

## GLOBALISATION OF THE ECONOMIC, SOCIAL AND POLITICAL REALITY OF INDUSTRIAL CULTURES

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**Abstract:** *There is a question of whether the norms can have an objective reality, and not of whether the fulfilment of the needs enriches the life of the individual, suffocates him, prevents his or her development or is, on the contrary, self-destructive. The actual and conceptual liberation of reasoning are distorted by the person's tendency to restrain to the wonders of technology, which are the result of the new science, thus excluding the human being who is gets reduced to the role of a tool used for economic purposes.*

**Keywords:** *economy/ harmful products for the consumer/ self-analysis/ real self*

### 1. GENERAL ASPECTS

The objective to change the economic, social and political realities of the modern industrial society has been concentrating for more than a century on the manner in which the modern man organizes his work within his own life. Production management (the technology of producing goods/services) must be put into practice, without disturbing the existence of the individual, the manner in which the individual is happy/the manner of being happy and the way in which he searches for his own spiritual wellbeing, by becoming aware and by self-analysing what is his real state of „wellbeing”.

The realities that have been rooted in the structure of the industrial culture for more than a century are based on „having” and on increasing the subjective strengths, by amplifying the individual's narcissism due to his incapacity to reason and love (Erich Fromm, [1]). The abilities to reason and love are characteristic of the orientation towards “being”. Ever since the occurrence of the industrial organisations, “having” and “being” have become alternatives that are understood in the context of the industrial culture as the two potential fundamental modes of existing, respectively as two different types of character structures, whose predominance determines the totality of the ways in which a person thinks, feels and acts (Erich Fromm, “A avea sau a fi (*Having or Being*)”, 2013, p. 40).

The individual who builds his lives in the “having” mode establishes his existence by choosing his purpose in life according to what he has, could have or could have more of. For the individual who chooses to have, things become objects of possession of various types: houses, money, stock, art, books, stamps, scientific titles, social status and relationships with influential people etc. that the individual shall collect with the limitless passion of a collector, for the sake of possessing them, without any relation to his personal needs of consumption or use. For the supporters of “having”, peers become objects of possession, in the sense that, by assuming responsibility for them, the individual is also entitled to dispose of them (children, people with disabilities, elderly people, sick people etc.), thus taking them into his possession and considering them part of his own self.

This becomes obvious once the person that requires care wishes, at a certain moment, to make his/her own decisions in what concerns his/her own person. For the individual who lives in the “having” mode, the objects of possession become all that matters in order to make him esteemed/admired, such as virtues, honours, a certain image, health, beauty, youth and with old age, experience, memories, ideological/political/religious convictions that are fiercely protected as possessions. The “not having” orientation (asceticism) is in fact also an orientation towards “having”. At the same time, the orientation towards “being” is not the same as the orientation based on “not having” (E.Fromm, 2014). It is difficult to distinguish whether you possess anything without analysing what is valuable for yourself and without having any idea of what would happen if you were to lose what is useful/important to you and you cannot feel that you are independent or valuable, intrinsically, if your life and work no longer involve having a vocation, well-behaved children, a good relationship, profound intuitions, better arguments etc. The individual who is oriented on what he has or on what he lacks shall always use an external object to exist, since for him, being means to possess something and becoming a subject means possessing an object. He shall be constantly devoured by the objective of having in order to believe that he exists. This represents a mass phenomenon that is based on the economic and social realities of the globalised society, which is defined by the immense loss of the individual psychic strength that is found in the structural realities of the current economy, exacerbated in the context of the economic and political globalisation, of the current management and cultural life.

Any individual has the required mental abilities to be independent, such as the capacity to love, to reason, to conduct a productive activity. Unfortunately, the majority of individuals replace these innate mental strengths with the depersonalization that is caused by the abundance of the consumer society, in which the economic and social relationships condemn the individual by reducing him to the “having” stereotype. Love, reason and productive labour represent mental strengths or forces that are born and developed gradually, as they are shared with the others, to the extent that they cannot be purchased or owned as objects of possession, but only practised, exercised, risked and fulfilled. “Being” entails the creation of a better relationship with oneself and with one’s environment, i.e. man’s life purpose by orienting one’s own mental strengths towards learning/accepting the characteristics of one’s own self (E. Fromm, 2013, p. 175).

