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Trust as wellbeing factor

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Abstract

This paper discusses a role of trust in post-industrial society. I argue that a social theory of trust advanced and methodologically inconsistently. Trust is a key characteristic of developed human society, which is showing at two levels: individual and social (trust to public institutes and Government as a whole). In particular, trust is defined a progress. Success of self-actualization ones society depends on widespread element of culture – trust. I content the idea that trust is a product of traditional society based on principle of absolute faith that is confidence in ones and his actions. Trust is irrational, it correspond to notion “sense of trust”. Contemporary sociology besides gives another one explanation of trust: trust is a product of rational activity, based on reflection. The modern sociological questioning shows that since early 1990s until 2000s, there is a strong tendency for rising of distrust. I also argue that the post-industrial society is in need of trust which is providing base for social communication.

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1. Introduction

During the second part of XX century in economically developed countries gradually there were changes which are known now as “information-oriented society”, “informational age” or “post-industrial epoch”.

Futurologist Alvin Toffler (1970); called this transformation “The third wave” argued that this alteration would be as logical and sequentially as two previous: transition from hunting and collecting to agriculture and further transition from agriculture to industrial production. This alteration consists from elements connected with each other.

In economy production as a wealth source everything more is replaced by services industry. The typical worker of information society is occupied not in steel department or at automobile factory, but in bank, in software firm, at restaurant, university or in agency of social service. The role of information and intellect incarnated as in people as advanced machines begins to be comprehensive. The intellectual work in quantity substitutes the manual labour.

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The manufacture is globalized as inexpensive data technologies for doing more and more easy information distribution through national borders and fast communication facilities – television, radio, fax and email – dithered borders of cultural communities steadily existing for a long time.

Society based on information facilitates of freedom and equal opportunities – which leads to more democracy evaluate. Freedom of choice whether freedom of choosing TV channels, cheap shopping centers or friends in Internet that is acquired unlimited character.

Information society versus traditional society (See Dahrendorf, 1959, 1968) with few choices, but a lot of social communications has extraordinarily low social connections.

Depending on such situation so important to access social values particularly category “trust”. Explanation of phenomenon of the trust is presented in a framework of philosophy, sociology and study of culture. Trust is shown in different layers of culture from ordinary to political. Francis Fukuyama understands the trust as a key characteristic for the developed society (Fukuyama, 1995). Trust identifies progress, and success of developed society. In modern society trust become one of the important sources of elaboration and communication mechanisms. Contemporary interdependence of states makes the problem of the trust global and outside the limits of the local statements and ethnic minorities.

I emphasize that trust is a base of effective communication without any exceptions, which is forming in the frame-work of society. All these points specify and open a wide interest of experts in different fields of science to the problem of trust.

2 Value of rules

The idea that moral values and social rules not are simple power limitations imposed on person but impossible conditions of common activity is important invention of sociology of XX century.

Today values which divided by society are named as social capital. Both physical capital (land, buildings, and cars) and human capital (abilities and knowledge) are considering social capital which produces wealth and thereby the economic value of national economics. It is also precondition of all of forms of common entrepreneurship, which now exist in contemporary society, from the work in corner department store to the lobby in government for child-rearing practices.

Individuals expend their abilities and capacities following rules of partnerships, although these rules restrict their freedom of choice but give the possibility to communicate with persons and coordinate their actions.

Social values such as honesty, reciprocity, and realization of commitment are not the subject of choice like ethical values, it has palpable value and help groups to reach common goal.

True community is fastening by values, norms, experience, which is divided by persons of community. At this point, the dippers background of values the more filling of community.

As people try to release from traditional ties with their families, friends, work places, clubs on their interests they began to think that they could save the social communication, but now they can use means of those communications which they choose for themselves. Sometimes it is happened that communication choice gives a rise to feeling of loneliness and disorientation, melancholy for deeper and constant relations with people.

It appears that usually individual want to breach rules which seems to him unnecessary, unfair, and wrong. But at the same time all new rules which are necessary for individual, it gives possibility for new forms of collaboration and also would allow individuals are feeling connected with each other.

That society which don't need any borders for it, technology innovations come into collision with the same situation in different forms of social behavior (rise in crime, divorces, alienation)

3. Trust, moral values and civil society

In the 90th years of the XX century it became absolutely obvious that the system of values of traditional society strongly changed. Transformations which had happed in developed countries are complicated and ambiguously, but can be brought under the general heading of the increasing individualism.

According to the optimistic script in modern life, communications aren't abolished fully. Instead of it the compulsory communications and obligations based on the inherited belonging to social class, religion, sex, race, nationality etc., are replaced with the communications accepted voluntary. People don't become less connected with

each other; simply they maintain the relations only with those whom choose. Internet in a sense gives technology which provided a chance to develop voluntary social communications to such an extent that impossible even dream earlier. It is possible to communicate with people from all regions and countries, being based practically on any common interests, from Sahaja Yoga to Mexican cuisine, regardless of physical location.

As noted by a lot of researchers such as Peter Berger, Alasdair MacIntyre and Ralf Dahrendorf, collapse is not restricted by paralyzed ties characterized by traditional and authoritarian societies but continue to eat up social ties which situated the very voluntary institutes which make foundation for modern society.

