

Саме тому треба зробити все можливе, щоб на противагу парадигмі «навчання» утвердилася парадигма «вчення», на противагу інформованості утвердилася ідея інтелектуалізації, творчості, свободи мислення. Необхідно утвердити такий процес виховання та освіти, центром якого стане творча особистість, здатна вчитися, самостійно здобувати потрібні знання та формулювати нові ідеї.

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THE ETHICAL DIMENSION OF GLOBALISATION IN THE TEACHING OF JANA PAUL II

*The rich is not the one who has, but the
one who “gives away” who is able to give.*

John Paul II

Summary

In the teaching of John Paul II's the need of solidarity globalization is particularly stressed out as well as that of humanization of globalization processes. With the aim of doing it, one should be guided by unchanging social values: the truth, freedom, justice, solidarity, subsidiarity, love. The globalization has two faces: - the benefits which it brings to the world, individual countries and its main beneficiaries, that is international corporations; - negative effects which the developing countries and all people of the world experience.

Globalization processes change all levels of our lives in the world. They are extremely complex, they concern many aspects and planes of life: economic, cultural, political, social, it is difficult to grasp them as a whole. The scope of the phenomenon is as broad as possible, covering practically the whole world, all areas of life. John Paul II in his teaching on globalization constantly emphasizes that ethics requires that systems

should be adapted to the needs of man, it does not allow to put the system above man. One of the obvious consequences of this postulate is the principle that ethical committees, which now exist in almost all fields, should be completely independent of all financial interests, ideologies and political options. Ethical reflection is based on two inseparable principles, firstly, the inalienable value of man and secondly, the values of human cultures.

Key words: Globalization, ethical standards, social value

Introduction

Globalization is not a phenomenon specific to the 21st century. It was already known in the ancient world, then it was very slow and manifested itself in the development of trade and exchange of goods between different parts of the globe [1, p. 17-34]. The globalization processes gained new content and dynamics with the advent of the industrial era. The nineteenth century was called the first era of globalization, and the modern process of globalization began after World War II, when a series of agreements to remove restrictions on free trade and the end of the twentieth century, called the Information Age [2].

Today there are many concepts of globalization. However, all agree on one. The rich get even richer and the poor get poorer. In various regions and countries of the world, society maintains certain attitudes and attitudes towards processes called globalization. During his speech at the UNESCO headquarters John Paul II said: "A nation exists from and for culture [3].

I.

A humanity entering the age of globalization can no longer do without a common code of ethics. It is not supposed to be one common socio-economic system or culture that will impose its values and criteria on ethics. The principles of social life must be sought in the interior of man as such, in the universal nature of mankind that has come out of the hands of the Creator. This search is necessary if globalization is not to become yet another form of absolute relativization of values, uniformity of lifestyles and cultures. With all the diversity of cultural forms, there are universal human values that must be expressed and put at the forefront as the leading force of all development and progress.

Ethical reflection on globalization must be based on two inseparable principles: 1) On the inalienable value of man, which is the source of all human rights and all social order. Man must always be an end and not a means, an object and not a marketable commodity; 2) on the values of human cultures, which no external authority has the right to disregard or even destroy [4].

The Pope confirmed at the First World Congress of the Pastoral Ministry of Human Rights in July 1997 that “man is the most important, fundamental issue for the Church”, also in the Message. In this perspective, the Holy Father John Paul II, making use of the teachings contained in *Pacem in terris* and at the same time adapting them to today's needs, presents us with three particularly important matters for consideration:

- the encouragement given to the international community to overcome its hesitation and fully implement the project of creating an international public authority at the service of human rights, freedom and peace;

- the encouragement to extend fundamental human rights to all people, narrowing the gap between a number of new “rights” protected in technically advanced societies and fundamental human rights which are still not satisfactorily respected in situations of “underdevelopment”;

- encouraging not only an awareness of rights but also an awareness of responsibilities: “A greater awareness of universal human duties would be of great benefit to the cause of peace, as it would provide a moral basis for a shared order of things which does not depend on the will of the individual or of a certain group” [5].

II.

