

In the Age of Artificial Intelligence (AI): Worldview, Political Preferences, and Sexual Orientation – Utopia or Realistic Prevention

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Generation Alpha may not have enough time to explore the issue raised in this essay, because time, unfortunately, is already limited for the entire population. Because if the individuals with the greatest social influence unleash the potential for ultimate self-destruction, there will be no Earthling left to perpetuate the message: the civilization of independent-minded people was nothing but a utopia.

It is no coincidence that reading each of the two parts of this essay takes the same amount of time as a single conference presentation.

ABSTRACT

Since the days of relatively established social structures, at least one of three phenomena has been the cause of conflicts with oneself or with those in one's immediate and wider environment: worldview, political preferences, and sexual orientation. The cognitive goal of this essay is to present the author's view on three phenomena of key importance for reducing conflicts with oneself and in interpersonal relationships. Hope lies in leaders with a distinct creative power syndrome, for whom classifying people according to such criteria is counterproductive in many ways in the long run. Unfortunately, it would be utopian to claim that artificial intelligence will be able to cyclically select candidates for the highest offices in states and representatives of international bodies in the future, so such a prospect cannot be an indicator of mental and social health. However, this conclusion does not disqualify AI as a tool to support effective prevention in both dimensions of health.

Keywords: Complementary approach, Creative power syndrome, Toxic power syndrome

INTRODUCTION

Since the days of relatively established social structures, at least one of three phenomena has been the cause of conflicts with oneself or with those in one's immediate and wider environment: worldview, political preferences, and sexual orientation. I use the word 'conflict' as one of many synonyms for the word 'struggle'.

The formal editorial restrictions of this academic essay are not the only reason for the methodological approach taken here – to begin the argument with two assumptions articulated at the outset, omitting presumption. However, I consider one presumption necessary in order for the message to be concise but precise. I therefore emphasize the key roles of the Internet (to which

every smartphone owner has potential access) and artificial intelligence (AI). Thanks to these products of modern technology, the conventional categories of distance in interpersonal relationships are radically reduced. Already in the Alpha generation, relationships with loved ones (especially family members) and those traditionally associated with the wider social environment are being replaced by a version that is difficult to define unambiguously. On the other hand, the global consequences of cyber addiction are a good example of the scale of deprivation in all dimensions of health (Piepiora, 2024).

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PART I. METHODOLOGICAL LAYER – WITH AN EMPHASIS ON CONCEPTUALIZATION

Independent Thinking as a Fundamental Way of Building Individual Freedom

Contrary to appearances, independent thinking is not strictly a psychological category. Intuition and the routine of many years of interdisciplinary research suggest that 'independent thinking' is one of those phenomena related to quality of life whose exploration should be based on a complementary approach. Against the backdrop of many recommended methodologies in specific disciplines, the advantage of a complementary approach is the permissibility (and in certain circumstances even the pressure) to reduce presumption and assumption. Of course, it is not the 'complementary approach' that exerts pressure, but the competent researcher. Therefore, their characteristic skill is to combine implications sparingly, even if the knowledge comes from seemingly distant fields (without, of course, ignoring the necessary explanations).

Other complementary skills of an author who conveys knowledge include taking into account the intellectual abilities of the people to whom the message is directed. For example: what are the methodological competencies of the recipient of the knowledge being conveyed; to what extent does this entity understand the languages of specific scientific disciplines and sometimes even the jargon of the practice to which the message relates. It is about the scope of knowledge about phenomena extracted from material reality, mental reality, or both – whether it is general or in-depth knowledge. Contrary to the new trend (as if we were already a knowledge society), I would like to draw attention to one of the fundamental paradoxes. Namely, certain phenomena are explored by experts from various scientific disciplines, but the languages of these sciences often differ fundamentally. In this essay, the Internet and AI are key elements of the narrative, permeating phenomena studied by various specific sciences. From a certain perspective, these connections between the Internet and AI are a central issue. The attractive, multi-threaded offerings of the Internet are causing a drastic reduction in interpersonal relationships. This indicator most clearly shows that the Internet, together with AI, is the ideal tool for the most sophisticated methods of combat, mainly unarmed

combat. This purely praxeological method (since moral norms are treated instrumentally here) is to interfere by helping—of course, pretending to help. The key element of this method of manipulation is the suppression of independent thinking.

