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CHRISTIAN DIMENSION OF GLOBALIZATION – SELECTED PROBLEMS

Abstract. *When we talk about globalization, we mean primarily the economic process leading to the formation of the «free world market», covering all areas of human activity: politics, law, culture, labor, information, etc. With television, the Internet and modern means of transport followed by a sharp increase in the exchange commercial and cultural – the world becomes small. It is a process that will lead to a new balance of power and the new geopolitical balance in the world in the twenty-first century. It should be emphasized that the Church made the first «globalization» as evangelism had and will have in the future worldwide. This means that the universal Church is the first «global» institution. It is also important to draw attention to the teaching of the Popes, who regularly return in their speeches, encyclicals and documents to the issue of globalization not only in the Christian, but also social, cultural, economic or political.*

The author of this article aims to trace the Christian dimension of globalization. An analysis of the extensive literature on globalization shows how topical this topic is. However, it becomes a problem to find publications dealing with Christian globalism, because this area has not yet been thoroughly explored and there is relatively little material on the subject.

Globalization is a complex and multidimensional phenomenon. The correct approach to it can therefore only be the application of the «realistic method», which allows to capture globalization in all its dimensions. In this way, the author describes the anthropological and ethical dimensions, often overlooked, yet necessary to understand the deepest, also theological, meaning of this global process. The different dimensions of globalization should be united and imbued with the spirit of integral humanism. Catholic Social Teaching, re-read and updated in the light of «new things», can help in this.

John Paul II, in his Message for the 2003 World Day of Peace, said that the time had come to «collaborate in creating a new organization of the whole human family», an organization that would be able to meet the new demands of a globalized world. This does not mean striving to create a «global superstate», but

supporting processes already underway that enable democratic participation and foster accountability and integrity in the political arena.

Keywords: globalization, Christianity, teaching of the church.

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ХРИСТИЯНСЬКИЙ ВИМІР ГЛОБАЛІЗАЦІЇ – ВИБРАНІ ПРОБЛЕМИ

Анотація. Коли ми говоримо про глобалізацію, ми маємо на увазі передусім економічний процес, що веде до створення «вільного світового ринку», що зачіпає всі сфери людської діяльності: політику, право, культуру, роботу, інформацію тощо. Завдяки телебаченню, Інтернету та сучасні засоби транспорту, відбувається швидке зростання обміну комерційного та культурного – світ стає маленьким. Це процес, який призведе до нового балансу сил і нового геополітичного балансу у світі XXI століття. Слід підкреслити, що саме Церква здійснила першу «глобалізацію», оскільки евангелізація мала і матиме в майбутньому світовий розмах. Це означає, що Вселенська Церква є першою «глобальною» інституцією. Важливо також звернути увагу на вчення Пап, які систематично повертаються у своїх промовах, енцикліках і документах до питання глобалізації не лише в християнському вимірі, але також у соціальному, культурному, економічному та політичному вимірі.

Автор статті ставить за мету простежити християнський вимір глобалізації. Аналіз обширної літератури про глобалізацію показує, наскільки актуальною є ця тема. Однак знайти публікації, присвячені християнському глобалізму, стає проблематично, оскільки ця сфера ще не є ґрунтовно дослідженою і матеріалів на цю тему порівняно небагато.

Глобалізація є складним і багатовимірним явищем. Тому правильним підходом до неї може бути лише застосування «реалістичного методу», який дозволяє охопити глобалізацію у всіх її вимірах. Таким чином, автор описує антропологічні та етичні виміри, які часто залишаються поза увагою, але є необхідними для розуміння найглибшого, в тому числі богословського, значення цього глобального процесу. Різні виміри глобалізації повинні бути об'єднані і просякнуті духом інтегрального гуманізму. У цьому може допомогти католицьке соціальне вчення, перечитане і оновлене у світлі «нового».

Іван Павло II у своєму Посланні з нагоди Всесвітнього дня миру 2003 року сказав, що настав час «співпрацювати у створенні нової організації всієї людської сім'ї», організації, яка була б здатна відповідати новим вимогам

глобалізованого світу. Це не означає прагнення створити «глобальну наддержаву», а підтримку процесів, що вже відбуваються, які уможливають демократичну участь і сприяють підзвітності та доброчесності на політичній арені.

