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Where is the contemporary, global man evolving personally and personality-wise?

Initial attempt to diagnose and forecast.

Even though it has been going on for a few years already, the contemporary, global crisis in fact remains unrecognized. Various theories of it as well as various views of scholars and practitioners do exist. There is no consensus among them as to the fundamental issues in this regard. However, analyses of it remain under overwhelming influence of interpolation of the phenomena so characteristic for the crisis of 1929-1933. Such analysis of it quite obliterates the issue rather than helping to clarify it. Most of all, the contemporary crisis is more structural and systemic, and encompasses extra-economic areas to a much greater extent, including especially personal and personality transformations, as was the case in 1929-1933. This, in turn, remains in connection with this crisis appearing to be much longer-lasting than its predecessor of 1929-1933. Slight improvement in the economic situation in individual parts of the global world (e.g. in Poland) in this type of crisis does not prove overcoming it whatsoever, though it might seem so. Contemporary management which aims at leading the world out of this crisis is hence lame and **lowly effective in general. Management sciences should take into account in planning their activities in the upcoming decades of XXI century.**

1. Contemporary crisis in the eyes of scholars

To an ever greater extent, traditional economics is nowadays blamed for not recognizing the contemporary crisis and for trouble in programming exiting it. This is how Dan Ariely, Professor at a North Carolina university writes about it:

We are now paying a terrible price for our unblinking faith in the power of the invisible hand. We're painfully blinking awake to the falsity of standard economic theory - that human beings are capable of always making rational decisions and that markets and institutions, in the aggregate, are healthily self-regulating. If assumptions about the way things are supposed to work have failed us in the hyperrational world of Wall Street, what damage have they done in other institutions and organizations that are also made up of fallible, less-than-logical people? (...)The emerging field of behavioral economics offers a radically different view of how people and organizations operate (...)Drawing on aspects of both psychology and economics, the operating assumption of behavioral economics is that cognitive biases often prevent people from making rational decisions, despite their best efforts. (If humans were comic book characters, we'd be more closely related to Homer Simpson than to Superman.) Behavioral economics eschews the broad tenets of standard economics, long taught as guiding principles in business schools, and examines the real decisions people make - how much to spend on a cup of coffee, whether or not to save for retirement, deciding whether to cheat and by how much, whether to make healthy choices in diet or sex, and so on. (2010, pp. 29-31).

The problem is that later into the quoted article, the author presents particular experiments the result of which is that contemporary people are guided by limited trust to others, that they are capable of deceit, frustration and taking revenge on market partners in particular circumstances. But the author does not deal with **systemic transformations which take place in the ideological and moral shape of contemporary people of the global society of XXI century.** There is a long way from signaling the importance of the psychological factor which bears significance on the operations of the global market or even the overall global society, to the systemic analysis of psychological transformations of this very society. Attempting to associate the achievements of economics and psychology, representatives

of behavioral economics take the right road, but it is one of only partial so far, interdisciplinary examination of the issue where they do not refer to e.g. the achievements of philosophy, especially its anthropological aspect, or other important scholarly areas which could bear quite a significance in this field. As a result, one cannot say that they have conducted a justified, systemic analysis of changes which take place in the people of the contemporary world, at least in the world of their values as well as personal and personality preferences which provide answers to how to depart from the contemporary crisis. (This is also confirmed in the reference to a different example of how to analyze these phenomena by behavioral economics, provided by the article above).

In his book devoted to contemporary global crisis, a known Polish economist, Professor **Wladyslaw Szymanski (2009, pp. 16-39)** spots sources of the contemporary crisis in "incomplete globalization" whose core is to be mainly based on the fact that in previous capitalism development phases there was a certain degree of harmony in the shaping of a man's personality within it, the market released motivation to produce and innovate, but it also unleashed demons of egoism, anti-sociality, as well as drive to succeed at any cost, especially for maximum gain. On the other hand, nation state mainly inspired pro-national socialization. Among values created by the nation state, aiming at service for greater societies played a significant role then. On the other hand, in the contemporary global world, the demons of greed, use and ownership at any expense dominated all pro-social tendencies. The global market today inspires, to a historically comparative extent, the aforementioned demons, and the role of nation state in the process of a person's socialization is on a clear decrease. As a result, market demons effectively destroy pro-social orientations on national and global scales.