The Holy Father said at the 9th Plenary Session of the Pontifical Academy of Social Sciences on the subject of globalization, held in the Vatican from May 2 to 6, “globalization must be part of a broader political and economic agenda that aims at the authentic progress of all humanity”. “Globalization is not a priori good or bad. It will be what people will make it. No system is an end in itself, so it must be consistently proclaimed that globalization, like any other system, must serve man, must serve solidarity and the common good” [6, p. 48]. “Globalization can be a good thing for man and society, but it can also be a harmful phenomenon with serious consequences” [7, pp. 39-40]. John Paul II pays particular attention to the

fact that globalization in the economic dimension should be guided by the principle of social justice, including the “preferential option for the poor” who must be able to defend themselves against the globalized economy. The Church, on the other hand, must remind us of the need to achieve globalization in love without marginalization [8]. The process of uniting efforts in different areas of life is something positive and, in the current world situation – inevitable¹ .

It is also globalism, as the most modern direction of changes in basic areas of life, that raises great hopes. For many contemporary people it seems to be only the right way, precisely by uniting economic and political structures, to solve the burning problems of humanity [9, pp. 66-68]. The vision of a world without borders and barriers seems to be very attractive. Globalism has something of a Promethean vision that promises a “happy life” for contemporary and future generations. The directly Utopian vision of a “happy humanity” seems to be soon achievable at the current pace of change.

Without denying the positives that result from globalistic processes and the pursuit of the best possible use of scientific achievements, new technical solutions and means of communication, as well as positive results in various areas of life, it is hard not to notice the serious dangers that globalism, shaped by the current dominant tendencies, especially concerning man [10, p. 296], brings. From a personalistic perspective, “human rights” are primordial, earlier than any state law or established by other human bodies. To be a human state, the state should absolutely respect them.

III.

The affirmation of the primacy of ethics corresponds to a fundamental need of man and human community. But not all forms of ethics are worthy of this name. We are witnessing the emergence of models of ethical reflection, which are by-products of globalization itself, bearing the mark of utilitarianism. And yet ethical values cannot be subject to the dictates of

¹ Globalization is considered, in a hasty way, to be something inevitable and therefore not manageable with traditional categories that would inhibit it with the rest. The Social Teaching of the Church, for her part, pointing out the possible negative effects of this process, states that "this phenomenon should not be regarded as negative, since it can provide extraordinary opportunities for greater prosperity" [11, no. 58].

new inventions, techniques or performances, because they are rooted in human nature itself. Ethics cannot be an excuse or a justification for a system, but rather a safeguard for everything human in any system. Ethics requires systems to be adapted to human needs, but it does not allow the system to be placed above man. One of the obvious consequences of this demand is the principle that ethical committees, which now exist in almost all fields, should be completely independent of all financial interests, ideologies and political options [12, no. 20]. Christianity distinguishes between the temporal order and the supernatural order. It recognizes the autonomy of "earthly realities". It does not recognize the autonomy of the world in relation to moral principles [10, p. 301].

All this is very far removed from the concept of ethically responsible globalization, capable of treating all nations as equal partners rather than passive tools. Undoubtedly, therefore, guidelines are needed to guide globalization in such a way that it fully serves the authentic human development of each person and of the whole human being - with full respect for the rights and dignity of all people [13, p. 30].

Conclusions

Historical experience shows that democracy serves the stability of governments and social and economic development. However, its absence is often the cause of state fragility, internal conflicts and the associated massive violations of human rights, which is a source of destabilisation of international security. It is worth recalling the five reasons why democracy should be promoted, given by Minister Bronisław Geremek during the Warsaw founding conference "Towards a Community of Democracy". These are: - human rights; - internal and external peace and security; - economic development and prosperity of citizens and the whole society; - justice and solidarity; - participation, responsibility and empowerment of ordinary people and social groups [14, p. 15-16].

Final remarks

Finally, a general remark. The new reality in which we live expresses an important antinomy between States and peoples on the one hand, and community and society on the other. The new international order is expressed in the fact that the existing structures are increasingly not so much intergovernmental but supra-state in nature:

- the difference between foreign and domestic policies is blurring;

•international structures and their constituent states have the right, and even the duty, to interfere in matters which in the past were the exclusive competence and discretionary power of the national governments of sovereign states;

•today, states increasingly accept the jurisdiction of international tribunals, especially in matters concerning human rights and minority groups.

It is necessary to seek solutions that combine the interests of the community and society with the needs of peoples and states.

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