Ключові слова: глобалізація, християнство, церковне вчення.

Introduction. Globalization is a worldwide tendency to unify capital, culture, information and other areas of life. This term was popularized by Marshall McLuhan, who, appreciating the changes in civilization, called the world «global village» [Kapuściński, 2004, p. 30-36]. Globalization is the process of intensification of links between domestic and international economic entities as a result of liberalization of trade and capital transfer as well as the flow of information on a global scale, with a relatively small intensification of the flow of labor. It is connected with the growing importance of non-governmental and supranational organizations, at the cost of limiting the role of nation states in the international arena [Mojsiewicz, 1998, p. 231-247].

It is difficult to explain the term «globalization» used in this topic due to the fact that it has a broad connotation. The multidimensional nature of contemporary changes has made it one of the most fashionable terms that have gained popularity and recognition in a short time. However, the widespread reference to this term has made it difficult to give a clear definition of globalization. This situation makes it impossible – so far – to create an interdisciplinary diagnosis of global changes. Moreover, the lack of agreement on the understanding of the term has led to increasing problems with mutual understanding between opponents and supporters of the process.

The author of this article aims to trace the Christian dimension of globalization. An analysis of the extensive literature on globalization shows how topical this topic is. However, it becomes a problem to find publications dealing with Christian globalism, because this area has not yet been thoroughly explored and there is relatively little material on the subject [Człowiek, 1999; Die vielen, 1999; Dokumenty nauki, 1986, 1996; Encykliki, 1996; Havel, 1998; Hengsbach, 1998; Loska, 2001; Nauczanie, 1984; Orzeszyna, 2003; Religia, 1999; Schmidt, 1998].

Globalization – an attempt at a definition

The process of globalization sets new directions in shaping political and economic relations. The breakthrough significance in the emergence of globalization as a special form of connections on a global scale can be attributed to technical progress and the information and media revolution. A breakthrough phenomenon is the unprecedented scale of creating financial capital on a global scale and the related process of mergers of transnational corporations [Banach, 2001, p. 7-15].

Globalization is not a phenomenon specific to the turn of the 20th and 21st centuries. It was already known in the ancient world. At that time, however, it proceeded very slowly and manifested itself in the development of trade and the exchange of goods between different parts of the globe. Some peoples voluntarily adopted foreign ideas, products of labor; to others they were imposed by conquest

[Kukułka, 2002, p. 17-34]. The processes of exchange and penetration of goods accelerated significantly from the end of the fifteenth century, along with the great geographical discoveries and the development of shipping, and then gained new content and dynamics with the advent of the industrial era.

The 19th century has been called the first era of globalization. The modern process of globalization began after World War II. A series of agreements then took place to remove restrictions on free trade. The real breakthrough came at the end of the last century, known as the information age [Fukuyama, 2000]. The information and communication revolution with inventions such as the computer, fax, television, Internet, mobile phone and satellite communications are the main causes of globalization [Berberys, 2000, p. VI-VII].

One of the most general, currently proposed definitions of globalization is: «globalization is a new quality of social life on a global scale» [Pietraś, 2002, p. 37]. This new quality of life results from the compression of time and space and is expressed in the process of internationalization and the perception of the world as a new order constituted by global financial markets, new communication tools, new entities on the market, and global institutions [Liberska, 2002, p. 18-19]. The process of globalization removes barriers in the world flows of goods, services, capital, people and information. This is facilitated by the emergence of a global financial market, the development and elimination of barriers to international trade, the rapid increase in the value of foreign investments and the domination of the global economy by multinational corporations. This fact entails political, economic, cultural and social interdependence between different regions of the globe [Goban-Klas, 2002, p. 241-247].

Barbara Liberska understands globalization as «the growing interdependence between countries around the world due to the increase in the size and multiplicity of transactions involving the exchange of goods and services and capital flows, as well as the rapid and wide spread of technology. Technology has made globalization visible, and liberalization deepens it» [Wyzwania, 1999, p. 48].