Man has always been a social being and the values that guide his social and economic style need to be changed in the sense of creating the proper conditions for the individual to express his mental strengths in an authentic manner, to exert his reasoning, love and productive activity, with a view to enhancing them by means of use. Man should become aware of and develop his own self, by getting the perspective of himself and of the world he lives in, according to his internal and external reality, to the extent the life praxis manages to free itself from contradictions and irrationality.

“Being” involves the passage from selfishness and egocentrism to solidarity and altruism, while becoming aware of the meaning of life for a human being and of what we expect from life. The joy of living is specific of all living creatures, but in man this biological impulse can be paralysed under exceptional circumstances such as some unbearable pain of mental nature that might arise from passions that become more powerful than the desire to live.

Human beings differ from each other based on what they expect from life, i.e. some crave for love, others want power, others desire the pleasure of the senses, but the majority of them desire happiness. For the average man, happiness means “having what one desires”. Basically, individuals differ from one another based on what they desire and this leads to the issue of the human needs.

There are two opposite positions with regard to this topic:

1. The tendency to objectify happiness by getting pleasure from fulfilling one's needs, which is generally accepted nowadays. The need is subjectively considered the fight for something that is desired sufficiently to be considered necessary and that provides pleasure if obtained. Needs can be of various types:

- physiological needs (hunger, thirst etc.)
- social/cultural needs (art, theoretical thinking, refined beverages)
- socially induced needs (smoking, vehicles, gadgets)
- pathological needs (sodomasochist behaviour).

Morality is not taken into consideration; therefore the fact that the fulfilment of the needs could be self-destructive is ignored. Listening to Chopin or satisfying one's sadism by slandering innocent people are considered a matter of taste, as long as it is what an individual desires, happiness being represented by the fulfilment of that particular desire. The only exceptions are the situations that are provided in the minimal ethical standard, i.e. the law, respectively those cases in which the fulfilment of one's need severely affects other people or the social usefulness of the individual himself, for example the use of drugs, driving under the influence of alcohol, etc.

2. The tendency to objectify happiness by fulfilling certain needs that are deeply rooted in the human nature only if it guarantees the individual's self-fulfilment, by complying with the following norms with objective validity:

- defeating greed/illusions/hatred
- getting love/compassion/gratitude.

To fully become what you are in a potential manner, allowing judgement to guide your understanding of the norms that lead us to a state of wellbeing, to the extent that our reasoning allows us to understand the human nature (Toma din Aquino). The pathological and obviously harmful character of irrational passions such as the desire for fame/power/ownership, the desire for revenge, the desire to control the lives of others has been proven to be harmful from a theoretical and clinical point of view. For example, the typical disease for managers is the peptic ulcer, which is caused by an unhealthy lifestyle and the stress caused by exacerbated ambition, the addiction to success and the lack of an honest personal core. Wrong attitudes represent the cause of somatic diseases. This fact has been proven in the last decades by the results of the scientific research conducted in the field of neurology. C. Von Monakow, R.B.Livingston, Heinz von Forester have suggested that the human being has been equipped with neurologically integrated biological consciousness, in which certain norms are rooted such cooperation and solidarity, the search for truth and freedom (E. Fromm, [5]).

The liberation from greed, from the handcuffs of illusions as a life purpose can be found in the religious systems (the Indian Vedas, Buddhism, Chinese and Japanese Zen Buddhism, Judaism and Christianity), in the absolute development of Christian and Muslim mysticism, in the Near East and the Western World. However, internal liberation is inseparably linked to the development of reason, which is understood as the use of thinking with the aim of knowing the world as it is and in opposition to "the manipulation of intelligence" and in opposition with the use of reason with the aim of satisfying certain needs. The supremacy of reason starts with the liberation from greed, because man's judgement operates only up to the point in which it is overcome by greed. The loss of objectivity makes the individual a prisoner of his own passions and determines him to rationalise when he believes that he expresses the truth. Within the industrial society, the concept of liberation as a life purpose has been distorted through limitation to the outer man, emphasis being laid exclusively on the political strengths and frequently crippling the inner individual.

Oftentimes, the liberators have turned into new masters and the ideologists of freedom have often hidden new, better dissimulated and more anonymous forms of lack of freedom underneath the concept of political liberation (E. Fromm, [1]). Man can be a slave without being put in chains and, in some rare cases that are not at all significant for the current times, man can be free even while in chains. Nowadays, the fact that the chains have been simply placed inside of the individual's consciousness is crucial. By deluding himself that he is free, modern man is suggestible to stronger desires and thoughts than some real chains, thus being unwilling to liberate himself from a slavery that he is unaware of.