Meanwhile, knowledge about agonology and praxeology (originally published almost exclusively in Polish: Kotarbiński 1938; Rudniański 1983, 1989a; Kalina 1991, 2000) has been publicized in the global scientific community in English for several years, making it widely available. Therefore, it is impossible to ignore the fundamental question: is AI already being prepared as a basic tool for camouflaging power and violence? Because if so, who is most interested in camouflaging this potential global threat?

If one of the fundamental principles of fulfilling the social mission of science is to ignore political correctness, this does not mean that it is acceptable to formulate responses based on journalistic phraseology, let alone hate speech directed at celebrities, politicians, etc. Responses formulated by scholars at the highest possible level of generality should avoid personal details, but reveal the criteria for identifying circumstances. Circumstances are defined in a praxeological sense (general methodology – Kotarbiński, 1965) as a complex of answers to the questions: who? what? where? when? why? how? including what equipment is used, etc. (Pszczółowski, 1978, p. 147). As a side note, these criteria can be used by any independently thinking person, regardless of their professional passions or any other activity.

With these methodological findings clear, perhaps the simplest explanation that ‘independent thinking’ is not a strictly psychological category is to point out the differences between the subjects of psychology and praxeology in the most general sense. Psychology studies human behaviour, some of which is not always fully conscious. The subject of praxeology is human action, i.e., only purposeful, conscious behaviour (Pszczółowski, 1982).

Since thinking, and especially independent thinking, is conscious behaviour, any distancing from praxeology becomes incomprehensible. It is like insisting that the Earth is flat. The links between praxeology, agonology, and ethics in no way provide grounds for diminishing the importance of psychology in the study and interpretation of the phenomenon of independent thinking (Kotarbiński, 1938, 1965; Pszczółowski 1982; Rudniański, 1983, 1989a, 1989b; Kalina, 1991, 2016a, 2016b, 2023, 2024; Kalina and Kruszewski 2023). On the contrary, this truth provides an excellent opportunity to emphasize the need for a complementary approach in almost every area of life – especially in conscious human actions.

Certain Aspects of Power and Struggle in a Dense Social Environment

Power belongs to those who decide what others should do. An extreme example of the opposite of this phenomenon is a person who has no power over themselves. Therefore, it is possible that the expansion of power in a creative sense—starting with self-control—should be associated with the quality of the intellectual potential for self-control. If we assume that the most intimate space of each individual is filled with their worldview, political preferences, and sexual orientation, then this space is, for some people, highly

sensitive to external manipulation. Therefore, among the detailed directives for internal struggle with oneself, the following should also be included: do not declare your own worldview, political preferences, and sexual orientation, **and consistently avoid** asking others about these issues. This 'issue' and each of its elements in the field of scientific research are referred to by the universal term 'phenomenon'. However, due to the high level of generality of reasoning adopted in this essay, there is no need to make a separation and, even more so, a detailed classification of increasingly specific phenomena. But it is also difficult to replace this 'issue' with a common name. It is different with references to statements (aphorisms) of certain people. The separation takes place, as it were, spontaneously.