In turn, according to Anna Zaorska, globalization should be treated as «a long-term process of integrating an increasing number of economies beyond their borders, taking place in the world, thanks to the expansion and intensification of mutual links, resulting in a global economic system with high interdependence and significant repercussions of actions taken in various countries» [Gabryś, 1999, p. 49].

The most general seems to be the definition of Cezary Królewicz [Królewicz, 1999, p. 55], who states that globalization is «trends and concepts in managing the future of the world (strategic planning) aimed at creating standards in production and consumer behavior on global (world) markets».

Christian globalization

Christian globalism has its genesis in the event of Pentecost¹. When the fiery tongues rested on the heads of the Apostles gathered in the Upper Room, it

¹Cf. Dz 2,1-11.

turned out that they were able to understand people speaking other languages and could be understood by them themselves. Thanks to this, they were able to preach the message of Jesus to all nations. The meaning of this description is clear: this message is addressed to all who, in order to receive it, do not have to be alike at all. The nascent Christianity is immediately placed in a perspective that today we would call global, but in the sense of globalization – respecting diversity [Enzensberger, 2002, p. 13-15].

The opposite of the universalism initiated by Pentecost is the universalism of the Tower of Babel². Here people decided that they would build a city, unite into a society and become strong, powerful without God [Mytkowska. Wygaśnięcie, 2014, s. 23-51]. This exclusion of God does not seem to indicate a clear conflict with Him, but rather indicates forgetfulness, indifference towards Him. The consequence of building a city with a tower reaching to the sky without God was the «confusion» of languages, which led to the inability to communicate and the dispersion of people all over the earth. In addition to the classic explanations that it happened because of the pride that took hold of people, one can try another explanation. Here, in this case, universalism served itself and building power, which is why it collapsed, just as the unity of people and languages ended. This universalism is thus the exact opposite of Pentecost universalism [Halik, 2003, p. 12-21].

Scripture gives two opposing concepts of globalization [Jan Paweł II, 2001, p. 48]. In both cases, all people have a common interest and are united in action. These two universalisms, however, oppose each other in the very concept of unity. The builders of the Tower of Babel are united, speak one language, and undertake one task: to build a tower that connects earth and heaven. The idea of unity is for them the idea of totalitarian uniformism. The Tower of Babel is the symbol of all totalitarianisms. On the other hand, the concept of unity symbolized by the event of Pentecost presupposes the preservation of diversity: unity is based on the existence of various entities and does not consist in any way in the absorption of one of them by the other. It is a joint movement of various entities aimed at receiving the Word of God. Globalization today can go in one of these two directions. The globalization of the financial market corresponds quite clearly to the phenomenon of the Tower of Babel, as well as the absolute primacy of the economy. Conversely, the spread of the means of communication allows subjects to express themselves better, so it corresponds more to the image of Pentecost. According to the «Justitia et Pax» Commission of the French Episcopate, each aspect of globalization should be assessed according to three criteria: firstly, whether it focuses on man and his development, secondly, whether it embraces all people, and thirdly, whether it respects differences between them.

John Paul II constructs his concept of the human person on the basis of natural law and Christian values [Życiński, 2002, p. 325]. He states that man is the only being in this world who wonders who he is. Its specific existence is expressed by

²Cf. Rdz 11,1-9.

self-reflection³ [Jan Paweł II. Dialog, 2001, p. 26-27]. As a result, he notices his unique position in the world. This, in turn, results from the possessed intellect and will. Due to the fact that man is a rational and free being, his specifically human acts are realized in the perspective of truth and goodness. In the light of these values, the process of self-constitution of a human being takes place, which is a condition for its subjectivity in society [Wojtyła, 2000]. These values, inextricably linked, set the path and direction for human action. Only in their light does human action become a human, personal action [Mytkowska. Motywy, 2014, p. 117-123]. Therefore, a human person not only pursues specific goals and achieves them, but does so on the basis of moral norms formulated in relation to elementary human rights.