At the end of the 20<sup>th</sup> century, E. Fromm believed that the industrial society could exceed the crisis in which it still finds itself only by means of a "total liberation", while the church speaks of an inner liberation and the political parties speak of an external liberation with the help of reason, under its two aspects, i.e. *science* – the study of nature and *self-awareness* – the study of the human being. Liberation has been distorted by way limitation, just as the concept of reason, which has tried to include nature by creating wonders of technique as fruits of science, while excluding man as an object of study, with the exception of the alienated forms of psychology, i.e. anthropology and sociology. In the limited framework of the bourgeois materialism, man has progressively degraded and become a simple tool used for economic purposes.

## 2. OBSTACLES IN THE WAY OF "BEING"

Man, in his attempt to live in the "being" mode, has to face **imposture**, an obstacle that is not at all negligible and widely spread in all the spheres of the society and that is manifested in the economic phenomena that are non-sanctionable by law, such as:

- Products with planned aging, such as old wine;
- Products that are excessively expensive or useless, such as cars, jewellery, company assets;
- Harmful consumer products, such as medicine, food, toys;
- Advertising as a mixture of a little bit of truth and a lot of lies.

The cause of this imposture in the economy, which is illustrated by the above mentioned phenomena, represents the managers' conception that is led by the interest for maximum profit and not by the maximum utility of the products. In the world of artistic and literary phenomena, the uncontrollable cause of imposture is actually represented by the public that it addresses and that has become incapable of making the difference between what is authentic and what is fake, either due to their purely cerebral orientation manifested through the fact people read/listen to words and intellectual concepts, but are unable to feel the authenticity of the reality of life transposed in an artistic manner into literary production, or because of the hypnotic attraction exerted by power and fame, which are induced by advertisements that cleverly manipulate the readers, making them believe the information provided in the advertisement. The inner value of the art producer matters as little as that of a bottle of beer and the fact that the artist is good, productive, courageous or intelligent does not matter too much if said qualities haven't served him/her to become successful (op. cit. page 33); even though mediocre, narcissistic, aggressive, a drunkard or obscene, if always on the first page of newspapers, the artist shall become "a top rated one". Art critics, literary agents, PR staff, editors, all play a certain role in building the artist's image and, alongside the artist, they are all impostors.

Imposture is manifested even in the field of redemption, of gaining the inner freedom, of internal growth and happiness, and it manifests as follows:

- Priests that no longer have the right to serve, but continue to do so (by ignoring the authority of BOR – the Orthodox Church of Romania – that has forbidden them to serve) within limited liability companies that can be contacted via the internet;

- Sects (the human spirals of Gregorian Bivolaru, the Metropolitan Church of Moldo-Walachia consisting of priests that have been cast out by the Orthodox Metropolitan Church of Romania, the ELTA association led by Ion Dumitrescu, the Mormons, the followers of transcendental meditation etc.) that recommend themselves as producers of spirituality and that adopt the characteristics of great businesses: advertising, internet, vague and sometimes incomprehensible language referring to certain ideas, the cult of a smiling leader. Under these conditions, the existence of a spiritual movement and the success thereof becomes predictable, the same as with patented medicines. Spread untruths can lead to a catastrophe because they make naïve people blind to danger and real possibilities.

Trust in life, trust in one's self, self-knowledge of one's own qualities must be built on realism, as a capacity to see evil where it actually exists, to recognise treachery, destructiveness and selfishness, not only when they are obvious, but also in their various disguises and rationalizations (op.cit. page 42).

### **3. THE TRIVIALITY OF COMMUNICATION IN THE “HAVING” MODE**

Modern man is alienating himself from his peers, which condemns him to face two types of anxiety: on the one hand, the fear of being lonely and, on the other hand, the fear of relating to other people. His main issue is how to remain alone without being a loner. In these conditions, modern man asserts himself by communicating, believing that he exists only to the extent to which he talks about the fact that he is somebody, that he has a past, that he has a job, that he has a family. Nevertheless, he needs the pretext of dialogue and an audience that creates the illusion of interaction, when, in fact, he is having a monologue. The triviality comes from the lack of liveliness, the lack of receptivity and from the fact that he cannot feel entirely alive. The triviality of communication in the “having” mode is represented not only by vulgarity, triviality, dullness, destructiveness, the hostility towards life, sadism and malice, but also by the attitude that fails to make a distinction between the essential and non-essential of the topic of the communication or the tendency to invert the two aspects.