Thus, people call in question the authority not only tyrants, but also democratically elected officials, scientists and teachers. Limits applied by marriage and family obligations annoyed them, although it were also voluntary accepted. And they do not want to be excessively connected with moral bonds applied by religion even if they are free to enter church of this religion and at any time to leave it at own will.

Individualism is a fundamental value of contemporary society imperceptibly starts passing from proud independence of free people into a sort of the closed egoism, the aim of which is maximizing personal freedom without thinking about responsibility before other people.

Society where people enjoy the more freedom of choice, that ever in history the more they feel indignation of that few bounds which still ties them.

The danger is for such society that people find suddenly out itself in social isolation; they could communicate with anybody, but could not assume moral obligations.

Robert Putnam (1995) argues that in United States of America people eventually display less and less trust to public institutes than to each other, the quality of groups and their members increase too. Such point of view confirmed by Wendy Rahn and John Brehm (1997). Their research is based on Public opinion poll and it showed that civil obligations are good predictor of levels of trust. However, Data say that the trust and participation in groups aren't surely connected with each other. Though absolutely definitely there is a decrease in level of trust in society, there are numerous certificates of that actually many types of groups and participation in them enduring rise. This sort of phenomenon can be possible observe in Russia and the majority of developed countries of the West.

Trust to many traditional institutes of the power – such as government, the police and army – goes down, as well as the degree of compliance of own behavior to ethical standards reflected in data of polls which is the cornerstone of the trust relations.

Thus, there are less common values which share between members of society, but much more keen rivalry.

Trust is a key by-product of cooperation of social norms which forming social capital. (see Fukuyama 1995, Gambetta 1988).

If it possible that people will of their duties, honor norms of reciprocity and to avoid opportunistic behavior than groups would be formed more easily, and what are formed, will be capable to achieve common goals in more effective way. If trust is significant measure of the social capital than there are distinct signs of that the last is in decline. Francis Fukuyama's data - based public opinion poll - provides convincing data on falling of level of trust in the United States: "In 1958, 73% of the interrogated Americans declared that they trust the federal government and characterize its actions as correct either "in most cases", or "almost always". By 1994 this rating fell to 15% though by 1996 – 1997 the trust level again grew up, so it was made even to period level from the middle and until the end of the 20th century. Respectively, the number of those who didn't trust the government or "in general never", or "only sometimes", increased from 23% in 1958 to 71 – 85% in 1995 (besides decreasing in the next years a little). (Fukuyama, 1996, p. 86-92).

While the public trust collapsed, the private trust appeared as a by producing of the relations of co-operation between citizens. Answers to the question "Could you tell that we cannot trust the majority of people or we don't must be so trust full with people?" in questioning show that since 19th to 20th there was a tendency to rise of a distrust.

In Russia, trust to different social spheres is considerably reduced. It is positive that Russians trust to leader political party rate is 65 % of those asked trust to the party "Russian Soviet" (according to the data presented in the

report of All-Russian center of study public opinion). At the same time according to the data of “Fund of public opinion” people do not trust of the quality of education and medical services.

We shouldn't forget that the trust itself isn't moral value but it generated by society producing, it arise when people share standards of honesty and reciprocity in the relations thereby they able to communicate with each other.

The trust's foe is egoism and it is difficult to measure the level of egoism but there is opinion, which believes that people now are more egoistic in Russia and America and it is growing up steadily.

In sociological research of group egoism in Russian society Alexander Nechushkin (2007, p.8) argue that now in Russia there is high grade of disintegration of society, mismatch in social interaction of social groups and strata, no-confidence to the government, division of social and status positions, moral norms.

Morality research of middle-class studied by Alan Wolf who lay in deep interview with deferent representatives of American nation; amount majority was agreeing with statement saying that “twenty years ago Americas was less egoistic than now” (Fukuyama, 1996, p.118).

Beside the questions about the trust in a frame of public opinion poll asks “do people honest and they ready to come to the aid”. Answers on the first question shows the weak tendency in towards reduction of feeling people honest during the period from 1972 to 1994; but answers to question about willingness to help did not show changes in this case. On the other hand the questioning of senior pupils had showed that period between 1976-1995 years there was a steady feeling of trust to people, beliefs in their honesty and readiness to come to the rescue. (Fukuyama, 1996, pp.115-121).

4. Trust in contemporary science

I should emphasize that sociological thought have its own history for studying trust, however there are a lot of points for discussion, all these aspects inconsistent happens because of transformation concept “trust” in modern science.

There are two dominant approaches in interpretation of phenomenon trust in sociological science. As for the first one, trust is a product of society traditional which based on absolute faith that is confidence in ones and his actions. Because trust is irrational so it as corresponding to notion “the sense of trust” which people feel to each other based on faith, confidence in actions.

For the second dominant trust is a product of rational activity, based on reflection. I argue that two types of trust are existing in contemporary science and present a phenomenon of modern society, where risk and indefiniteness forming the necessity of trust for normal developing social communications.

So, there are two directions of developing the concept of trust which based on faith and rational choice. Trust is a powerful integrated mechanism which having potential of social cooperation and consolidation.

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