The proper functioning of the family [Jan Paweł II. Globalizacja a dobro, 2003, p. 29-30] of the world's nations, constituted as a result of globalization activities, must be preceded by the perception by every man that the one who lives next to him is also a man, the same member of the family of the world's nations as any other⁴ [Jan Paweł II. Sprawiedliwość, 2000, p. 40]. This observation is a necessary condition for constructing universal ethics in the global world. Only when a man does not lose his orientation in human affairs, his actions will not lose their human face, and the processes of globalization will serve the subject of action⁵ [Jan Paweł II. Rozwój, 2000, p. 40]. Humanity entering the era of globalization cannot do without a common code of ethics. It is not meant to be one common socio-economic system or culture that will impose its values and criteria on ethics⁶ [Jan Paweł II. Sprawiedliwość, 1998, p. 5]. The principles of social life must be sought

³ John Paul II formulates a diagnosis in which he draws attention to the dangers of uncritical fascination with the process of globalization, as it may become a factor of human objectification: «One gets the impression that the complex processes caused by the globalization of the economy and the means of social communication gradually tend to make man as one of the elements of the market, an exchangeable commodity or a factor irrelevant to decisive choices. As a consequence, man can feel annihilated by impersonal mechanisms of global scope and gradually lose his own identity and dignity as a person». According to John Paul II, globalization may also become a serious threat to cultural pluralism: «We live in an era of global communication, which shapes society according to new cultural patterns, more or less distant from the patterns of the past. Virtually every person in any part of the world today has - or at least can have - access to accurate and up-to-date information. The free flow of images and words around the world transforms not only relations between nations on the political and economic level, but also the very understanding of the world. This phenomenon opens up many possibilities previously unimaginable, but it also has some negative and dangerous aspects. The fact that a small number of States have a monopoly on the cultural "industry" and disseminate its products in all parts of the world, reaching ever wider circles of recipients, can seriously threaten the specificity of different cultures. These products indirectly convey the value systems inscribed in them, so they can cause the recipients to experience the phenomenon of uprooting and loss of identity».

⁴ Globalization in the reflection of the Holy Father John Paul II, due to the multidimensional nature of the process and its role in shaping man and society, culture and politics, is a process that requires further specification. It is a challenge for politicians, creators of culture and economy: «globalization requires the creation of a new culture, new rules and new institutions with a global reach. Politics and economics should cooperate in this field, implementing short-term, medium-term and long-term projects aimed at eliminating, or at least reducing, the public debt of the world's poor countries. In this direction, commendable steps have been taken in the spirit of shared responsibility, which should be strengthened by giving it a global dimension, so that all countries feel committed to it. It is a difficult process, and that is why the responsibility of each and everyone is so clear here».

⁵The progressive globalization of the market should be balanced by the development of a global culture of solidarity, sensitive to the needs of the weakest. [...] Man has the right to development covering all dimensions of his life. Even the global economy should always be integrated with the whole fabric of social relations, of which it is an important element, but not the only one».

⁶«Striving to build a more just society and to ensure lasting peace in a world that is moving along the path of globalization, international organizations should make every effort to contribute to the development of a sense of responsibility for the common good. To achieve this, the human person must not be lost sight of, and must be placed at the center of all social development projects».

in the interior of man as such, in the universal nature of humanity, which came from the hands of the Creator. Such a 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 forms of culture, there are universal human values that must be expressed and brought to the fore as the guiding force of all development and progress [Jan Paweł II. Przemówienie, 2001, p. 4].

Ethical reflection on globalization must be based on two indissociable principles [Pietraś M. Istota, 2002, p. 5-34]: the inalienable value of the human being, which is the source of all human rights and of all social order, the human being must always be an end and not a means, a subject and not an object or marketable commodity; on the values of human cultures that no external power has the right to disregard, let alone destroy [Pietraś M. Istota, 2002, p. 5-34].