All the quoted views, which play a significant role in today's world, as well as many more, detect that the contemporary crisis cannot be treated solely in financial categories, but also in the generally economic ones, but its course is also strongly influenced by psychological phenomena of the contemporary global society. However, we are also dealing here with issues of a deeper kind, issues connected with closer definition of the character of these phenomena. For example, the scholarly achievements of contemporary psychology which divides all people into those who are oriented on the past, present, or future, are not conducive to it. A narrow or even confusing explanation of these issues is also provided by contemporary American behavioral economics which characterizes contemporary psychological phenomena describing the people of our times as seemingly bestial, meaning it ascribes to us the features of "co-tenants" of our planet (**Akerlof & Shiller, 2009, pp. 11-59**). Defining the aforementioned psychological transformations as seeming bestiality of contemporary people, the authors above minimize their specific, human character and their "human" origin of structural personal and personality development. Hence, they are burdened with our original, fatal features borne out of the contemporary phantom influences (created by the contemporary global market) on poor animals who do not even reveal a small percent of such a sum of negative features and properties that contemporary people possess and which keep growing in strength. It is also impossible to find aid in search for an effective therapy against the increasing influences of the demons of contemporary people if we were to look for them in the works of a significant Polish pedagogue (**Kwiecinski, 2008, pp. 12-15**) who, manipulating the tradition of the Polish pedagogical thought, especially the works of Bogdan Nawroczyński while bringing forth the slogan that the less conscious upbringing, the better. It is so much the more strange that it is the Bogdan Nawroczyński who was in the period between the two World Wars (1918-39) the creator of the concept of "state-creative" upbringing and it was he who was an advocate for developed national upbringing with an obviously critical approach to various versions of pseudo-upbringing which appears *en masse* in this branch of education.

All in all, it is a must to state that there is a lack of an interdisciplinary analysis of the most recent global crisis. Disproportions of to-date achievements of economics and psychology, and especially education in this respect, render it almost completely impossible to conduct a nowadays reliable analysis of the crisis phenomena and recognize its perspectives in the decades to come. I t m u s t

cast significant shadow on management of the contemporary crisis.

2. Important supplement to the diagnosis – basis for effective therapy

In order to conduct a proper diagnosis of personal and personality bases for contemporary crisis as important driving forces for its development, there is a need to refer to the achievements in this field of an eminent, late psychologist, Professor Włodzimierz Szewczuk (2002, pp. 24-52) – long-time Director at the Institute of Psychology of Jagiellonian University. In order for this to happen it is necessary to include his fundamental differentiation between a person and a personality. According to him, every human being is a person worthy of the highest respect as a value in and of itself which is impossible to copy. However, in our contemporary, multi-billion human society there is only an insignificant number of people who effectively evolve toward personality. Human personality is this human phenomenon which has a developed consciousness of the self, of the world around and people from closer and further vicinity. It has a purposefully shaped worldview, meaning overall image of the world that surrounds us as well as the core of a contemporary person itself. It has a consciously elaborated program and life plan as well as character. By these Szewczuk meant mental features which render it possible for a person to, with high determination, become acquainted with the world and people in it, consciously create this person's own worldview as well as elaborate his or her own program and life plan and implement it effectively.

Despite their high significance, at least for the analysis of mental phenomena occurring in contemporary global society, the views of W. Szewczuk on personality were of a narrowly psychological character. Drawing many stimuli from them for my current research paper I considered it indispensable to supplement the presented personality features elaborated by W. Szewczuk (in Pomykało, 2004, pp. 130-145) by such features as minimum socialization of the given human individual as well as actual deep internalization by him or her of such fundamental values as: comradeship, friendship, or love. That last value includes parental love of their children, children's love of their parents, husband's of his wife, wife's for her husband, as well as the developed emotionally identifying attitude toward individual, significant human communities, including especially one's own national community. In other words, I have defined and keep defining the desired personality as a phenomenon that stands in radical opposition to such human values which the contemporary consumption society creates by means of historically unprecedented mass liberation, influences of demons created by global market in the historically incomparable way, in its influence on contemporary people and personality to previous times. Nowadays, the aforementioned market has managed to seize and liberate the mentioned demons, appealing most effectively to people and personalities of the greater part of the XXI century society, with special intensity of the effect on young generations. A great role in the intensification of such influences of contemporary global market on people and personalities is played today by factors which Prof. Władysław Szymanski calls "accelerators" of the contemporary market. By this term, Prof. W. Szymanski means television, radio, the Internet, color magazines. In a significant number of countries, the linkage of the influences of the market and demons created by it, with the aforementioned "accelerators" has dominated the socializing operations of the nation state, national school, national army and all those factors which in capitalism of its early development phases created a certain balance between the operations of the demons of market in form of the germ of consumption society and the factors which actually socialize a human individual. In such a situation, the slogan of: "the less education, the better" may be treated as an expression of intellectual aberration of significant representatives of individual scholarly circles whose historical mission should lie exactly in intensified influence on the creation of a new system of managing the processes of effective socialization development of contemporary human