From a methodological perspective, the reverse procedure is equally intriguing – merging phenomena into 'larger wholes' that are more or less coherent in certain respects. The application of this procedure is determined by the cognitive objectives of the research and, in certain circumstances, also by its practical objectives. This is the case, for example, with the possibility of extending the rule of a controlled environment in unarmed combat in a dense social environment (Rudniański, 1983 and 1989). It is important to note that before the expansion of the Internet, apart from AI, Rudniański identified a dense social environment with 'people connected with each other by various technological means of information and highly dependent on each other due to the interconnection of their interests'. He clarified this definition with the following remark: '(...) the inability to satisfy even their basic needs, or at least most of them, without the participation of people outside their own family circle' (Rudniański, 1983, p. 22). He published this definition during martial law in Poland in the aforementioned book (2,000 copies), which was not allowed to be sold by the communist authorities of Poland at the time.

This general rebuke refers to 'struggle' in a broader sense than the phenomenon is explored in praxeology and agonology. Namely: 'in an action in which the material or environment is in constant motion independent of the actor, while at the same time offering strong and varied resistance, act in such a way that you can change both your plan of action and your method as quickly as possible at any moment' (Rudniański, 1983, p. 20). The methodological proof that this rule covers the broadest possible understanding of the term 'struggle' is the use of the concept of 'material' in the definition. In some circumstances, the material is the opponent as an individual or group of people, in others it is the fire with which the actor 'fights', in yet others it is infectious viruses, gravity, and the ground with which a person will inevitably collide as a result of losing their balance, etc. I begin the suggested extension of the most general rule of a controlled environment in contemporary circumstances of unarmed combat by adding an important factor – also combat that is only seemingly unarmed. Assuming that knowledge is a kind of weapon, the logical consequence is to place ignorance at the opposite end of the conventional continuum of elementary means of combat available to every human being. In other words, these are purely subjective means.

What is more, if this conventional continuum were to be replaced by a real revolver and arsenals of thermonuclear self-destruction (i.e., concrete products of technology), it would not matter much what tools an individual

would use to end a lost battle with themselves by committing suicide. But, sarcastically speaking, there is still much to be done in the effort to improve civilization's self-destruction capabilities. The question is whether humanity *an bloc* can immediately make the Internet and AI allies in counteracting such an alternative. And since knowledge supported by practice is beyond doubt proof that the Internet and AI most significantly densify the social environment, it makes sense to add the following implication to the rule discussed here: 'if, in addition, an individual consistently does not reveal their worldview, political preferences, and sexual orientation to anyone, and also ignores such knowledge about others, they will achieve a state of inner freedom (not bound by the desire for domination) and increase their own resistance to external manipulation'.

PART II. SCIENCE AS A SUPPORT FOR PRACTICES COUNTERACTING THE CAMOUFLAGING OF POWER AND VIOLENCE

Probably the most effective at camouflaging power and/or violence are entities that are proficient in methods of disruption through assistance. In the era of AI, this issue will become particularly important, as science (although, according to reism, there is no such thing) is becoming the most desirable material for all parties that cooperate on many levels. All it takes is for circumstances to arise in which at least one of the main goals of the parties involved proves to be incompatible with the goals of the others, or even just one of them. Incompatible cooperation, i.e., conflict, is part of these relationships, and according to the criteria of praxeology, the other party's awareness of such a situation is not a prerequisite (Kotarbiński, 1965). Even before the emergence of AI in marketing, a method called the Judo Strategy was recommended – a small company can take over (step by step) a large company (Yoffie and Kwak, 2001).

Leading Factors of Trust and the Most Important Implications

For people guided by a strategy of independent thinking, trust should be inspired by recommendations relating primarily to scientific research methodology, logic, and ethics. The phrase 'primarily' probably implies curiosity – what else? I do not think that anyone is capable of identifying a universal set of publicly available information that would allow the above-mentioned competencies to be achieved relatively quickly. All the more so because following the path of independent thinking carries a fundamental risk – falling into the trap of pretending to help. This risk is even greater when, above all, a child has a great deal of freedom to access scattered knowledge with a deficit of trusted advisors from their social environment. Since knowledge (manipulated knowledge) can be a more dangerous weapon than ignorance, fundamental questions arise in the following order: what is the content of this continuum? Is there a moment in ontogenesis when an individual should ask themselves this question without the necessary external support?