John Paul II spoke many times about globalization. This theme is already present in the encyclical *Centesimus Annus* (May 1, 1991). The Pope, however, does not enter into a detailed economic-political discussion. The horizon of his thoughts is primarily humanistic and ethical. His criticism of erroneous systems consists in showing to what extent they missed the truth about man. The Pope does not talk about globalism [Jaroszyński, 1999, p. 105-113] or use terms referring to the ideology of world domination. All reflection is carried out in the spirit of Christian universalism. His attention is focused on man and his inner, i.e. spiritual, environment of existence, which is built by truth, freedom and solidarity based on love and justice [Młyński. Rodzicie, 2009, p. 113-138]. It does not speak of the world as a field of state politics, but of humanity as a family [Slany, 2001, p. 3-10] of nations, of the human family, of the future [Młyński. Młodzież, 2008, p. 247-266] of the human race [Jan Paweł II. Przemówienie, 1995].

During the 7th Plenary Session of the Pontifical Academy of Social Sciences held in the Vatican (April 27, 2001), John Paul II firmly stated that «globalization is not a priori good or bad. It will be what people make it» [Jan Paweł II. Globalizacja i etyka, 2001]. In turn, to representatives of trade unions and entrepreneurs in the Jubilee Year 2000, he said: «Globalization can be good for people and society, but it can also turn out to be a harmful phenomenon with serious consequences. Everything depends on certain fundamental choices, namely whether globalization will serve man or only development detached from the principles of solidarity and participation, and from the responsible application of the principle of subsidiarity» [Jan Paweł II. Rozwój, 2000, p. 40]. It is the task of Christians and the Church to gain a clear view of this important stage of human development and to contribute, together with others, to concrete actions allowing for the proper management of the current evolution in the world.

John Paul II points out that the renewal of the social order can be accomplished by introducing a moral order into social life [Mytkowska. Jan, 2014, p. 97-139], giving ethics precedence over economics and technology. He emphasizes that the ethics of globalization should be the globalization of solidarity. Therefore, in his opinion, the process of globalization should be controlled and ensured that it

respects basic human values and the common good [Młyński, 2011, p. 305-329]. The Pope explains that the affirmation of the primacy of ethics corresponds to a fundamental need of man and the human community. However, not all forms of ethics are worthy of the name. We are witnessing the emergence of models of ethical reflection that are by-products of globalization itself, bearing the mark of utilitarianism. And yet ethical values cannot be dictated by new inventions, technology or efficiency, because they are rooted in the very nature of man. Ethics cannot justify or justify a system, but rather should be the safeguard of all that is human in any system. Ethics requires systems to be adapted to human needs, but it does not allow to put the system above the human. One obvious consequence of this postulate is the principle that ethics committees, which now exist in almost all fields, should be completely independent of all financial interests, ideologies and political options [Węclawski, 2003, p. 22-37].

John Paul II clearly states that «humanity entering the era of globalization can no longer do without a common code of ethics. It is not meant 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 humanity, which came from the hands of the Creator. Such a 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 forms of culture, there are universal human values that must be expressed and brought to the fore as the guiding force of all development and progress» [Jan Paweł II. Globalizacja i etyka, 2001].

The Church and Globalization

The Church was definitely ahead of the economic reality in terms of identifying the most important problems related to globalization [Lexikon, 2001, p. 95], pointing to their possible solutions, and most importantly, noticed the existence of this process from its very beginning [Dadak, 2002]. Already in the social encyclicals of Leo XIII *Rerum Novarum* (1891) and Pius XI *Quadragesimo Anno* (1930) one can find indirect references to globalization. For example, the state should «first support general and universal activity through a system of laws and devices, favor both general and individual welfare [...] and what creates this general welfare are moral customs, family life, based on the foundations of law and order. respect for religion and justice, moderation in establishing and justice in the distribution of public burdens, more industry and commerce, the flourishing of agriculture, and other measures of this kind, the better the more they show that a true and natural social order requires a plurality of members of an efficient organism, which unity was held together by a strong bond. Now, this binding bond for each occupational state is the production of a certain type of material goods, or the provision of certain services, which binds employers and employees of the same profession to work together. And for all occupational classes it is the public good, to which all occupational classes should contribute by agreeing on the results» [Pius XI. Encyklika, 1982, p. 709].