individuals and continuation by him or her of at least the fundamental, historical values elaborated by the humanity and presented above.

3. Imbalances of influences

Undoubtedly, the influence of the ideology of consumption society and of the peculiar global market demons on contemporary societies, has shaped the current situation within the frame of general personal and personality evolution of people in the contemporary world in a very diverse way. Paradoxically, these demons, liberated by the contemporary market, permeated very deeply into current North American and British societies. In case of the North American society it seems downright irrational or almost incomprehensible. North America as a state has forced itself to the position of an unquestionable metropolis of contemporary global world (especially after defeating USSR in this competition). Many Americans feel that their nation rules the contemporary world in a legitimate way and that in fact its authorities are a sort of a world's super-government and its gendarme. This has become and frequently still is a general source of American pride. Most central offices of transnational corporations are situated in North America. Their role in the world is enormous and it is these corporations that most effectively undermine the significance, prestige and an actual role of many capitalist national states. In such a situation, nation states which have still quite recently formed a basic factor of socialization of billions of people around the world and formed an effective element of counteracting the developed influences of the demons of each market stopped or are stopping to effectively play such a role. Americans have been proud of their civilization and scholarly successes, of their standard of life, of their democracy, of worldwide domination of their nation. However, over the course of the last decades they have undergone a mass revolution from developed consumption asceticism and quite high socialization all the way to true consumption debauchery. They have moved from general savings to unprecedented spending of money on consumption goods, mainly of money gained by means of easy credit, frequently contradictory with income and repayment capabilities of these individuals and families. A general evolution from developed socialization to overall domination of egoist attitudes has taken place. Previous incitements of President Kennedy for Americans to think more deeply about what they as citizens owe to their American fatherland and less about what they deserve to get from it, may be considered today to be treated as a prop for the previous, distant or even forgotten tradition. This applies especially to American financial elites (Bogle, 2009, p. xxx)¹, but it also applies to an ever greater extent to the whole North American nation. It is visible on the North-American example how easy it is to liberate market demons and how they are able to take possession of people and personalities of the majority of members of the given nation partly methodically and partly spontaneously – to shape a different hierarchy of values, morals, overall shape, people and personalities. It is also important to acknowledge that such changes are easier to be inspired or called upon as a side effect of at least pursuits to maximum profits of governing elites than to turn round their mass operations, leading back to the harmony of actual socialization and concentration on one's own, short-term, individual mainly material interests. The aforementioned changes in majority of American people and personalities will surely be decisive of the long duration of contemporary global crisis as well as a diminishing role of USA in global world. There are no easy recipes as to how functioning and intensification of agents for the deformed development of increasing anti-sociality in the global crisis can be turned round or even brought to a halt.

4. China will decide

¹ John C. Bogle writes about the wrong example provided by these elites in his book, entitled „Dość. Prawdziwe minusy bogactwa, biznesu i życia” [*Enough: True Measures of Money, Business, and Life*, Wiley, 2009], published in Polish by Polskie Towarzystwo Ekonomiczne, Warszawa 2009