The trust mentioned above is, in turn, a key factor in all positive education due to the primary criteria of value (Rudniański, 1989b), prevention, therapy, and during necessary supportive (supplementary) activities. In a sense, paradoxically, independent thinking is a category of potential human action (purposeful behaviour) that does not appear in ontogenesis in the same way as the acquisition of motor skills, which are not disturbed by biological defects or external factors. Since human history provides evidence that this criterion does not apply to entire populations, it becomes even more obvious that knowledge (valuable knowledge) is not only limited, but is subject to various manipulations to such an extent that sometimes the line between ignorance and objectively worthless knowledge is blurred. Therefore, defining the content of the 'knowledge-ignorance' continuum in an unambiguous way is, in methodological terms, a rather daunting undertaking. It is easier to quote passages from the heritage of human thought, some of which concern the human right to independent thinking. An example is the saying derived from German folk tradition, *Gedanken sind zollfrei*, which loosely translated from German means 'thoughts are free of customs duties'. In the context of this essay, it is legitimate to interpret this saying as meaning that there is no room for manipulation, even for the sake of praising conformity, but that it clearly points to the space of individual freedom.

In many statements attributed to Mahatma Gandhi, in addition to aspects of love of freedom, the theme of unrestricted choice appears. When asked about his attitude towards Christianity, the creator of the method of non-violence (ahimsa) replied, among other things: 'If Christians acted like Christ, I myself would be a Christian'.

The Internet and AI are Universal Tools for Using Knowledge In Extremely Different Ways

The above examples do not even come close to resolving the dilemma of whether the Internet and AI are necessary to increase the likelihood of the survival of humans and nature in a less degenerate form and with greater responsibility for future generations (Piepiora and Kalina, 2024), or whether they are sufficient to bring about an alternative pessimistic scenario. It seems that both in public debate and in scientific discourse, the symmetry of arguments concerning the solution to this dilemma is sometimes disturbed. What is more, although in some respects art (with the blurring role of literature as the leading inspiration for fields that combine image, movement, and sound) constantly brings a more insightful message, this theme somehow escapes attention in the broad narrative about the dynamics of a changing world. I am referring to the accumulated potential of knowledge and wisdom in art, passed down from generation to generation through centuries of separation between coexisting cultures. Today, the Internet and AI are eliminating this paradox of coexisting cultures, whose representatives centuries ago had no physical contact with each other (or only sporadic contact, and not through people of significant social influence). But this *custodian of cultural heritage is occasionally* the target of aggression from forces that, in the language of innovative agonology (Kalina, 2016b, 2023, 2024; Kalina and Kruszewski, 2023), are identified with people dominated by a toxic power syndrome (the similarity to the semantic category of **hubris syndrome** is striking).

Meanwhile, thanks to the Internet and AI, if these tools continue to become more widely available, it will be impossible to eliminate the possibility of sharing the results of secondary analyses of events that may be uncomfortable for certain societies and interest groups. Perhaps the closest to the subject of this scientific essay are events that only appear to have no direct connection with the crimes of book burning in the previous century.

A short time passed between the burning of works related to Jewish thought at German universities (1933) and, in 1938, during Kristallnacht, the censorship of Ray Bradbury's 1953 novel *Fahrenheit 451*. After the horrific experiences of the overthrown German Nazism, the censorship of a novel that describes a future society in which books are banned is shocking. Paradoxically, the film adaptation of *Fahrenheit 451* (1966) coincided with the public burning in China by the Red Guards of outstanding works of world and Chinese literature (Karolides et al., 1999, Kruszewski, M and Krzemieniecki, 2024). The actual burning of books in the 20th century can be linked to the hypothesis that the people in power at the time, who orchestrated this crime under two different totalitarian regimes, had carefully calculated the risk of possible resistance from their fellow citizens. Historical facts also support the accurate assessment by the authorities not so much of the worldview and political preferences of their fellow citizens, but of the scale of their submissiveness to conformism (Kalina, 2016a).