Interhuman interactions significantly affect all the participants and the impact, not at all negligible, can materialise either when the content of the conversation is responsible for such change, in situations such as: feeling touched by the interlocutor's kindness, being appalled by the image of a diabolical expression, getting the good spirits, being full of energy, improving one's mood, becoming more courageous, finding an inner inspiration, or when, on the contrary, the content of the conversation is not responsible for said change, in case of depression, fatigue, hopelessness. In general, unsuitable company cannot be avoided and, therefore, what is left for us to do is to see the dishonesty behind the mask of friendship and the narcissism behind the charm of the interlocutor and for us to remain authentic, without dissimulating that we have been misled by the deceitful image of the other. We shouldn't talk about we see/we believe with people that do not understand our behaviour and we shouldn't try to convince them that we are blind.

We do not owe explanations to anyone and we do not have to account for our actions as long as those actions do not harm or do not violate the other person's rights. A free man owes explanations only to himself, to his own reason and consciousness and to the few people that could have a justified reason to request an explanation (op. cit. page 48).

#### **4. THE “NO EFFORT AND NO PAIN” DOCTRINE IN THE “HAVING” MODE**

One could feel inclined to believe that the people within the modern society need wars, wrongdoing, scandals and even illnesses, only to have something to talk about, i.e. to have a reason for communication even at the level of banality. This doctrine of the little effort is popular in all fields of activity. For example, in education, in the name of “self-expression”, “anti-elitism” and “freedom”, courses are conceived to be as easy to grasp and as pleasant as possible. The teacher who insists upon sustained activity is called “authoritarian” or old-school. Nowadays, the social system promotes the false belief that one is not obligated to do what one does, but what one likes. The replacement of direct authority by an anonymous authority (op. cit. page 50) finds its expression in all the fields of life; strength is camouflaged by consent; consent is obtained through methods of mass suggestion (op. cit. page 50). As a result, study too must be felt as being pleasant, not mandatory but optional, and not in fields where the need for important knowledge is maximum, such as the natural sciences, where “easy lessons” are not possible.

On the other hand, the same system has diminished the amount of physical energy required for the production of goods. During the first industrial revolution, the animal/human physical energy was replaced by the mechanical energy of the machines. During the second industrial revolution, reasoning and memorising were replaced by computers. The liberation from said labour is considered modern “progress”, to the extent that the energy released in this manner is applied to other tasks that are more creative. Obviously, things did not go as planned. Automation/cybernation has led to the ideal of “absolute laziness”, of the horror of any real effort. A good life is a life that lacks effort and the supporters of the “having” mode make great efforts only when forced to do so and never willingly (they take the car to the shop in the corner in order to avoid the effort of walking only because it’s raining, or they use the calculator to avoid the mental effort of addition). The “no effort” doctrine is directly linked to the “no pain” doctrine, which consists of avoiding pain, especially mental pain. The “having” mode people develop a chronic phobia to pain in its broadest sense, including both physical and mental pain. It is painful to excel in any field (to do arpeggios, to rehearse a theatrical play, to train for the Olympics in mathematics/athletics/ gymnastics, to learn for an exam session) when you only feel like having fun with your friends. These are minor pains that the “being” people have learnt to accept happily (due to the motivation of self-achievement), without any problem, because they have wished to learn the essentials and to correct what is wrong in their personal hierarchy, by accepting the reality that happiness is only a flicker of the revelation that one is/exists on the path that one has chosen, that suits him/her and that is worth making sacrifices for, but which entails suffering. Sharing the individual suffering with the suffering of peers represents the basis for human solidarity in the “being” mode (op. cit. page 51).

#### **5. CONCLUSION: THE ANALYSIS OF THE METHODS OF PASSING FROM THE “HAVING” CULTURE TO THE “BEING” MODE OF LIVING**

The majority of the attempts to make changes in organisations are doomed to fail, because they do not address culture-related problems, i.e. they do not refer to the implicit presumptions in the behaviour of people as human resources. All the organisations – schools, hospitals, companies, military units etc. – involve certain behaviour and certain results. A certain behaviour, such as wasting time, creates certain results, such as the acceptance of the situation blindly.