The contemporary global society where market demons were liberated so effectively and where their dominating personal and personality influences were indeed ensured on a mass scale, led to an imbalanced influences of these demons on overall contemporary, global humanity. These demons were most "significantly successful" in their influence in USA and Great Britain. They scored quite some success in numerous countries of Western Europe. Because of a specific situation - it was less so in Germany, but more so in Italy or France. Yet they quite specifically operate in contemporary China. They also permeate deeply into its territory. Mainly by means of the Internet, because when it comes to television stations, the Chinese authorities have preserved their national monopoly and hence they popularize the ideology of consumption society to a limited extent. The Chinese authorities have also ensured the dominating significance of Chinese capital in banks and other financial organizations which operate in the territory of China which also limits the invasion of the aforementioned market and its demons in Chinese territory. However, one should not belittle the attractiveness of personal and personality proposals of consumption society also for the people of China, especially for the newly affluent part of this society and for its youth. This is why two trends sharply collide in China today. The strong pro-social orientation which motivates over a billion of citizens of this reborn and developing Chinese state, with an increasing influence of the demons of consumption society which function, after all, in this land at least due to the deeper and deeper entry of China into the global market and overall system of global society of the XXI century.

The situation in this country is especially complicated, as China is a country of a multi-millennial tradition, according to which the state and good are considered to be common superior values, indeed more important than individual good and hence they must not fall easy prey to consumption society. The rebirthing Confucianism is also conducive to the flourishing of local pro-social orientations (Wang Deyou, 2008, pp. 12-21). Additionally, over the course of the last thirty years or so, Chinese people earned an unprecedented, gigantic to say the least, success of especially economic type, reaching over the course of this long period of time (after all it is more than 30 years) a 10% increase in the GDP (gross domestic product). After all, from the country of an economically peripheral kind, China has turned into a first-class export superpower and the second superpower with respect to achieved production level. It is also worth to remember that previously China had experienced five centuries of backwardness and stagnation which have in recent decades turned into gigantic development and formed basis for liberation of overall pride of the Chinese people with their own country. At the same time, it is the only country in the global world whose role in citizen socialization has not been undermined by the operations of the global market in the last decades, but quite redoubled instead. Chinese people seem to be the only nation of contemporary, global world which, while being threatened with effective influences of consumption society, is able to maintain the dominating personal and personality-related, pro-social attitude in current and upcoming decades. It dominates over the attitudes of individual egoism and general anti-sociality. It will be the final factor in China's victory in peaceful competition with contemporary North America. After all, the personality factor already is and will surely be in the future the decisive one about the condition of individual nations, multinational communities and humanity overall.

5. Chances and outlooks for continual development

Contemporary humanity is at a historical turning point. Personal and personality evolution of a contemporary man within the frame of a more and more dominating consumption society forms the most important threat to overall contemporary humanity. Everyone is under threat, though not equally. It also applies to contemporary China, because this country as well is not free from this type of threat. The only recipe for turning round these negative personal and personality processes in contemporary world is to return to the harmonious influences of factors

which socialize a human being and which inspire his or her struggles for success so frequently paired with the effectively liberated influence of the demons of market in form of liberation by it of the one-sided anti-social pursuit of success at any cost, development of hedonistic use and overall ignorance of humanistic values. In order to reverse the to-date preferences of personal and personality development of the members of the global society of XXI century, there is a need to build a new social and economic order of the global world of XXI century. In order for this to happen, a world parliament and world government must be created. These new institutions should help rebuild the mass socializing function of nation states, national schools, national armies, and national televisions. This world parliament and world government should also impose certain frames of operations of transnational organizations, and limit the spread of global market demons induced by these nation states. It should also create the aforementioned world parliament and world government with supranational television, including especially educational television which will not serve the purpose of achieving maximum profits by the contemporary capital, but will propagate humanistic shape of life and activities of the contemporary person. This should form a basis for effective entrance into sharp intellectual competition of the representatives of widely understood humanism, with advocates of the ideology of consumption society who hold monopoly on television and other mass media which serve their purposes alone, which implement their aspirations, and which popularize their ideology. Such a parliament and government should prefer scholarly research which would aim at creating an alternative vision of human development or even the entirely new civilization in comparison with the vision of the development of consumption society, and alternative visions of satisfying work and life, a vision which would be different from those which are proposed by advocates and representatives of consumption society. Only under such conditions would it be possible for effective personal and personality development of human society in the upcoming decades of XXI century to happen, and ultimately save humanity from its global failure. In other words, to-date quite general movement of humanity away from humanist values elaborated so far during the development of human society as a side effect of the pursuit of maximum profit, as well as progressing personal and personality evolution of billions of people demands new management of the processes of further development of contemporary humanity. It will be impossible without world parliament and world government.

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