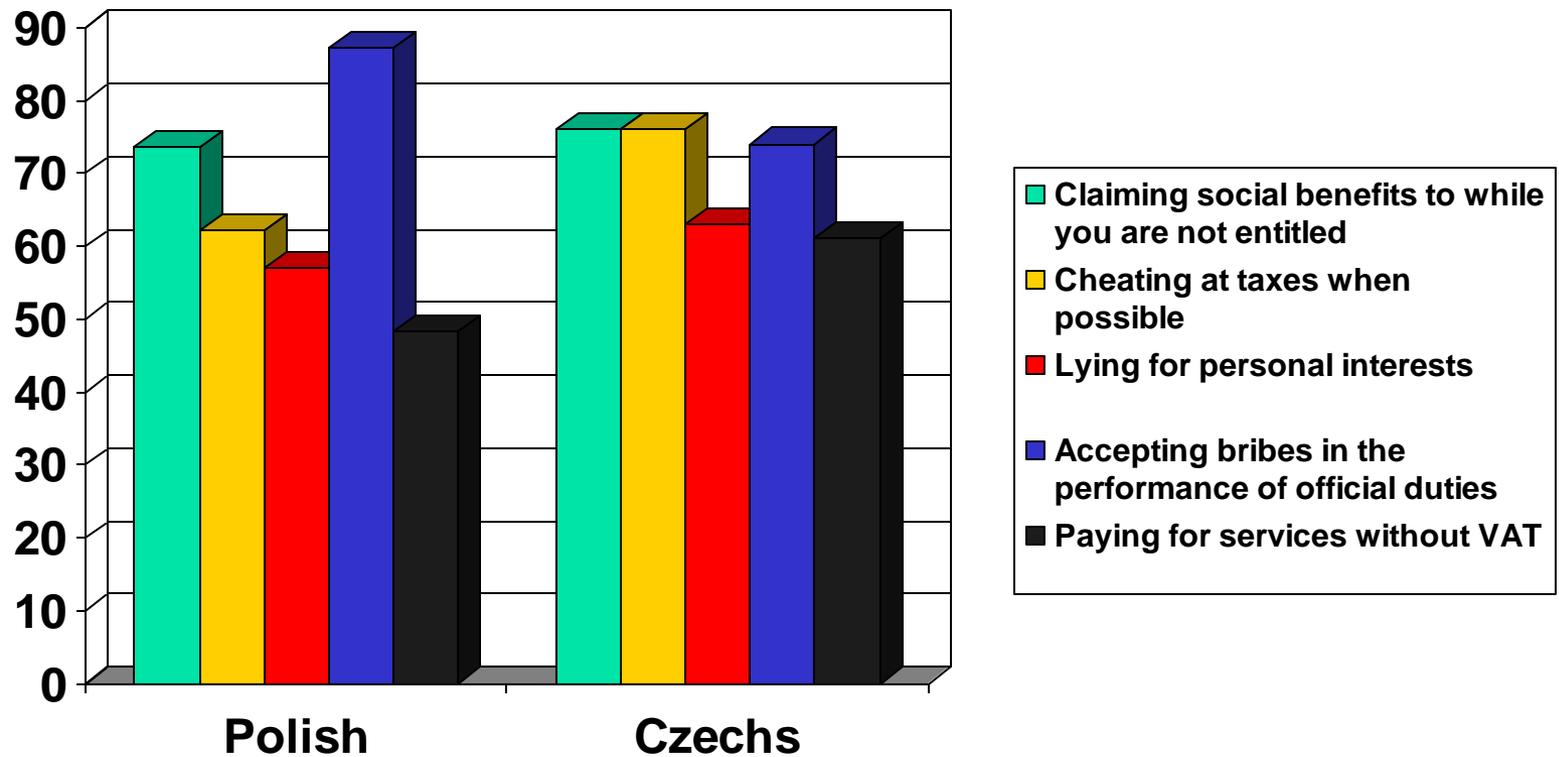
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- In terms of norms concerning personal morality, there are significant differences in the rejection of the controversial standards in the Polish and Czech societies. It firstly shows a greater acceptance of traditionalism and less controversial moral behavior. The reason lies in the greater religiousness of the Polish society and institutional affiliation to the Catholic Church. Czech society has a greater liberalism and greater acceptance of controversial moral standards. This is due to the secular Czech society and the lower acceptance of religious norms. The Polish young generation, in spite of the declared membership to the Catholic Church, is religiously selective, and do not always follow its teachings.

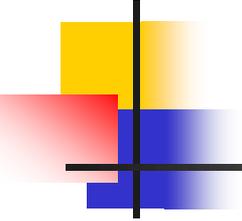
Social Morality (answer: no excuses)[data in %]

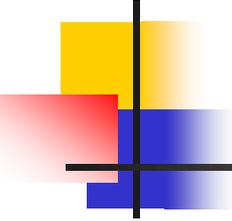


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- In terms of norms of social morality, there is a higher degree of acceptance by both the societies than those of personal morality. Both in Polish and Czech societies there is a significant generational difference in the acceptance of these norms. An exception is taking a car without the knowledge and consent of the owner, which is condemned by the vast majority of Poles, both older and younger generations. In Czech society the difference between the generations is the highest, with all three types of morality (especially for the acceptance of drug use).

Civil Morality (answer: no excuses)[data in %]

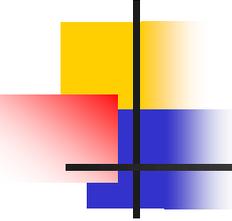


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- In terms of civil morality, there is a higher acceptance by the Czech society than by the Polish society. This also applies to the young generation and intergenerational differences in the observance of the laws established by the state are smaller than in Poland. The only exception is a greater acceptance of accepting bribes in the performance of official duties. Studies have shown that in Polish society, there is a greater social acceptance of non-compliance of the principles established by the state and its authorities (with the exception of taking bribes).



Conclusion

- In generalizing the present analysis of personal, social and civil morality in the communities of two nations, it can be said that:
- The Czechs have a greater permissiveness of personal morality, slightly smaller in social morality, and the greatest rigor of civil morality. The intergenerational differences exist but are not significant. Older and younger generations are more similar to each other in their acceptance of moral norms.
- Polish society is characterized by greater rigor in the acceptance of the norms of personal morality, an average in social morality, but lower standards of civil morality. There is a much greater difference between the generations in the acceptance of all types of norms.



In illustrating the behavior of Czech's and Poles one could say that:

- "A Pole would live in an exemplary marriage, but would leave their car in an unauthorized location (because it is cheaper). In contrast, a Czech not always would live in marriage, but would leave their car in the parking lot (and pay)."