The Church does not ignore the global stratification of the world in her teaching [Malinvaud. Globalizacja, 2001, p. 3, 9]. In the conciliar constitution *Gaudium et Spes* it was emphasized that the human race «never before has abounded in such great wealth, opportunities and economic power, and yet still a huge part of the world's population suffers from hunger and poverty, and there are countless illiterates. Never have people had such a sensitive sense of freedom as today, and meanwhile new kinds of social and psychological slavery are emerging» [Martin, 2000, p. 29-30]. At the moment when the world so vividly feels its unity and the interdependence of individuals in necessary solidarity, it is violently torn apart by opposing forces; for sharp disagreements of a political, social, economic, «racial» and ideological nature still persist, there is a danger of a war that could destroy everything to the ground [Gaudium, 1996]. This document calls for coordination of efforts in the economic sphere so that all humanity can benefit from this phenomenon. One of the chief issues that the Council recognized in a globalizing world is aid to third world countries. Cardinals and bishops demanded at the Council that decisions affecting world economic development should not be left to a small handful of people or groups, but that all nations should participate in the process [Orzeszyna, 2003, p. 27-28].

The teaching of John Paul II contributes the most in the global issue, from the ethical point of view. In the literature, it is called «the first player on a global scale». With the development of globalization, he included its assessment in his social thought and presented a vision of actions that were to prevent the emergence of negative forms of this phenomenon, which was already an issue in itself and within which new manifestations of the social issue were born or developed and consolidated. It should be noted, however, that for several years John Paul II did not use the term «globalization» at all. According to Wiesław Mysłek, in a sense, until 1989 it was difficult to talk about globalization because the countries of the Eastern Bloc were excluded from the processes that create it. Only the collapse of the Eastern Bloc caused John Paul II to take up the problem of globalization in his teaching. The Pope has repeatedly emphasized that since the fall of communism «humanity has entered a new phase in which the market economy seems to have taken over almost the entire world» [Jan Paweł II. Globalizacja i etyka, 2001].

Through over 100 pilgrimages carried out around the globe, the Holy Father proved his sense of ecclesiastical co-responsibility for the course of world affairs, and globalization has repeatedly been the main topic of the Pope's various speeches – homilies, occasional speeches, and finally official documents [Mysłek, 2008, p. 46-47]. The Pope indicated the distance of the powerful in relation to the accusations made against countries living in prosperity: «(...) realizing more and more that too many people live not in the prosperity of the Western world, but in the misery of developing countries even today still bears the «almost slave yoke», the church feels invariably obliged to unequivocally and openly stigmatize this situation, although it knows that its call will not always be accepted favorably by everyone.

In one of his speeches, John Paul II stated that «the social issue is an integral part of the proclamation of the gospel». Social issues related to reality are at the heart of the Church's teaching. Today, the social issue has acquired a complex and universal dimension. This imposes the need for social science to operate in a new, global dimension. The Holy Father emphasized that we should not close ourselves to one country, one region, or even just one continent. John Paul II wrote in the apostolic exhortation *Reconciliatio et paenitentia* (n. 2) that «in the very structure of the Church, which is neither identified with the world nor being of the world, it is nevertheless grafted into the world and dialogues with the world». It is not the task of the Church, the Pope said, to carry out scientific analyzes of social change; his task, however, is to influence the course of changes in such a way that real progress of man and society takes place along with them.

On the other hand, in the encyclical «*Caritas in Veritate*» signed on June 29 and announced on July 7, 2009, Benedict XVI adapts the Church's social teaching to the challenges of a globalizing world in times of crisis. He treats integral human development as the superior value of all progress. He perceives globalization as an opportunity, noting its numerous deformations. He appeals for the renewal of economics, pointing to its sin of alleged autonomy from moral criteria. Globalization – despite its dangerous aspects – is perceived by Benedict XVI as an opportunity, depending on how it will be used. «Globalization, a priori, is neither good nor bad». We must not be its victims, but its protagonists, acting wisely, guided by love and truth. He is convinced that «the processes of globalization, properly understood and managed, offer the possibility of a planetary redistribution of wealth that has never happened before; and if poorly managed, they can contribute to poverty and inequality, and a global crisis». He adds that only basing globalization on authentic anthropology can result in «solid humanization» of the modern world. Globalization, achieved under these conditions, «will make it possible to experience and guide humanity in a spirit of relationality, communion and mutual sharing».