A certain event from the period of gladiatorial games is not only distant in time from the above-mentioned events of the 20th century, but is also connected with other aspects of the worldview and political preferences of the citizens of Rome at that time. A monk from Asia Minor, Telemachus (also known as Saint Almachius), threw himself into the arena to separate the fighting gladiators, but was torn to pieces by the enraged crowd. Gladiatorial games, banned by Emperor Constantine the Great in 366, survived (despite severe restrictions on organizers) until 681 (Grant, 1967). *Today, these bloody games (reminiscent of the cult of 'humanizing murder' initiated by the Etruscans), camouflaged under the attractive name of 'mixed martial arts' (MMA), will not be eradicated from global culture thanks to the Internet.* On the contrary, thanks to social acceptance, the formula is being expanded with increasingly sophisticated forms that contradict basic aesthetics. The narrative of those who promote the pathology of MMA and other forms of neo-gladiatorial combat in sport can be counted among the most disgraceful examples of current propaganda.

Some Symptoms of Possible Prevention

In emotional, philosophical, and pragmatic terms (identified with the programmatic offer of innovative agonology), the analogy between Ray Bradbury's aforementioned novel *Fahrenheit 451* (1953) and James Matthew Barrie's comedy *The Admirable Crichton* (1902) concerns only one striking aspect – both books have been adapted for the screen. The film adaptation of *Fahrenheit 451*, directed by François Truffaut, was released in 1966, and the premiere of the American television film *451° Fahrenheit*, directed by Ramin Bahrani, took place in May 2018. *The Admirable Crichton* was released as a silent film in 1918, and the most famous British film version was released in 1957, directed by Lewis Gilbert (20 years after Barrie's death). When

J.M. Barrie published his comedy in 1902, he could not have known that 30 years later books would be burned in Europe. On the contrary, R. Bradbury (1920–2012) may have been inspired by events in Nazi Germany.

The fundamental difference in the circumstances surrounding the creation of these two books draws attention to the fact that when Barrie created the character of a butler well prepared to survive in natural conditions (isolated from the conveniences of civilization), he had no idea about the horrors of two world wars or the public burning of books. Moreover, Barrie gives an example of a man with a personality dominated by creative power syndrome. The butler did not use his leadership and survival skills, which saved the members of the aristocratic family once the castaways returned to their previous social roles (an example of the idealization of leadership). Since the ‘battle for souls’ is taking on many new forms, AI can be helpful in determining whether films with similarly optimistic plots have been released in recent times (i.e., since the last film adaptation of *The Admirable Crichton*).

It would be naive to equate people like the ‘irreplaceable butler’ with that part of the anonymous respondents of the formal electorate who declare that they will not participate in the elections, and if they changed their minds, they are not yet sure of their political preferences. This is all the more unfounded given that these people do not openly declare their worldview, political preferences, and sexual orientation in other circumstances, nor do they ask others about these things. For AI, this is not a technological barrier, and since, like any other tool, it is morally neutral, it is absurd to formulate ethical concerns about the Internet and artificial intelligence. However, the question of the prospects for real prevention using these two tools still makes sense.

CONCLUSION

1. The more or less veiled message that artificial intelligence will take control of humans in the future is premature, because people with an exceptionally toxic power syndrome will intensively use AI to control people and will certainly make and continue to make efforts to control it.
2. Hope lies in leaders with a distinct creative power syndrome, for whom classifying people according to criteria such as worldview, political preferences, and sexual orientation is counterproductive in many ways in the long run.
3. Unfortunately, it would be utopia to claim that artificial intelligence will be able to cyclically select candidates for the highest offices in states and representatives of international bodies in the future, so such a prospect cannot be an indicator of mental and social health. However, this conclusion does not disqualify AI as a tool to support effective prevention in both dimensions of health.

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