

SUMMARY

Common Day Ethics


Morality as a projection of forms of life in light of the contemporary social sciences

The subject of the dissertation is a concept of the *Common Day Ethics* emerging from a reflection on the condition of the current ethical debate as well as the practice of morality and the politics of morality as we experience it in our common day life at the beginning of the XXIst century. The presented research is based on a belief that ethical dimension of the reality – in which we are ourselves contained and which is being created by us at the same time – remains deeply braided with its common day form and our live's practice. Simultaneously, this approach does not necessarily imply abandoning the ideals born in the bosom of various cultures and reasons that contributed to the shape of this commonness. Therefore the thesis also searches for a path between the consumptionist nihilism and fundamentalist universalism, the two ideologies of the contemporary world that overwhelmed it and lead it in the opposing directions.

The dissertation defends the thesis that every morality is a projection of a form of life as of the language which creates this particular form and as of the practice being this particular life's incarnation. In this sense it claims that narrations providing new, fertile insights into the nature of ethics and morality keep aloof from categories of freedom, dignity and expediency – and thus also intentionality – whereas, remaining oriented on everydayness, they enable to identify topologies of the fields of "games of morality". These investigations on the complex relation between the practice and economy of morality on the one hand and practice of power on the other are rooted in L. Wittgenstein's philosophy of language and P. Bourdieu's reflexive sociology, enriched with an in-depth analysis of the concept of moral capital.

The most important among the research questions structurizing these considerations are those which touch the raw practice of life and thus also the relations between local form of life and local morality in force. The thesis asks how these forms determine rules of various "games of morality"? What exactly is the relation between the contemporary form of life of the consumptionist society and its globalized reality on the one hand and the currently functioning "games of morality"? How it is possible that in the stream of everyday practice, under social conditioning, a mystical dimension of ethics appears? How our awareness has evolved so that it overcame the worth of an individual life and undermined itself in an auto-destructive act of questioning the natural selection mechanism, which led to creation of values of higher importance than the survival of human kind? Eventually, what is the characteristics of the trilateral relation between the practice, the form of life and the private world of the subject?

Answers to these questions given in the dissertation have been fixed in the context of concrete social mechanisms describing emergence of beliefs as well as models and narrations describing reality – especially in terms of 'determinism' and 'freedom' – which nowadays are a subject to instrumentalization, ideologization and commodification at an unprecedented scale. Behind these considerations there is also a sense of deep dissonance between the abstract sphere of declarative morality and human everyday practices, between intention or a colour of intention and its everyday impact, and between moral fantasy and moral ideology on the one hand and moral reality on the other.


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