Benedict XVI calls for the current global economic crisis to be treated as a challenge to rethink the further direction of humanity's development. «The crisis obliges us to rethink our path, to adopt new rules and find new forms of engagement, to build on positive experiences and reject negative ones. In this way, the crisis becomes an opportunity to discern and make new projects. In this perspective, full of trust rather than resignation, the present difficulties must be faced. In accordance with the canon of Catholic social teaching, Benedict XVI attributes a large role to the principle of subsidiarity. It calls for respect for this principle at the global level. The application of the principle of subsidiarity becomes all the more urgent in order not to create a dangerous monocratic type of universal authority. «Globalization certainly needs power because it poses the problem of achieving the global common good», he explains. – However, such power should be organized in a subsidiarity and polyarchic spirit, so that it does not infringe on freedom and that it proves to be concretely effective» [Mysłek, 2008, p. 48].

In one of his speeches, John Paul II stated that «the social issue is an integral part of the proclamation of the gospel. Social issues related to reality are at the heart of the Church's teaching» [Jan Paweł II. Udział, 1984, p. 193]. Today, the social issue has acquired a complex and universal dimension. This imposes the need for social science to operate in a new, global dimension. The Holy Father emphasized that we should not close ourselves to one country, one region, or even just one continent [Poborski, 1993, p. 132]. John Paul II wrote in the apostolic exhortation *Reconciliatio et paenitentia* (n. 2) that «in the very structure of the Church, which is neither identified [Wyzwania XXI wieku, 2000, p. 4-13] with the world nor being of the world, it is nevertheless grafted into the world and dialogues with the world». It is not the task of the Church, the Pope said, to carry out scientific analyzes of social change; his task, however, is to influence the course of changes in such a way that real progress of man and society takes place along with them [Jan Paweł II. Encyklika, 1981].

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it poses the problem of achieving the global common good», he explains. – However, such power should be organized in a subsidiarity and polyarchic spirit, so that it does not infringe on freedom and that it proves to be concretely effective» [Benedykt XVI].

Pope Francis draws attention to a very interesting aspect of globalization when he states: «God asks each of us: «Where is your brother's blood that cries out to me?» Today, no one in the world feels responsible for it. We have lost our sense of brotherly responsibility. We have fallen into the hypocritical attitude of the priest and the servant of the altar that Jesus spoke of in the parable of the Good Samaritan: we look at our half-dead brother at the side of the road, perhaps we think: «Poor man», and we go on, it is not our task. We think we're okay and that's what makes us feel better. It is the culture of prosperity that leads us to think about ourselves, it desensitizes us to the cries of others. It makes us live in soap bubbles that are pretty but nothing, the illusion of the vain, the temporary, which leads to indifference to others, indeed, to the globalization of indifference. In this globalized world, we have fallen into the globalization of indifference! We are used to the suffering of others. It doesn't concern us, it doesn't interest us. It's none of our business!»⁷.

Globalization does not remain indifferent to the Church, which, after all, has a universal character [Thai Hop P. N., 1998, p. 69]. It is worth realizing that it is the Church that is one of the pioneers of globalization, preaching the Good News of the Kingdom of God throughout the world for centuries, thanks to which Christianity has become the first universal religion in the history of the world. The Church disseminated the Christian culture, the carrier of which was Latin, and the system of values based on the Gospel. The primacy and dignity of the human person, human rights in their deep roots, are also part of the message and message of Christianity [Toso, 2002, p. 587-600].