Very soon, we shall accept, in a conscientious manner, that a certain behaviour leads to certain results, and this cycle, behaviour-results-expectations persists in time in the unconscious attitudes, and we become more aware of our expectations rather than of our attitudes. This cycle has two loops:

- Behaviour-results-expectations
- Behaviour- results-attitude.

When the behaviour and the results are maintained for a long time, in general for many years, the culture shall form and we are no longer aware of culture.

The management pursues results and, in order to obtain results, an appropriate behaviour is required. If attempts are made to change the behaviour of the people in an organisation, then attempts should also be made to change the people's expectations (for example, they should be aware of the fact that an increase in productivity is required for survival; this is why the increase of gains must be assigned to self-financing and not to the increase of wages from one year to the next) and the attitude and culture of human resources shall compensate for said changes in the behaviour, results and expectations. Progress should be made in the education of the people to make them see the arguments and to reflect on them.

Human resources exist in a state of dynamic balance between the closed system and open system. An opportunity from the individual's exterior environment shall have more chances of becoming reality if it is associated with a strong point inside the individual (for example, the opportunity to form a mixed company corresponds to a strength of the entrepreneur, such as the high operational flexibility and not a weakness, such as the restrictive practices). Based on the same logic, a threat coming from the external environment, coupled with a person's weakness, can become damaging, harmful (for example losing clients due to improper quality, coupled with a weakness, such as a person's inability to face change, could lead to dismissal). On the contrary, a threat that is associated with a strength can diminish the individual's losses (for example losing clients due to improper quality, coupled with the ability to face change by means of learning shall rebalance the individual's professional life).

What needs to be done is to minimise the threats and to maximise the opportunities by means of constant adaptation, which makes it possible for the strengths to be triggered. Weaknesses shall always exist and this is the reason why efforts are constantly made to overcome them. As long as the strengths/weaknesses correspond to the chances/dangers existing in the individual's external environment, the chances for the individual to succeed in life are even higher. The mismatch areas correspond to the individual's needs for development by means of adaptation.

The "being" mode kind of individual can be described from the perspective of 4 aspects:

1. The inner force

- What is the individual's mission, what does he like to do, how does he become aware of the meaning of life?
- What is the defining skill of the individual in work/life?
- What kind of potential does the individual become aware of/value in relation to his peers/the society?
- What advantages does the individual gain from work/communication/ public recognition/life situations?
- What does the individual's strength consist of? Is it the specialised workers, the possession of relevant technical expertise, holding protected patents, advantageous commercial leases/rents, altruism etc.?

## 2. Weaknesses

- What is the individual bad at, what does he not like to do?
- Is the individual's potential useless/unexploited?
- Is the individual disadvantaged as compared to his peers?
- Is the individual obligated to carry out work/life in deteriorated buildings, with old equipment, to apply restrictive work practices, collaborating with unqualified workers, to apply obsolete technologies?

## 3. Opportunities

- What are the opportunities in that particular environment?
- Have new markets emerged?
- Is there a possibility of a boom in the demand for what the individual knows how to do?
- Could the macroeconomic factors improve the commerce/production of what the individual makes?
- Is it possible for the restructuring of subsidising agents (supporters/protectors/mentors) to precede more generous reassignment subsidies?
- Could the fluctuations of exchange rates and low interests provide competing advantages to the individual?

## 4. Threats

- What kind of threats could there be in the environment?
- Could the economy enter a period of recession?
- Could the international markets raise restrictive barriers?
- Is the industry/health/education/agriculture involved in a contracting process?
- Has the individual's potential for development diminished?
- Is the individual threatened by vandalism, terrorism, crime?

Regardless of our skills as strategic managers of the organisation or of our own lives, in the end, we shall become aware of the degree of optimisation of the exit/entry ratio that we provide, based on the added value and on the social values that intervene, through the manner in which we make our work more productive by means of execution or management, under both of its aspects:

- the proper application of the method, i.e. efficacy;
- time consumption, i.e. efficiency;

By, taking ourselves and not others as examples, by creating better relationships with ourselves and with our environment, we understand the purpose of our own lives by focusing our mental strength on learning/accepting the characteristics of our own self.

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