Summary. The personalistic dimension of contemporary cultural [Dyczewski, 2000, p. 27; Villagrasa, 2001, p. 114] changes is consistently emphasized in many encyclicals [Mieczkowski, 2014, p. 219-236] of John Paul II. In *Centesimus Annus*, the Pope emphasizes the need to protect the «ecology of man» so important for mutual interpersonal bonds. The rapid changes of recent years have destroyed the orderly reality of interpersonal relations, bringing spiritual emptiness, a sense of being lost or escaping into consumption. John Paul II sums up the current situation by saying: «while it is right to be concerned about preserving the natural habitat of various species of animals threatened with extinction, too little attention is paid to protecting the moral conditions of a true «human ecology» [Jan Paweł II. *Encyklika Centesimus annus*, 1991, 38]. This paradox is all the more painful because «not only is the earth given to man by God to be used with respect, but man is also a gift to himself received from God and must therefore respect the natural and moral structure with which he has been endowed» [Jan Paweł II. *Encyklika Centesimus annus*, 1991, 38]. In this vision, our whole life, directed towards a new heaven and a new earth, appears as a penultimate «holy reality entrusted to us to be

⁷<http://www.prawy.pl/wiara/3451-papiez-franciszek-popadlismy-w-globalizacje-obojetnosci>.

guarded with responsibility and perfected through love and self-giving to God and our brothers and sisters» [Jan Paweł II. Encyklika *Evangelium vitae*, 1995, 2].

Globalization is a complex and multidimensional phenomenon [Zdybicka, 2002, p. 301]. The correct approach to it can therefore only be the application of the «realistic method», which allows to capture globalization in all its dimensions. In this way, the author [Toso, 2002, p. 587-600] describes the anthropological and ethical dimensions⁸ [Papież], often overlooked, yet necessary to understand the deepest, also theological, meaning of this global process. The different dimensions of globalization should be united and imbued with the spirit of integral humanism. Catholic Social Teaching, re-read and updated in the light of «new things», can help in this [Kopp, 2009, p. 81-95].

It should be remembered that the processes of exchange and circulation of capital, goods, information and technology in the modern world often escape traditional control mechanisms used by state authorities and international agencies. It often happens that particular interests and the demands of the market take precedence over concern for the common good, with the result that the weaker members of society are deprived of adequate protection, and whole nations and cultures have to fight for survival [Jan Paweł II. *Globalizacja a dobro*, 2003, s. 29].

John Paul II, in his Message for the 2003 World Day of Peace, said that the time had come to «collaborate in creating a new organization of the whole human family» [Jan Paweł II. *Orędzie na Światowy*, 2003], an organization that would be able to meet the new demands of a globalized world [Motow, 2005, p. 39-44]. This does not mean striving to create a «global superstate», but supporting processes already underway that enable democratic participation and foster accountability and integrity in the political arena [Gagacka, 2010, p. 8-17].

Globalization under proper control, without protectionist barriers, giving access to greater financial resources, to new techniques and knowledge, creates extraordinary opportunities for development in terms of organization, production, dissemination of knowledge, raising the standard of living and rapprochement between people. It can lead to more growth on a global scale, a more sustainable growth that serves the development of poor countries. Even now, when the phenomenon is not properly targeted, countries that have joined the network of global communication and connections have achieved significant gains in terms of investment, productivity and social development. Negative effects of globalization include: gradual marginalization or removal of less developed countries from opportunities for growth [Grosse, 2001, p. 143], separation of finance from the real economy, dominance of economics over politics, environmental degradation, unbridled mobility of the population, erosion of social policy in countries that consider it an indispensable factor of development,

⁸Pope John Paul II called for ethical standards to be maintained in order to protect the cultural diversity of the modern world from the effects of globalization. «Globalization must not become a new version of colonialism», said the Holy Father in an audience with participants in the plenary session of the Pontifical Academy of Social Sciences. The Pope emphasized that in an era when distances in the world cease to matter, different cultures and ways of life must be respected and protected. In his opinion, globalization in itself is neither good nor bad, only man can make it so. The Pope pointed out that the preservation of ethical values is essential so that globalization does not become another term for the relativization of values and the homogenization of cultures and ways of life. He reminded that for many people globalization is something imposed from above, not a process in which they actively participate.

the instability of democracy, the homologation of cultures, the dominance of a single thought, the severing of the bonds of solidarity between citizens, the unjust distribution of resources and opportunities, the impossibility of guaranteeing opportunities for all. The Church sees globalization as an ambivalent phenomenon [Jan Paweł II. Orędzie na XXXI, 1998, p. 3].

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